

The Structure of the Articulation of the *Leg*, provided with a Cartilage, in Form of a Half-Moon, and its Ligaments on its inward Part, which strengthens it more, renders that Luxation less frequent.

The *Leg* can be luxated in four Manners, before, behind, and towards the Ribs, *i.e.* inwardly and outwardly. The two first Luxations are perfect, and the two others imperfect.

In the *Luxation* before, the *Leg* is shorter than the other, and tight behind, but bowed, and the *Heel* approaches the Buttocks. In the inward *Luxation* the *Leg* and *Foot* are thrown outwardly. There is a Cavity without, and a Tumour within; so that the inward *Condilus* of the *Thigh* rests on the outward Cavity of the *Leg*. The contrary happens when the *Luxation* is outward.

The strong Adherence which the *Rotula* has with the Aponeurosis of the Extensors of the *Leg*, and the Facility it has to move upwards and downwards, makes one believe that it cannot be luxated neither above nor below, but only at the Sides, and particularly inward. Those two Sorts of Luxations are easily known, if there be a Cavity where the *Rotula* should be naturally, and a Tumour on that Side, it has been thrown by the *Luxation*.

The *Foot*, properly called, may be dislocated in four Manners, *viz.* before, behind, inwardly, and outwardly. The two first Luxations are compleat; the two others incompleat, only the Muscles which keep up the *Bones* be broken.

The *Astragalus* dislocated before, when the *Heel's Bone* occupies the Cavity of the *Tibia*; for then the *Heel* has no Sally, and the *Foot* is bowed, though the Tendon of *Achilles* be tightly stretched. When the *Astragalus*, or *Huckle-Bone*, is luxated behind, the navicular *Bone* passes under the Articulation, and the *Tibia* over it, whence it happens that the *Heel* is very long, the *Foot* short, and remains extended.

Of all the *incomplete Luxations*, that made outward is the less common, because the *Peroneum* descends low and embraces the *Astragalus*; when it happens the Sole of the *Foot* is inward, because the Muscles destined for its Motion are farther from the Support; the contrary happens when the *Luxation* is inward. In the *incomplete Luxations*, there is almost always a Separation between the *Tibia* and the *Peroneum*, as in the *Wrist*, the *Cubitus* is started from the *Radius*; for which Reason, after the *Luxations* of the *Foot* and *Wrist*, those Parts remain a long while useless, and great Pains are felt in them. Those started *Bones* being very difficult, and a long while before they can be brought to their former Situation.

It must be observed, that though this be called a Starting, as much of the *Wrist* as of the *Foot*; it is, however, a true *Luxation*, because in the *Wrist* the *Cubitus* and *Radius* are really articulated. In the *Foot* 'tis a simple Starting, because the *Leg* and *Peroneum* are so straitly joined with Cartilages and Ligaments, that they can be said to be united.

It must also be observed that, generally, in all the *incomplete Luxations*, of what Manner soever they be, the Ligament on the Side of the *Luxation*, *i.e.* on that Side the Bone throws itself, suffers a great deal more than that on the other Side.

Besides these Species of *Luxations* of the *Wrist* and *Foot*, there are others belonging to the small Bones in particular, which compose the *Wrist* and *Foot*.

Those *Luxations* happen when some of those small Bones come out of their Places, and throw themselves sometimes outward, and sometimes inward. Those *Luxations* are easily known by the Tumour the displace'd Bone forms in the Place it has throw'd itself. It also sometimes happens, that in the violent Motions of the Articulations, the Heads are half dislocated, and re-implace themselves afterwards, without any Help; it is what we call a Sprain, in *French Entorse*; and which happens very often in the *Foot*.

'Tis plainly seen, by the Disposition of the Cavity of the Bone of the Temple, that the *Jaw-bone* can

easier be dislocated forward, than backward; that Side being more smooth, and rais'd.

The *Luxation* of the *Jaw-bone* is of both Sides at once, or of only one Side. The *Luxation* of both Sides, otherwise call'd compleat, can happen four Ways: 1. Forward, the two *Condili* of the *Jaw-bone* resting on the Roots of the *zigomatical Apophyses*, and there is a Vacuity found on each Side towards the Fore-part of each Ear, which is the Cavity of the *Ossa Temporum*; the Chin starts forward, and hangs on the Breast; the Mouth is open, and the Patient cannot shut it, tho' the Muscles, *Crotaphites*, and *Masseters*, be very tight. The Patient feels violent Pains in the Temples, occasion'd by the Tension of the *Crotaphites*, and of the Compression of their Tendons found between the *Caracoides Apophysis* of the inferior *Jaw-bone*, and the *Zigoma*, and can't speak; the *Pterigoides* Muscles are press'd: This is the *Luxation* which often happens in Gaping. 2. It happens backward, and then the two *Condili* of the *Jaw-bone* rest on the osseous and cartilaginous Conduct of the Ears, and on the Roots of the *Stiloides Apophyses*; but this *Luxation* happens but with great Difficulty in Adults, unless the *Apophyses Stiloides* be broken. In Children it extends itself easier, and the Conduct of the Ear is but cartilaginous. In this Species of *Luxation* there are Tumours seen along the Ears, near the *Apophyses Mastoides*; the inferior *Jaw-bone* is shorter than the superior, the inferior *Incisores* are behind the upper ones; the Mouth is shut, and the Patient is a little deaf.

The third and fourth Species of *Luxation* happen when one Side is carry'd inward, while the other is throw'd outward. For Example, If the right *Condilus* advances towards the Conduct of Communication between the Ear and the Mouth; and the left Conduct rests on the Conduct of the Ear, which forms a Tumour on the left Side, and a Hollowness on the right; the Patient is deaf of the left Ear, the Chin is awry, and throws itself on the left Side. The contrary happens if it be the left *Condilus*, which rests on the Conduct of Communication between the Ear and the Mouth; and the right rests on the Ear, which forms a Tumour on the left Side; and the contrary happens if it be the left *Condilus*, which rests on the Conduct of the Communication of the Ear.

The *incomplete Luxations* of the *Jaw bone* in one of these Sides, happen in two Manners; forward, and backward. Those forward are the ordinary ones. In both, the Mouth is awry; so that if the right *Condilus* be luxated forward, the Chin throws itself forward on the left Side, and there is seen a Hollowness towards the Cavity of the right Temple; the contrary happens in the *Luxation* of the left Side. If the right Side be luxated backward, the Chin throws itself within, on the right Side, and there is a Tumour towards the right *Apophysis Mastoides*; the contrary happens if it be the left. In the first Species, *i.e.* in that which happens forward, the Mouth is more open, especially on the luxated Side, than in the second, where it is more firm, especially on the Side luxated.

Tho' we have given already the general Rules for the Reduction of a *Luxation*; as each Species of *Luxation* has its particular Manner of being reduc'd, it is very fit I should enlarge more on that Subject. Some of the general Rules I had forgot, are, 1. That the Bones should be brought back thro' the same Way they have took in the *Luxation*. 2. That the Operator should take Care to make the Extension to none but the dislocated Bone. For Example, If the Arm is to be reduc'd, it must be taken above the *Cubitus*, and not under; because then the Extension would be made in the Articulation of the *Cubitus*.

Some, in the *Luxation* of the *Jaw-bone*, give a Box on the Chin, to reduce it; but tho' such Method has often succeeded, it is dangerous to use it.

It must be observ'd, that tho' the *Luxation* be very well reduc'd, it often happens that the Part can't be mov'd; which happens from the Contusion and Bruises

ses the Muscles and Tendons have receiv'd in the *Luxation*.

The Bone being reduc'd into its natural Place, there are Bandages us'd to keep it there, tho' the Operator could very well do without them, if he would; since it is but in the following Cases that Bandages are necessary. 1. In the *Luxations* proceeding from internal Causes; because the Ligaments having been relax'd, a Bandage must supply their Want. 2. In the *Luxation* of the Jaw-bone, especially when it happens in Gaping; because the Ligaments having been weaken'd, and soften'd, by some Humidity, want Help to keep up the Jaw-bone, whose Weight tends towards a new *Luxation*; to which must be added, that the Patient can scarce be at Rest, and that the continual Motions he is oblig'd to make, either to speak, or eat, could cause a second *Luxation*. 3. In the *Luxations* of the Wrist and the Foot; because, as we have observ'd already, they are ordinarily accompanied with Startings of the *Cubitus* and *Radius*, and of the *Tibia* and *Peroneum*, a Bandage must be made, from above downwards, to bring together gently the started Bones, and keep them firm; which must be done without a Compression on the afflicted Part. 4. In the *Luxations* of the Clavicle, with the *Sternum*, the Arm must be kept up, by Means of the Scarf.

In all other *Luxations*, there wants no Bandage, unless there be an Inflammation; and the Bandage ought to be contentive only, to keep up what's put on the afflicted Part. For the Thigh, Leg, &c. the Patient must keep his Bed for two or three Days, to strengthen the Part.

The Accidents which accompany the *Luxations*, are Inflammations, *Echimosi*, Pains, Convulsions, &c. are remedied, first, by the Reduction of the *Luxations*; secondly, by the general Remedies, such as Bleeding, Clysters, Diet, &c. thirdly, by the Topicks, as Fomentations, Liniments, and the Compresses dipp'd in Brandy. The Accidents which happen after the Reduction, are, the Gangrene, occasion'd by a Bandage too tight; or the *Enchilosis*, by the Parts having been kept too long in the same Situation, without giving it any Motion: Therefore it is necessary, in tedious Maladies, as Fractures, *Luxations*, and Aneurisms, where the Parts are kept long in the same Situation, to oblige the Patient to move those Parts, by Intervals, without Violence, to entertain their free Motion, hinder the gathering of a viscid Matter in their Articulations, and the Stiffness and Shortness of the Tendons.

ENCHILOSI is a Malady which attacks the Articulations. There are five Sorts of *Enchiloses*; one is caused by the thickening and hardening of the Humour which bathes the Articulations; which happens for want of Motion, or because that Humour is too abundant, too thick, and too viscid.

The second Species of *Enchilosis* is made by the Union, or the very Bones articulated; which ordinarily happens either after some Ulcers, or on Occasion of some Fracture in the Articulation. In this Case, the bony Fibres, having been eaten by the Acrimony of the Pus, or bruited by some Blow, the nutritious Juice which runs from it serves as a Glue to join the two Extremities of the Bones.

The first Species of *Enchilosis* is commonly accompanied with a Tumour of the Articulation, which has yet a small Motion. In the second there is no Tumour, and the Motion is entirely lost.

The second Species of *Enchilosis* is incurable. The first can be cur'd at first with emollient Remedies, and by the frequent Motions of the Articulation; but when it is old, and there is a considerable Gathering of Matter, the Cure is very difficult, if not quite impossible.

The best Remedies are all those capable to melt the thicken'd Matter gather'd in the Articulation; as the Unguent of Styrax, mix'd and melted with Oil of Bays and Earth Worms; the Compresses are dipp'd in hot Brandy, the Part is fomented with Spirit of

Wine mix'd with the Oils abovemention'd; for spirituous Medicaments are never to be used alone, without being mix'd with Oils, or Grease; because they harden the Skin, and oily Medicaments are to be mix'd with spirituous, else they would not be strong enough. The Part must be thrust into the Inside of an Animal newly kill'd; but the most efficacious Remedy is the Motion of the Part, somewhat violent, and often reiterated, keeping the Part warm. These Remedies are good against the Shortness and Stiffness of the Tendons, which happens for having kept the Part too long in the same Situation, without giving it the least Motion.

The third Species of *Anchilosis* is caused by a Liquor which bathes the Fibres of the Muscles, because kept too long in the same Posture. This Liquor thickens, and hinders the natural Motion of the Muscles, because the Fibres are kept contracted, or lengthen, by that Sort of Glue; which is the Cause why the Patient walks on the Toes, because the Foot is extended; or on the Heel, because 'tis bow'd, and thus of the others. In these Cases are used human Grease, or the Marrow of a Hart, or of a Mule, Palm Oil, &c. but it happens, sometimes, that those Remedies increase the Pain in the Part, and often excite an erisipelatous Inflammation in the Skin. The same Thing happens also, sometimes, from the Use of Baths of hot mineral Water; therefore the best Remedy against the Shortness of Tendons, is to thrust the Part into the Throat of an Ox newly stuck, or the Belly of a Calf, or a Sheep, just open'd.

All Articulations are very subject to *Anchilosis*, even the Jaw-bone is not free from it; but those more subject to it are the Knees, because of the great Extent of the Ligaments, of its *Aponeurosis*, and of the Number of its Cartilages.

So much for the *Luxation*, or *Dislocation* of the Bones; at present for their Fractures.

Fracture is a Solution of Continuity in a Bone, when it is crush'd or broken by some external Cause.

A Bone can be broken four Ways, viz. transversely, or sloping, or lengthwise, properly call'd a Fissure, or into several Pieces; and with three Sorts of Instruments, viz. contunding, cutting, and twisting; i. e. that a Bone can be divided in the Continuity of its proper Parts, or by Contusion or Incision, or Twisting.

The *Fracture* of a Bone is known by its growing shorter, by its Want of Motion, by its bending somewhere else besides in its Articulations, by the Inequality found in its Continuity, by the Cracking heard, and sometimes by the coming out of one of its Ends thro' the Flesh it has open'd; and, lastly, by the Comparison made with the sound Part of the other Side; as of the right Arm with the left.

The *Fracture* lengthwise, or *Fissure*, is not easily discover'd, and causes great Accidents when it is not known. This is known by the Pain, and by the Tumour found at the Bottom of the *Fissure* of the Bone, when felt; besides the Conjectures which can be form'd from the Report of the Patient.

The *Fracture* with *Fractement* is the most difficult to cure, because of the great Number of Splinters, which cause every Day new Pains, and new Suppurations.

There are two Sorts of *Fractures*, one simple, and the other complicated. *Simple Fracture*, is that in which a Bone is broken without any other Accident. *Complicated Fracture*, is always accompany'd with some Accident; as that in which there is a *Fractement* of Bones, or in which the Bone is broken into Pieces; or else the *Fracture* is join'd with a *Luxation*, or a Wound, or when there is Inflammation, &c.

Old People, because their Bones are drier, are more expos'd to *Fractures* than Children, whose Bones are almost cartilaginous, and obey the Violence which can be made to them; whence it happens, that Bruises which they receive on the *Cranium*, or any where else, are easily remedied with Plaisters and Bandages appropriate.

appropriated to the Figure of the Parts. 'Tis also for the same Reason that Bones are easier broken in Winter, than in Summer.

The most dangerous *Fractions* are those which happen in the Joints, and in the *Cranium*. In the *Cranium*, because of the Brain; and in the Joints, because of the nervous Parts.

In the Cure of *Fractions*, the *Chirurgion* has two Things to attend to; first, to restore the *fractured* Bone to its natural Situation; and to keep it tight with *Ferulae*, or Splinters, and Bandages: In which Case, Nature takes on herself the Office of healing, and conglutinating it, by forming a *Callus* thereon.

If the *Fraction* be transversely, the Reduction must be made by Extension, and Counter-extension; and if lengthwise, *Coaptation* suffices. If the *Fraction* be complicated with a Wound, the Cure must begin by the Reduction, and the other Remedies are administered afterwards, as in the simple *Fraction*.

The Reduction of the *Fraction* is known to be made when the Pain ceases, when the Part has reassum'd its natural Form, when it appears without Inequalities, and like the sound Part of the other Side.

When there are Splinters left in the *Fraction* after the Reduction made, the Patient feels intolerable Pains in the Part, which is a Sign that there is an Abscess forming there; and when there has been a Wound join'd to the *Fraction*, the Lips of the Wound swell, grow soft and paler, and the Pus is more abundant than before.

Tho' the Splinters might appear, they are not to be pull'd out, but the *Chirurgion* must wait patiently their coming out with the Pus, or help their coming out with the Use of Injections made with the Tincture of Myrrh and Aloes, and with proper Plaisters, and also with Pincers.

After the Reduction made in a *simple Fraction*, the Parts must be consolidated and strengthen'd with Liment of Oil of Worms and St. John's-wort, mix'd with Wine or Brandy; with Fomentations of red Roses, Rosemary and St. John's-wort, boil'd in Wine; taking Care to wrap up the broken Member, but in such a Manner, that the two Extremities should not cross over one another, leaving a small Interval free between both; after which, the *Ferulae*, or Splinters, and the Bands, must be apply'd; taking Care they are not too tight, and to raise them every third Day, to make them tighter; because they loosen in that Interval, to hinder the troublesome Itching, and to give Air to the Part; avoiding, thereby, the Gangrene which could happen thro' a Suffocation of the natural Warmth.

There is more or less Time requir'd in the Cure of a *Fraction*, as the *fractur'd* Bones are different in Bigness; thus the *Callus* of the *fractur'd* Jaw-bone is form'd in 20 Days; that of the Clavicle, or Shoulder, in 24; that of the *Humerus* in 40; that of the *Cubitus* in 30; that of the Bones of the *Carpus*, and of the Fingers, in 20; that of the Ribs in 20; that of the *Femur*, or Thigh, in 50; that of the *Tibia*, or Leg, in 40; and that of the Bones of the *Tarsus*, and of the Toes, in 20.

To facilitate the Formation of the *Callus*, the *fractur'd* Part must be rubb'd with Oil of Worms, and hot Spirit of Wine, mix'd together. The *Lapis Abietocolis* is a Specifick on this Occasion.

Note, That in a *simple Fraction*, if there were Splinters embarrass'd in the Flesh, which could not be re-united to the Body of the Bone, and known to be entirely separated, and divested of the *Periosteum*; a great Care must be taken to not use, then, an ordinary Bandage; for the Splinters would tear, still more, the neighbouring Parts, which would cause excessive Pains to the Patient, Fevers, Abscesses, and, lastly, expose him to the Danger of losing the Part, and perhaps his Life. An Incision must be made, then, on the Splinters, and they are extracted; espe-

cially in the *Fractions* of the Ribs. If the *Fraction* was with a Wound, they must be extracted thro' the very Wound; but if they could not be separated, they must be let fall by Suppuration; which, however, is not to be attempted in the *Fractions* of the Ribs, where the Splinters prick, and tear the *Pleura*. Lastly, If in a *Fraction* with a Wound, an End of the Bone, or both, should come out thro' the Wound, as not to be reduc'd, they must be saw'd, and cut.

Note, also, That to reduce the *fractur'd* Bones to their natural State, (of which we have yet took but very little Notice) the *Chirurgion* has both Extremities of the broken Bones gently and equally drawn by two Servants, and with his Hands he adjusts them to the Figure of the Part; and if there be any Splinters, he endeavours to reduce them even with the Bones. The Extension must be greater, if the *fractur'd* Bones ride over one another; it must be greater, also, if the *Fractions* be sloping, than when they are horizontal. Lastly, It must be proportion'd to the Strength of the Muscles of the Part. Sometimes the Hands are strong enough, but there are Cases where one's oblig'd to have Recourse to Strings, and Machines. For Example, In the *Fraction* of the *Femur*, or Thigh, it is absolutely necessary to use the superior *Lacs*, or Strings; it being impossible to embrace it with the Hands unless it be to a young Child. The *Chirurgion* must not obstinately insist on the Extensions to reduce a *Fraction* accompany'd with Contusions, *Echymoses*, and Inflammations; but wait till the first Rage of the Distemper be abated, especially when the Bones are not much disorder'd, and the Accidents are rather caused by the Blow, or Fall, than by the Disorder of the Bones, &c. When the *Fraction* is reduc'd, the *Apparatus* must be ready, the Box garnish'd with what's necessary, plac'd under the *fractur'd* Part, and two Servants keeping the Part in the same Situation, and drawing softly, and equally, at each Extremity of the Member, they lower it both together, to place it on the Plan of the Bandage with 18 Chiefs. The *Chirurgion* must keep up the Place of the *Fraction* till the Part be plac'd, and the Servants keep it tight while the *Chirurgion* shall dress the Wound, and make the Bandage. There is yet a particular Case, which is, that when there is a long Splinter which rises above the Bone, and there be a Wound underneath, or above, or both together; in this Case 'tis necessary to have a small, and very narrow Band, with which are made two or three Circularies in the Middle of the Splinter, to keep it in Subjection while the *Chirurgion* dresses the Wound. These Remarks are for *complicated Fractions*; in the *simple* ones the two Servants keep the Part lifted up, and extended in the same Situation, drawing always softly, and equally, at each Extremity, without moving, while the *Chirurgion* dresses it; an Ambrocatation must be made with the Spirits of Wine and Turpentine, and Oil of Worms. The Part is cover'd with a Compress dipp'd in the same Remedy, if there be a slight *Echymosis*. The Compress must be splitted according to the two Thirds, to prevent any *Replits*; the other Compresses and Bands are to be dipp'd in *Oxycrat*, or Water and Vinegar, to cool the Part, and that they may be easier apply'd.

From these particular Reflections on the Reduction of *Fractions*, as to Practice, I'll pass to some others, of the same Kind, on the *Apparatus*, since there is not a single Throw of a Band which has not its Utility; and also on the Posture the Patient is to be put in, according to the Part *fractured*, and how he is to behave while under Cure.

I'll begin with the *simple Fracture* of the Leg, on which there are to be made first three circular Tours with the first Band, which has two Uses: 1. It hinders the *Callus* from rising too much, and causing a Deformity. 2. It serves to strengthen more the *fractured Place*, which is the only one to be kept in Subjection.

Secondly, The End of the Band must be well fixed, while the three circular Turns are made, since from thence depends the whole Firmness of the rest of the Bandage; and if the three Tours be made too loose, they'll give Way and run, or else when new ones shall be made over them, they'll make Pleats, which will be very troublesome, and discommode the Part.

Thirdly, Circular Throws must be made first, because they are stronger than the *Doloirs*, and they are three in Number, thereby to keep the fractured Part and the End of the Band in a greater Subjection.

Fourthly, *Doloirs* must be made afterwards, because a long Space is to be run over, which *Doloirs* must be more or less narrow, as the Parts are more or less round, because, when too near one another, they grow loose and slip less than the large ones; and these loosen still less than *Rampans*, which are Tours of Bands like the Circumvolutions of a Serpent round a Tree.

Fifthly, *Renversed* are made in the Places of the Part which are uneven. 1. To hinder the Bandage from being ruffled, and making Pleats, which would wound the Part, and dispose the Bandage to slip too easily. 2. To fill up the Hollowness. These *renversed* must always begin at the Inside of the Leg, because it is hollower, and less garnished with Flesh; and they must be so contrived, that their Middle should meet on the posterior Part of that Part, and be always placed on the same Line, the better to fill up the Vacuity.

After these three first Tours of the Bands, the *Chirurgion* must ascend towards the Knee by *Doloirs*. The second Band is applied immediately on the first, and makes three Circularies on the Place of the *Fracture*, to strengthen the three first Tours of the first Band. The three first Throws are tighter than the others, to keep the *Fracture* and the End of the Band steady. Then the Operator must descend lower to keep in Subjection the inferior Part of the broken Bone, the first Band having already strengthened the superior. Narrow *Doloirs* must be made in that Descent, for the Reasons abovementioned; and likewise some *renversed*, if the Bandage makes any Pleats. A Jest or Throw of the Band is carried round the Sole of the Foot. 1. It strengthens the *Doloirs* made in coming downwards, and those made in going upwards. 2. It keeps the Sole of the Foot a little bowed and firm, in Order that the Extensors of the Foot, which are a great deal stronger than the Flexores, being a little counterpoised by the Tours of the Band, the Muscles should not be shortened, and keep the Foot extended, from whence it happens that after the Cure of the *Fracture*, the Foot cannot be bowed, nor rested, but on the Toes. In making that Throw of the Band, Care is to be taken that the Ankles should not be covered, and therefore a *renversed* must be made, to hinder the Bandage from resting on those Bones.

Doloirs are made in ascending or going upwards, to keep the Sole of the Foot steady, and a little bowed, and stop the Bandage, which must be ended in the same Place with the first. After these two Bands a circular Compress must be applied, to give a round Form to a Member, and whose Parts must be more flattened, and thicker, the nearer they approach the Calf of the Leg. This Compress must be applied in such a manner as not to rest on the inward Face of the Bone of the Leg, because naked of Flesh. This Compress by rendring the Part even, causes that the *Perule*, or Splinters applied over it, rest equally, according to their Length.

The Splinters must be made of Cards, or of a very thin Wood, those of thick Cards are the best. When

those made of Wood are used, they must be garnished with Linen-Cloth, or Flax on that Side next the Leg, that they may not offend the Part; if they be of thick Card, they must be wrapped up with a Linen-Cloth folded double, otherwise as they are to be wetted, they would stick so hard to the Bands, which are underneath, and above, that they could not be easily disengaged, when the *Apparatus* is to be raised. The Cards are wetted, that they may be the better adjusted to the Figure of the Part, and obey the better the Tours of the Bands, whereby they are to be kept steady, and keep in drying the Figure given them.

Those Splinters serve to keep the reduced Bones in the Situation which has been given them, and hinder the Part from bowing in the fractured Place. The third Band is to keep the Splinters steady, and is to be placed in the same Manner the other two have been.

Over all these Bands are put two Cards, to embrace the whole Part, and which must be tied with small Pieces of Tapes, beginning to tie by those of the Middle, the better to tie the two others, without being obliged to have them kept up.

The Part is afterwards placed between the *Fanons*, which must embrace the Leg and Thigh, to make of the whole but a single, tight, and inflexible Piece. The *Fanons* ought not to be of an equal Length. That applied on the Inside of the Thigh and of the Leg must be a-Top, shorter than the other, which must rest on the Buttock and Hip, that they may not offend the *Scrotum*, the Groin and *Peroneum*. Both *Fanons* must descend, the one as low as the other, and a little lower than the Sole of the Foot, to keep up the Articulation, and not incline on either Side.

Before the Leg be plac'd on the Sinew of the *Fanons*, a small quilted Cushion, of the Length and Breadth of the Leg, must be put upon it; at the Extremity of this Cushion there must be a *Bourlet*, or *Boudin*, open in the Middle to place the Heel, and which is to be a little flatten'd in the Place where the Tendon of *Achilles* is to rest; because if it was round in that Place, it would wound it. The Part being plac'd on the Mattrafs, the *Fanons* are to be ty'd, and roll'd, as much as is necessary, to rest on the Sides of the Leg and Thigh; but lest they should not rest enough on the Sides of the Sole of the Foot, which are less rais'd than the Ankles, those Places should be garnish'd with small Compresses, and by that Means the *Fanons* keep the Sole of the Foot more firm, without Fear of wounding it. A Space is given to these Compresses, as much as is wanted to raise the *Fanons*, and hinder their resting on the Ankles; and for Fear they should rest on the *Condili* of the *Femur*, and on the Head of the *Peroneum*, Compresses must be put over, and underneath that Part, to defend it. This done, the whole Inside of the Leg is cover'd with a long Compress of linnen Cloth folded double, and the *Fanons* are ty'd with four or five small Bands, three to the Legs, and one or two to the Thigh; that of the Leg is ty'd first. Afterwards a Soal made of Wood, or Card, lin'd with linnen Cloth, is to be apply'd to the Sole of the Foot.

The *Chirurgion* must likewise observe to give to the Part and Patient, a convenient Situation. The Situation of the Patient, and of the Part, is not always the same; 'tis different, according to the Diversity of the Parts: For Example, in the *Fractures* of the *Femur* and Leg, the Patient must keep very exactly his Bed, and the same Situation, till the *Callus* be form'd; and lie on his Back, his Head as low as his Buttocks, that the Body may not rest on the Heels, and the Foot of the *fractured Part* ought to be a little rais'd.

The Patient, on the contrary, can walk, tho' he has an Arm *fractur'd*; but he must not use that Arm till the *Callus* be form'd.

In the *Fracture* of the Thigh, of the *Rotula*, of the Leg, and of the Foot, the Knee ought to be always extended, instead that the Elbow should be a little

little bent; and let the Patient be a-bed or up, the Arm must be kept up with a Scarf. The same Thing must be observed in all the Fractures of the Arm; of the Cubitus, of the Hand, and Shoulder, as well as of the Clavicle; because it is a great deal less natural to be too much extended than bowed, and Flexion is less painful to the Elbow than Extension.

Motion being contrary to the Re-union of *Fractures*, the *Chirurgion* ought to dress the Patient but seldom, the *Apparatus* must not be raised before the seventh, eighth, or ninth Day, unless the Patient feels great Pains, or Itchings in the Part, or those underneath should be too much swelled and stretched, or the Part awry; he must dress it afterwards oftener or seldomer, according as he shall judge it necessary for each Dressing. Two Servants must lay hold of the Part by the two Extremities of the fractured Bone, to raise it softly and evenly, and at the same Time each of them must draw it to him as directly as possible, that the Part may not be bow'd in either Sense, no more than the Eminences, which would prick the neighbouring Parts. To raise the *Apparatus* more directly and gently, the *Chirurgion*, assisted by two Servants, must take it and raise it with his Hands, at the Place of the *Fracture*. The Servants are to keep it in that Posture, without moving it, while the *Chirurgion* undoes the *Apparatus*, and puts on a new one; and as this can't be done soon, he must employ two Servants who understand well their Business, and are strong. The *Chirurgion* must handle the Part gently, and in order to it, he is to support with one Hand as much as he can, the Place of the *Fracture*, while he makes and undoes the Bandage, changing Hands alternately at each Dressing: He may foment the Part with aromatick Wine a little warm, to cleanse it of the Dirt which may have gather'd there, which causes Itchings in the Skin. If the *Chirurgion* should find the Skin a little torn, he must dip the first Bandage in Lime-water. If there was some Inflammation, he should make an Embrocation with Oil of Roses and Spirit of Wine; but if there are none of those Accidents, he must only dip all his Compresses in *Oxycrat*, or aromatick Wine.

Often, thro' the Patient or *Chirurgion's* Fault, Bones are re-united in such a Manner, that they pass over one another, or form an Angle, or at least are awry: In such a Case, if the *Callus* be re-united, it may be broke by strong Extensions, or other violent Motions, in shaking the Part in various Manners: If there was a Wound, and the *Callus* could not be broke, the Wound ought to be widen'd, the re-united Bones discover'd, and the Exfoliation of the *Callus* procur'd. Several advise the breaking of the Part, and for that Purpose propose the Use of several Machines; but this is exposing the Patient to very great Dangers, and often the Part breaks in another Place; therefore 'tis better to leave it with some Deformity, than to expose the Patient to the Danger of his Life, even without being sure of rectifying the Disorder, and curing the Deformity.

Note, That the *Callus* is nothing else but the nutritious Juice of the Bone which runs thro' the Extremities of the Fibres at each End of the fractur'd Bone, and which gathers insensibly, like Glue, and serves as a Cement to join the fractur'd Bones. This *Callus* is of the same Substance with the Bone, from which it differs only in its Configuration. In the Bone the Fibres have a Direction, and extend themselves according to the Length of the Bone; whereas in the *Callus* none but an homogeneous Matter is seen, which orders itself more or less irregularly according to the different Disposition of the neighbouring Places, and according to the Care taken to confine it. However, tho' the *Fracture* be well reduc'd, it raises always a small Eminence all round it. The Time of the Formation of the *Callus* cannot be precisely determin'd, no more than that of the Exfoliations;

'tis form'd sooner in the spongy Bones, than in the compact; in Children, than in Adults; and in Adults, than in old People.

In the *Fractures* of the *Humerus*, sloping; there must be apply'd a Bandage with several Chiefs, which must come round the Body of the Bone, without moving the Part.

In the *Fractures* of the *Radius*, it must be observ'd, that the two broken Ends of the Bone draw towards the *Cubitus*; first, because the Blow, which is the ordinary Cause of the *Fracture* of that Part, sinks it; secondly, because the two Muscles which serve to the *Pronatio* are stronger than those which serve to the *Supinatio*; and 'tis known that we are more inclin'd to the *Pronatio*, than to the *Supinatio*: Therefore the Muscles draw both Ends towards the *Cubitus*, and the *Aponeurosis* which is between the Bones hinders them from throwing themselves outwards. For if the *Radius* be broke in its Middle, the square Muscle acting, draws the inferior End, and the round Muscle draws the superior End towards the Elbow; therefore the only Means to reduce, and know that *Fracture*, is by helping the Patient to make the Motion of *Supinatio*.

The *Fracture* being thus reduc'd, there must be had two Compresses, one of which must be a great deal thicker at one End than at the other; and another, which must not be so thick; placing the thickest Compress within the Arm, the thick End downward, and the other outward, the thick End likewise downward. This Bandage is made contrariwise of that of the other *Fractures*, because it must not begin on the *Fracture*, but on the inferior Part of the Bone, making it sufficiently narrow at the Beginning. When we come to the *Fracture*, we must place it lighter, &c.

In the *Fracture* of the Ribs, as the Ends of the broken Bones throw themselves inward, to reduce them to their natural State they must be press'd on the Sides with both Hands; the same Thing will happen as if you was to take a Bow at both Ends, the Middle will rise upwards; and to keep the Bone in that Situation, there must be had two thick Compresses, one to place at the End ty'd to the *Sternum*, the other on the End articulated with the two *Vertebrae*, compressing them strongly without putting any Thing on the Place of the *Fracture*.

In the *Fracture* of the inferior Jaw bone, after the Reduction of the *Fracture*, the best Method is to keep the Bone firm, and to put it in a leaden Box, made exactly in the Form of the Jaw-bone; but if the *Fracture* was with a Wound, it is adviseable to have a Box of Tin made, in which there should be a Window, thro' which the Wound is dress'd; and if there be no Wound, a Carton must be soak'd in Water, and put in a linnen Cloth wetted with the White of an Egg, beaten with some *Sal Ammoniac*. But it is to be observ'd, that before that *Defensive* is apply'd, a linnen Cloth, folded double, is to be plac'd between it and the Skin, to hinder it from wounding the Part, and it will grow hard, and of the same Figure as the Jaw-bone; therefore it will keep it in its proper Situation.

The *Fractures* of the Clavicle sloping, are very difficult to keep up, because when the Clavicle is not broke, the pectoral Muscles and *Trapezes*, with the *Rhomboides*, make an *Equilibrium*; but when the Clavicle is *fractured*, the Pectorals carry it over their Antagonists; therefore they draw forward the *Omo-plate*, which is moveable, and consequently the End of the Clavicle ty'd to the *Acromion* rises over the other; to hinder this, a Machine is us'd which draws the Arms behind.

To reduce the *Fracture* of the *Rotula*, the Patient being seated in a Chair, resting his Foot on the Ground, the Operator must push that Half of the *Rotula* risen into the Thigh, and there must be made Use of the Bandage, to keep it up.

The *Cranium* has also its particular *Fraçture*, which is a Wound complicated with a *Fraçture*, and which can be done three Ways, *viz.* by Contusion, Incision, and Pricking.

The most dangerous of these three *Fraçtures*, is that by Contusion; because the Commotion is greater.

All the *Fraçtures* of the *Cranium* do not oblige the *Chirurgeon* to have Recourse to Trepanning, but only the deep ones; as for the superficial, they are cur'd by Exfoliation.

Note, That *Exfoliation*, from the *Latin ex*, and *folium*, Leaf, is the scaling of a Bone; or its rising, and separating in Leaves, and *Laminae*.

The deep *Fraçture* of the *Cranium*, which obliges to Trepanning, is that made of both Tables of that Part, and which penetrates to the *Meninges*, on which there is then extravasated Blood, which must be took off by the Operation of the *Trepan*. This *Fraçture* is known by the Eyes, and his Reasoning; and tho' the Eyes be the surest Guide in the *Fraçture* of both Tables of the *Cranium*, as Things are not always to be seen, we want often the Reasoning, to supply what the Eyes do not discover.

The Eyes alone discover the *Fraçture* of the *Cranium*, when the Wound is large, and open enough to let it be seen at first; and Reasoning supplies the Defect of the Eyes when the Wound is small, the Bone not discover'd, and nothing but the Accidents appear.

The Accidents or Signs of the *Fraçture* of the *Cranium*, are, Dimness of the Eyes, and Loss of Judgment, both which happen at the very Instant of the Blow, or Fall, with a bilious Vomiting, which follows soon after. These Signs are call'd univocal; there are others call'd equivocal, which are for a Confirmation of the first: As the Loss of Blood thro' the Nose, Eyes, and Ears; Redness of the Eyes, Heaviness of the Head, Swelling of the Face, and afterwards Drowsiness, Shivering of the whole Body, Fever, Convulsions, &c. but it is not necessary that all those Signs should appear, to judge of the Necessity of *Trepanning*, since it suffices to have the equivocal ones to make the crucial Incision in the Place of the Wound, and discover the Bone to find the *Fraçture*, which is often so fine, that the *Chirurgeon* is oblig'd to use the Printer's Ink, which insinuates itself into the *Fraçture* and the *Engina*, with which the black Line which has penetrated to the Bottom, when the *Fraçture* is compleat; whereas 'tis easily blotted out, when the *Fraçture* is only superficial.

In Summer the Accidents appear in three or four Days, or seven at farthest; in Winter they are later, and do not appear, sometimes, till fourteen; but at the End of this Term, it can very well be said that *Trepanning* is often needless. In a dubious Case, when we do not very well know if the *Trepan* is to be apply'd or not; after the Accidents have been carefully examin'd, if we cannot find a very good Foundation for undertaking the Operation, we must desist from it.

The *Trepan* is not to be apply'd on the *Fraçture*, but on the Side, and always on a firm Place. When the *Fraçture* happens on the *Sagittalis*, or *Lamboides Suture*, a double *Trepan* must be made, and apply'd on both Sides the *Suture*, because of the Blood which might be extravasated there.

The Method to be observ'd in the Wounds of the Head, and the *Fraçtures* of the *Cranium*, is as follows:

In the simple Wounds of the Head, none but Balsams are to be us'd, applying a Plaster of Diachylon over it. When there is Contusion, either in the *Pericranium*, or *Cranium*, the Wound ought to be kept open till after the Suppuration, or Exfoliation. When there is only a Bump, without Wound, or Accidents, it must be resolv'd with Spirit of Wine mix'd with Oil of St. John's wort, in which Compresses are dip- ped, and applied on the Part.

The Wounds with *Fraçture* must absolutely be *trepann'd*; in which Operation, Oil of Turpentine must be us'd to distil on the Membrane of the Brain; or Spirit of Wine mix'd with Oil of Almonds; and the *Chirurgeon* must by all Means bring it to a copious Suppuration. The Patient, besides, must be let Blood before and after the Operation, especially if there be a Fever, or Plenitude; taking Care to facilitate the natural Evacuations by means of Clysters, at least every other Day, prescribing an exact Diet, free of all Agitations of the Body and Mind, abstaining even from eating till the fourteenth Day; and from Coition, which is mortal at that Time, for forty Days from that of the Operation; as it is, likewise, in all considerable Wounds.

The third Malady of the Bones, in my Manner of reckoning, is the *Caries*; which is the Putrefaction of the Substance of the Bone, or an Ulcer, and the Gangrene in that Part.

The *CARIES* has either an internal or external Cause. The internal Cause arises in the Substance of the Bone; and the external, from a dirty Ulcer in the Flesh, which has communicated its Malignity to the very Substance of the Bone, which it has corrupted.

The *Caries* proceeding from an internal Cause, is known by the deep and continual Pains which precede, and continue a long while without Diminution, and afterwards by the Alteration of the Flesh which covers the Bone, which grows spongy, soft, and livid. That proceeding from an external Cause, is known by the Quality of the Pus which comes out of the Ulcer of the Flesh, which is blackish, oily, and of an extraordinary bad Smell; and also by the Probe, which makes perceptive Asperities in the Bone which it has discover'd.

When the *Caries* is known to proceed from an external Cause, the best Remedy is the Powder of Iris, which suffices when the *Caries* is superficial; but the Oil of *Guaiacum* must be employ'd on Lint, which is apply'd on the Ulcer when it is deep; or Brandy in which have been macerated Iris-Root, Cinnamon, and Cloves. Lastly, the *actual Cautery* must be apply'd.

When the *Caries* arises from an internal Cause, the Flesh must be open'd, to give Vent to the *Sanies* which runs from the ulcerated Bone, the better to procure its Exfoliation; and if the Ulcer has not yet open'd the Bone outwardly, the *Trepan* must be apply'd to it, treating the Ulcer afterwards as above directed.

Some Authors distinguish the *Caries* into three Species; in the first thereof, the *Periosteum* being much inflam'd, is destroy'd by the corrosive Liquors, and the Bone changes only Colour, growing black, and very dry, losing but very little of its Hardness, and falling but with great Difficulty; which some call Shankers of the Bones. Then the Juices running between the sound Bone and the ulcerated Part, 'tis depriv'd of its Nutrition, and there falls from it a very thin Leaf. In the second the corrosive Liquors operate on that Bone, as *Aqua fortis* does on Iron; therefore according as the Bone is hard or soft, the Corruption is more or less strong, and the *Caries* unequal and rough; whence those Juices operate according to the Hardness of those Places, and the ulcerated Part of the Bone grows soft, and falls into several small Scales, and the Bone itself is often so much humected, that it falls in the Manner of Salt; which is seen often enough in the *Caries* of the Teeth, and which is call'd Rottenness of the Bone. In the third the Alteration being but slight and superficial, there happens an insensible Exfoliation, which is carry'd off with the Suppuration of the Flesh.

These same Authors forbid, to facilitate the Fall of the carious Bones, the Use of Spirits of Salts, or of Vitriol; or of the Oils of *Guaiacum*, Paper, and Antimony; because they pretend that the Application of those Remedies, even when administer'd with Caution, cause a Malady more dangerous than the first;

first; because, say they, the Action of those Remedies can't be so well manag'd but it extends itself as far as the sound Bone, and penetrates the soft Flesh which grows under it. These Remedies, continue they, must never be apply'd to the *Cranium*, since they have been attended with fatal Consequences; which they prove by the Example of a Quack, who having apply'd them to a Patient, they did eat both Tables of the *Cranium*, which caus'd a Gangrene to the *Dura mater*, and he dy'd in excruciating Torments.

For a spongy *Caries* they prescribe the Butter of Antimony, or the *actual Cautery*; which, say they, is still better, since in the Bones which appear dry there are seen to arise acrimonious and corrosive Vapours, which were the true Cause of the *Caries*.

Note, That in the Hospital of the Charity of *Paris* a Man had an *Aneurism* in the *Dura mater*, which caus'd violent Pains; there appear'd, besides, several Tumours outward, which were open'd by M. *Mareschal*, in which there was found a beautiful Blood, as it is found, commonly, in the *Aneurisms*; but some Time after he dy'd in great Pain. His *Cranium* having been open'd, half of it was found entirely carious and spongy, adhering to the *Dura mater* inwardly, and outwardly to the *Pericranium*. The *Caries* had begun inwardly and outwardly.

One of my Countrymen, a *Britton*, having been tormented for two Years together with a violent Pain in his Head, went to the *Hotel Dieu*, where he grew quite blind: He had a Tumour on the Temple behind the Ear, and there was found in it Blood, as in the first Example. Being dead, some Time after, his Head was open'd, wherein the Teguments were found callous, the *Cranium* carious and spongy, but the Brain sound.

The *Exostosis*, (which is the fourth Malady of the Bones I have mention'd) is a Tumour which rises on the Superficies of the Bone; occasion'd by the *Depositem* of an unfiltrated Humour in its own Substance. This Tumour is commonly accompanied with violent Pains; because in growing and rising insensibly, it pushes, raises, and lacerates the *Periosteum*; which every Body knows to be of an exquisite Sense. The bigger the Tumour of the Bone is, the greater the Pain; because then the *Periosteum* is much extended, and if the Humour which transudates from the Tumour is very acrimonious, the Pain grows insupportable, because it causes an Inflammation to the Membrane, which must be more or less considerable, in Proportion the Matter will be more corrosive. The nutritious Juice of the Bones does not run always regularly thro' the small Pipes or Conducts; often 'tis stopp'd and coagulated, by the Disorder of its Parts, or thicken'd by the abundance of Acids. The Juices which succeed these finishing the Passages obstructed, by the reiterated Impulsions against those Pipes, to force a Passage, they dilate, and relax their Texture in such a Manner, that they swell up, and grow very big in those Places, and produce Tumours which are nothing else but the swelling of the solid Parts of the Bones. Thus we see Branches of Trees grow bigger underneath the Place where the Course of the Sap has been intercepted. This produces the first Species of *Exostosis*, which happens often to those afflicted with the Pox, and which is call'd *Nodus*.

Sometimes the nutritious Juices steal away from their ordinary Conducts, by the Action of some corrosive Acids; then the Extremity of the Vessels being open, there are form'd Tumours which make the second Species of *Exostosis*, by the continual running of those Juices, which in coming out, coagulate, and congeal in Form of a Rock, more or less irregularly, according to the Diversity of Motion, the Quantity of Matter, and the various Configuration of the

neighbouring Places. Thus in Trees and Plants the Sap stealing away by the Action of four Juices, or thro' the small Apertures made by the Stings of Insects, produces different Sorts of Tumours, most of which serve for Habitation to those little Animals. It happens also, sometimes, that the osseous Fibres are extraordinarily relax'd by the nutritious Serosity sojourning too long in them, and that they let it pass in Form of Juice, as far as the Superficies, and losing insensibly its Liquidity, by the Evacuation of what it contain'd the most volatile, it thickens, and congeals in Form of Ice, or Gum, against the *Periosteum*, and the Body of the Bone; and as it is but only glu'd to the Surface of the Bone, it can be easily unglu'd, with the *Rugine*; it is what the Antients call'd *Gum-mata*, and what makes the third Species of *Exostosis*.

There is a fourth Species of *Exostosis* which happens when the Bone is broke throughout its whole Length, which proceeds from the Softness of the Bone, which receives too much Aliment; but the Juice which those Sorts of Bones receive is vicious; therefore these Sorts of *Exostosis* are seldom seen without *Caries*. Sometimes an Abscess grows in the Bone, like those which grow in the Flesh, *i. e.* that the Bone grows ordinarily big, at the End towards the *Epiphyses*, because they are softer in those Places, and all those *ossecus Cellulae* are full of a purulent Serosity. These Tumours accompany three Sorts of Maladies, the Pox, Scurvy, and the King's Evil; but particularly the first. They happen to the whole Body of the Bone, or to some Places of the Body, or to the Extremities call'd *Epiphyses*. The first are very painful, hard, and compact, and degenerate into Abscesses, when they are of some Years standing; which can happen in two Manners; the *Caries* beginning at the Superficies of the Bone, or at the internal or external Part. Their Origin is commonly preceded by violent Pains in the *Periosteum*, which increase by the growing of the Tumour, and which continue till a perfect Cure.

Those of the Extremities grow a great deal bigger, because of the spongy Texture of the *Epiphyses*, and are less painful, from the Quality of the Matter which is less active. The *Epiphyses* being not cover'd with a *Periosteum*, form often these Sort of Tumours in the small Bones of the *Carpus* and *Tarsus*; some, after they have continu'd a certain Time, disappear, either by the Action of Remedies, or by the Help of the Matter, as it is seen in Children. Others degenerate into Abscesses, grow painful, and the Juice which runs from it corrodes the neighbouring Ligaments and Tendons, and as the Pain is excessive, and like that which would be felt if a Thorn was run thro' an Articulation; some Authors have call'd this last *Spina ventosa*.

The Cure of these Sort of Tumours is different, according to their different States. *Exostoses* are cured, especially of those afflicted with the Pox, by a good Salivation; and when they come to rot, the Hand and Fire must be join'd to Remedies, to melt what is carious. As to the Abscesses of the Articulations, they can't be conquer'd but by the Amputation of the Part; 'tis true, that some are cur'd without Amputation, but it is with a great deal of Care, and it takes a long Time; but when the whole Bone is *exostosed*, it must be cut off. The *Exostoses*, or *Nodus*, which rise on the Bones of the Head, are more difficult to cure than others; as also the *Caries* of that Part. It is prov'd by several Examples, that *Exostoses* of the first Species can be melted, *i. e.* if the Tumour be of the Bigness of an Egg, that three Parts thereof can be melted; and that tho' the Bone remains always a little more risen in that Place than usual, it is nevertheless very sound; for the Patient feels no Pain there; which I conceive may happen in this Manner: The nutritious Juices which have been coagulated, by the voracious Acidity within the Conducts of the osseous or bony Fibres, whereby they have been dilated, as abovemention'd, being melted by

by the Mercury, a Part thereof can transpire, and the other remaining in the Vessels is evacuated by the Salivation, and the Inside of the Fibres being also cleans'd, they sink; but because they have been very much chang'd, the Bone must be more rais'd in that Place, and the Fibres occupy a greater Volume. the *Gummata* can also be melted with convenient Remedies.

There are other Maladies of the Bones; as the Softness of the Bones, their Brittleness, Bowing, or *Rachitis*, vulgarly call'd *Rickets*; and Cracking.

The Softness of the Bones proceeds from the nutritious Juice of the Bone being too little impregnated with saline and acrimonious Particles, and their Marrow too abundant; since that watery Juice produces the same Effect in the Bones it does in Trees, and in Horn. It insinuates itself into the whole Substance of the Bone, and as it is of a fluid Consistence, it occasions that the same Parts, among which 'tis embarrass'd, remain ill united, and grow easily carious when they are press'd by some exterior Agent. But this Softness is still increas'd by the Superfluity of the small oily Particles of the Marrow which slide in all the Intervals of the Fibres, whose Texture they relax. Whereby we can plainly see that a Bone can be soften'd without being attack'd with those Species of *Caries* abovemention'd. One Thing, only, is to be observ'd, that there is never a Softness in the Bones but where there has been left some Levain of the *Rachitis*. The best Remedies for this Malady, are Sudorificks, Diureticks, and Absorbents.

The *RACHITIS*, or *Rickets*, is a Disorder affecting the Bones of Children, and causing a considerable Protuberance, Incurvation, or Distortion thereof. It sometimes arises from a Fault in swathing the Child, rolling him too tight in some Places, and too loose in others; placing him in an inconvenient, or too often in the same Posture, or suffering him to be long wet. It is likewise attributed to the Want of proper Motion, and using the Child to be borne in one Arm only; whence the Legs and Knees remain too long in the same incurvated Situation. Or it may be occasion'd by some Fault in the Digestion, occasioning the Aliment to be unequally apply'd to the Body, by which some Parts of the Bones increase in Bulk more than the rest.

The *Rickets* usually appear between the first eight Months and the sixth Year of the Child's Age; the Part it affects grows lax, flaccid, and weak; and if it be the Legs, they become unable to support the Body. All the Parts subservient to voluntary Motion are likewise debilitated and enfeebled; and the Child grows pale, sickly, slothful, and cannot sit erect. His Head generally becomes too large for the Trunk, and can't be supported or manag'd by the Muscles of the Neck, which gradually wear away. Swellings and knotty Excrescencies appear in the Wrists, Ankles, and Tips of the Ribs; and the Bones of the Legs and Thighs grow crooked. The like Disorder sometimes also seizes the Bones of the Arms. If the Symptoms continue long, the *Thorax* becomes strait, a Difficulty of Respiration ensues, as also a Cough, and a hectick Fever; the *Abdomen* swells, the Pulse grows weak and languid, and the Symptoms increasing, at length prove mortal. When the Child is able to talk before he can make Use of his Legs, he is presum'd to have the *Rickets*.

When the Disorder is taken early, it may be remedied by proper Bolsters and Bandages, suited to the Parts affected; but when the Bones are grown rigid and inflexible, other mechanical Contrivances, as Puddings, strait Boots, and several Sorts of Machines or Engines made of Pasteboard, Whalebone, Tin, &c. are made Use of, to restore the distorted Bones to their natural Straitness.

Mercurius dulcis, Syrup of Chicory and of Roses, Manna, and Scammony, are accounted very good Purgatives in the *Rickets*; together with diuretick and diaphoretick Ptilans made of China, *Sarsaparilla*, &c. absorbent Powder, which corrects the A-

cidity of Humours, the Infusion of *Millepedes*, or Wood-Lice, and dry Frictions made over the whole Body with a warm linnen Cloth before the Fire, especially on the Parts affected, are found of Service. A Liniment of Rum and Palm Oil, or a Plaister de *minio*, and *Oxycroceum*, apply'd along the Back, to cover the whole Spine, are much esteem'd; also the Oil of Snails is very famous for the same Intention; being what drains from them after bruising and suspending them in a flannel Bag; with this the Limbs and spinal Bones are anointed.

Certain Bones have been seen several Times to break easily, and we have on this Subject several Observations made by *Fabricius Hildanus*. A Man has been seen, says he, coming out of the Pox, who walking in his Room broke at once both his Thighs.

What causes the Fragility of the Bones is, that their Parts being disunited, and touching but slightly each other, they are separated by the least Violence made to them, which can happen in several Manners. 1. For want of Nutrition; then the whole Humidity remaining in the Texture of the Bone transpires intensibly, thro' the Heat of the neighbouring Parts, and in their Evaporation separate and carry off some Particles of the Bones, which renders them porous, brittle, and friable, like a Bone which has been for a long Time expos'd to the Air; therefore the Bones of such as are antient are more brittle than those of young Persons; just as we see old Branches of Trees easier broke than those of young Plants, especially in Winter. 2. But besides the Interception of the nutritious Juices, the Mass of Blood furnishes corrosive and very penetrating Salts, which pass and re-pass thro' the Pores of the Bones; they bruise some of their Parts, and carry off those with which they are associated, and calcine, in some Manner, the whole Body of the Bone, which will grow very like those Bones found in Fields; which, for having been too long expos'd to the Air, are grown white, hard, but very dry, brittle, and friable. These Alterations are observ'd in the Bones of those afflicted with the Pox, but particularly in those of the Scorbuticks, where the Juices are more active, and more penetrating. They have also been found in the Bones of Persons who had never been attack'd with any of those Maladies. 3. The Want and Alteration of the Marrow can also contribute towards this Malady of the Bones; for they keep up the Softness of the bony Fibres, if it be in a very small Quantity, and very thick, the Fibres and the Bone grow brittle. 4. It happens sometimes, that the *Caries* being internal, and without Pain, because it has not yet penetrated as far as the *Periosteum*, it remains only a *Lamina* of Bone, very sound, therefore they break in those Places at the least Violence made.

The CRACKING, or *Cliquetis* of the Bones, which is heard sometimes in the Motion of the Members, depends on the Acidity or Driness of the Articulations, occasion'd by the Liquor they are moisten'd with being exhausted; as it happens in certain Persons afflicted with the Pox, who hear a Noise in their Knees while they walk. This Noise may be caus'd by the Extension of the Ligaments and Tendons which surround the Articulation, which striking strongly against the Air, cause that Noise.

Having thus given an exact Description of all the different Maladies which attack both the Flesh and Bones of the human Body, and which fall under the Consideration of a *Chirurgion*; having explain'd all the different Symptoms they are attended with, and form'd a Judgment of their different States; and having instructed my Pupil how to cure those which are curable: I'll pass to my *Chirurgical Operations*, which is the nicest Point of the whole Art, and wants most a dextrous and practis'd Hand. Therefore I'll open my Case of Instruments, where I hope to find them all in very good Order, very well set, and without Rust. But as I design to begin this important Subject with the easiest and most common Operations; I'll only arm myself at first with those which are necessary

to make a *Cautery*, a *Seton*, and for *Bleeding*, *Cupping*, and *Blisters*.

A *CAUTERY*, *Cauterium*, (from the Greek *καυτηρ*, or *καυτηριον*, form'd from *καω*, *I burn*) is a Medicine to burn, eat thro', or corrode some solid Part of the Body. *Cauteries* are of two Kinds, *actual* and *potential*.

Actual CAUTERIES, are those which produce an instantaneous Effect; as Fire, or a red-hot Iron, which are apply'd in the *Fistula lachrymalis*, after Extirpation of Cancers, Amputations of Legs or Arms, &c. in order to stop the Hæmorrhages, and produce a laudable Suppuration. They are also sometimes apply'd to carious Bones, Abscesses, and malignant Ulcers, in order to open a Passage for the Discharge of the peccant Humours. The Irons us'd on these Occasions, are sometimes crooked at the Extremity, and that variously, according to the various Occasions; whence some are call'd *cultellary*, others *punctual*, others *olivary*, &c. M. *Homborg* assures us, that a great Part of the Medicine of the People of *Java*, and other Parts of the *East-Indies*, consists in Burning, or the Application of *actual Cauteries*; and that there is scarce any Disease but they will happily cure thereby.

The *actual Cautery* of hot Iron is frequently apply'd for the making of *Issues* in Parts where Cutting is difficult, or inconvenient: It makes a little round Hole, which is to be fill'd up with a Pea, or Ivy-Berry, to keep it open for the Humour to pass through. *Pareus* describes a Method of making *Velvet*, or silken *Cauteries*, so call'd either because they give no Pain, or because he purchas'd the Secret at a dear Rate, from a certain Chymist. The *Cautery* describ'd by *Galen*, is a brazen Tube, thro' which a little red-hot Iron is thrust to the Part.

Potential CAUTERIES, are Compositions of caustick Medicines, usually of Quick-lime, black Soap, and Chimney-Soot. Take as much Silver as you please, let it be dissolv'd with three Times as much Spirit of Nitre in a Phial; put the Phial to a Sand-Heat, to evaporate two Thirds of the Humidity: Pour what's left into a good Crucible, place it over a slow Fire till the Matter descends to the Bottom, which will grow like Oil, which must be pour'd, then, into a hot Mould, and it will coagulate; after which you must keep it for Use in a Phial, very well cork'd. This *Cautery* is the best, and of an Ounce of Silver you'll extract an Ounce and five Drachms of *potential Cautery*.

In the Operation the *actual Cauteries* are the surest, because they are apply'd when we will, as long as we please, and for what Effect we please; whereas the *Potentials* can't be so well manag'd; but in Hæmorrhages *potential Cauteries* are the surest, because the Scar they make being not so quick, they close better the Vessels, which are not so subject to open when it falls, as it is seen often at the Fall of the Scar by Fire.

Cauteries, otherwise call'd *Issues*, are apply'd where-ever there is to be Attraction, to correct the *Intemperies*, or stop the Course of Humours, by making a Scar to the Part; however, the Places they are commonly affix'd to, are the *Fontanella* on the Head, the Back, between the first and second *Vertebra*, at the exterior Part of the Arm, in a small Hollow which is between the Muscle *Deltoides*, and the *Biceps*; between the Muscle *Psoas*, and *Vastus internus* in the Inside of the Knee, above the *Flexores* of the Leg; observing, that the *Issue* be plac'd every where near the great Vessels, that it may draw, and purge more abundantly.

There is an easy Way of making an *Issue*, which succeeds best in Children; it is done after this Manner: Having apply'd a small Piece of blistering Plaster, about the Bigness of a small Pea, to the Part where you would have an *Issue*, and letting it lie on for a few Hours, it will cause a Blister; the Skin being rais'd, apply a Pea as usual, and compress it tight

with a Bandage, till by Degrees it sinks in, and forms an *Issue*.

Some People have so advantageous an Opinion of *Issues*, even to Infatuation, that they have us'd them for the slightest Indisposition, especially for their Children; without considering, that those tender Bodies, seldom loaded with Humours, have their Parts robbed of their nutritious Substance thro' those *Issues*; which, in Process of Time, renders them subject to very dangerous Maladies, as inward Decays, Consumptions, &c. of which I have seen several Examples. In *Portugal*, *Issues* are so much in Fashion, that a Person there, even among those of the first Rank, is accounted to be very careless of his Health, who has not five or six *Issues*, at least; there are some who have twelve or fifteen; and the first Salute you receive from a Friend, instead of our *How do you do*, is, *How are your Cauteries*, or *Issues*. The Ladies have also their Share of them, which, between the Husband and the Wife, would be a very pleasant Nolegay, for any Foreigner who would visit them in the Morning.

The *SETON*, *Setaceum*, is a Wound made in the Skin of the Hind-part of the Neck, which is kept suppurating by Means of a little Skein of Silk or Cotton pass'd thro' it, and which has very near the same Effect as a Cautery. It must be observ'd, that the Skein of Silk ought to be dipp'd in Oil of Roses, and one of its Ends should be longer than the other, to procure the Evacuation of the Humours. Tho' the *Seton* be commonly made on the Neck, it nevertheless can be apply'd any where else, as Occasion requires it. It often happens, that a *Chirurgion* is oblig'd to use it in Wounds made with a small Sword, or with a Musket, which run thro' and thro', then the Skein is soak'd in proper Medicaments, and every Time the *Apparatus* is rais'd, that Part drench'd with Pus must be cut off, which is then drawn from the Ulcer.

CUPPING, is an Operation for the Discharge of Blood and other Humours, by the Skin. It is perform'd by collecting the Humours into a Tumour under the *Cutis*, and letting them out thence by Scarification. The Instruments us'd therein are the *Cucurbitulae*, or *Cupping-Glasses*, which are glass Vessels whose Bottoms are a little larger than the Entrances.

Cupping is perform'd either *dry* or *wet*. *Dry Cupping* is when it is done without opening the Skin; and the *humid*, or *wet*, when made with Scarifications. The Operation is perform'd thus: The Vessel is heated with Candles, Tow, a Torch, Lamp, or the like; but in my Opinion Tow is best, and less troublesome. A Ball of it is made slightly between both Hands, and thrust into the *Cucurbitulae*, which is afterwards held over a Candle; the Flame of the Candle catches the Tow, which immediately appears all in Flames; in which State the Vessel must quickly be apply'd close to the Part, which is no sooner done but the Flame is extinguish'd, and the Tumour begins to rise; for the Air in the Cavity of the Vessel being, by this Means, rarefy'd, and brought near to the Condition of a *Vacuum*; that Part of the Body cover'd by it becoming less press'd by the Air than the rest, its Juices are forc'd up with the *Cutis*, and raise a Bunch in the Cavity of the Vessel; to which the Scarificator being apply'd, and ten or twelve Incisions made at the same Time, a plentiful Evacuation is effected. But it must be observ'd, that the Vessel thus in Flames must be apply'd three or four Times successively, before the Tumour can be rais'd enough to be scarify'd. Every Time the Vessel is taken off, to put fresh Tow into it, it must be done gently, moving it backwards and forwards, and not drawing it all at once; for it will hurt the Patient, and perhaps break the Vessel.

This Operation is perform'd in all the Maladies where it is necessary to make Attraction; but more particularly in the Apoplexy, Vapours in Women, Paralysis, and the like. In the Apoplexy they are apply'd on the Shoulders, or on the *Sacrum*; for Va-

pours in Women, on the Thighs; and for the Paralyfy, on the paralytick Parts.

A LEACH is a small Animal like a Worm, which fucks Blood; 'tis commonly apply'd on Children, and weak Persons, in lieu of Bleeding. Leaches are also us'd in Fluxions, when the Hemorrhoides, or Piles, are too full, for the *Varices*, and on the different Parts of the Face.

For the Choice of *Leaches*, those must be taken which have their Backs green, and their Bellies red; they must be fish'd in pure and running Waters, and at Noon-Day; and those must be rejected which are black and hairy.

BLEEDING, more properly call'd PHLEBOTOMY, (from the Greek φλεψ, Vein, and τεμνειν, to cut) is a Species of Evacuation of the utmost Importance in Medicine, perform'd by the *Chirurgion* by the artificial Incision of a Vein or Artery.

The Vessels open'd in *Phlebotomy*, are the *preparate Vein*, in the Forehead; the *Ranula*, under the Tongue; the *jugulary Veins* and *Arteries* in the Neck; the *temporal Arteries* in the Temples; the *Basilica*, *Cephalica*, and *Mediana*, in the Arms; the *Salvatella* between the *Annularis* and little Finger; the *Saphena* on the internal *Malleous*, or Ankle; and the *Ischiatica* on the external.

The Conditions requisite to bleed well, are, to chuse well the Vessel, to not prick at a Venture, to not bleed without Necessity, or the Advice of a Physician, who must know the proper Times for it, as that of the Intermission in Intermitting Fevers, the Cool of the Morning in Summer, and towards Noon in Winter; and how to make different Orifices; for in Summer they ought to be smaller, and greater in Winter.

To perform this Operation, the *Chirurgion* must take his *Lancet*, with the Thumb and the Index, resting the other three Fingers on the Arm of the Patient; he pushes the Point of the *Lancet* into the Vessel, and raises that Point upwards, to make the Orifice bigger. If there was a Tendon, which is known by its Hardness, or an Artery, discover'd by its Pulsation, off the Vein, and very near it, the *Lancet* must only be plung'd deep into the Vein in Cutting, and be drawn upright, without making a *Lerce*, or Rising; otherwise the Artery or Tendon would be cut with the Point. If the Artery or Tendon were immediately under the Vein, the Vein should be prick'd a little underneath, and keeping the *Lancet* inclin'd, and advancing it a very little forwards, the Point will perfect the Opening, in raising it. If the Artery was too close to the Vein, the Wound should be made higher or lower than usual. If the Vein was superficial, and leaning on a hard Muscle, the *Lancet* must not be push'd upright into the Vein, but must be inclin'd, and take the Vessel underneath; otherwise the Muscle and its Membrane would be prick'd, which would cause a violent Pain, and perhaps a great Inflammation. Every Body knows that this Operation is to be perform'd with the right Hand on the right Arm, and with the left on the left Arm.

The Operation ended, a Bandage is made on the Part with a Compress apply'd on the Orifice; 'tis kept with two Fingers, taking the Band with the other Hand. The End of the Band is held with the middle Finger, the Index, and the Thumb, and apply'd on the Compress; several *Ties* are made of the longer End of the Band in the Plit of the Arm, and revers'd with its shorter End kept between the three Fingers, tying both Ends of the Band under the Elbow.

Bleeding is subject to several Accidents, some greater, some less. Those Accidents are the *Aposthume*, the *Thrombus*, *Echymosis*, *Hypothymia*, *Fainting*, and *Convulsion*.

The *THROMBUS* is a small Tumour of the Blood which happens at the very Place where the Wound is made, in *Bleeding*, occasion'd by the Orifice having been made too small, or greater than the Capacity of the Vessel. The *Thrombus* is never attended with

any dangerous Consequences; and can be cured by only placing a Compress wetted in fresh Water, between the Foldings thereof there must be some Salt, which resolves the Tumour, and hinders the Suppuration.

One of the most dangerous Accidents which can happen in *Bleeding*, is the pricking of an *Artery*, which when not entirely open'd, causes the *Aneurism*, and the opening causes the Loss of a florid Blood, which flows in abundance, and by *Sallies*. Though the *Sallies* of the Blood in coming out, are not always certain Signs that an *Artery* has been prick'd; because it might happen, that the *Basilica* will be found leaning directly on the *Artery*, whose Pulsation will make the Blood of the *Basilica* come out by *Sallies*; therefore these three Circumstances must be join'd, to be certain that the Blood flows from an *Artery*, of a florid Colour, Abundance, and Sally.

To avoid pricking the *Artery*, in *Bleeding*, my Pupil must know, that the *Artery* is placed in the Arm under the *Basilica*, and that he must feel it before he makes the Ligature, and observe well if it be profound, or superficial; for if it be superficial, it may be easily avoided, by pricking the Vein higher or lower; but however, when by Misfortune, Imprudence, or Ignorance, an *Artery* has been open'd, if it be well open'd, the Blood must be let to flow, till the Person falls into a *Syncope*, or faints away, and through that Means 'tis easier to stop the Blood afterwards; which will be done by making a good Bandage with several Compresses, putting in the first a Counter, or a Half-penny, tho' a Piece of chewed Paper is best, with graduated Compresses over it.

It may be ask'd in this Place, if the opening of an *Artery* by Accident, be attended with such dangerous Consequences, why the *Arteries* of the Temples are open'd to ease the violent Pains of the Head? I'll answer, that in that Place the *Arteries* being situated on the Bones which press them behind, their Re-union is thereby render'd easier.

It also sometimes happens, that the Tendon, or rather its *Aponeurosis*, is touch'd in *Bleeding*, which is known, when in opening the *Mediana*, the *Chirurgion* has found some Resistance at the End of his *Lancet*, the Patient has felt a violent Pain, the Blood flows in abundance, and the Arm is seen to swell. The Remedy to this Accident, is, to place on the Vessel a Compress dipp'd in *Oxyerat*, to make a proper Bandage, and keep the Arm in a Scarf. If the Inflammation which happens, was follow'd with Suppuration, it must be entertain'd by a small Tent. If the Suppuration was great, the Wound must be dilated, and the Balsam of *Arceus*, with a good Digestive, or Oil of Eggs with Brandy, must be used. Placing over it a Plaister of *Ceratum*, making an Embrocation on the Arm, with Oil of Roses, and dipping Compresses in *Oxyerat* to cover the whole.

Note, That there is no fear of wounding the Nerves in *Bleeding*, because they are too deeply situated to be touch'd. That in the *Bleeding* of the Foot, there are very few or no Accidents to be fear'd, because the Veins of the Muscles are accompany'd with no Arteries, nor Tendons. Therefore 'tis said that the Arm must be given to a Master *Chirurgion*, and the Foot can be given to a Prentice.

An Idea of the Effects of *Phlebotomy*, or *Bleeding*, with the Reason of its Use, may be conceiv'd by what follows. It is evident, the Blood thrown out of the Heart, while it strikes upon the antecedent Blood, and drives forwards, transfers to it Part of its own Motion, and is therefore so much retarded in its own Motion. Hence if the Blood be drawn out of the *Basilica* Vein of the Right Arm, the succeeding Blood, or that carry'd by the axillary Artery, or right Subclavian, will be less hinder'd in its Motion, than it was before that Vein was open'd; for Part of the Blood being taken away by the open-

ing of that Vein, there remains behind a lesser Quantity in the Axillary Vein, or less is contain'd between the further Extremity of the Axillary Artery and the Heart, than was before; therefore the Blood being let out by the Vein, the Remainder in the Artery will be less impeded in its Motion than before. Hence the Blood of that Artery, which communicates with the Vein that is open'd, will flow with the greater Velocity after the Aperture is made than before. Consequently while the Blood is flowing out of the Vein in the Arm, that thrown out of the Heart into the *Aorta*, will find less Resistance in the ascending Trunk than in the descending; and will therefore flow faster in the ascending than in the descending Trunk: And thence too it will find less Resistance in the right Subclavian Artery than in the left.

Lastly, It hence appears, that the Blood being let out of a Vein in the right Arm, the remaining Blood in the right Axillary Artery runs with a greater Velocity into the Artery of that Arm which is contiguous to it, than thro' the Thoracick Artery, or the right Scapulary, which is likewise contiguous to it; because when the Blood is not suppos'd to be drawn out from any Vein corresponding to the Thoracick Artery, or into which this discharges itself, there is proportionably a greater Impediment to the Motion of the Blood in the Thoracick Artery, than in that of the Arm. But because the Velocity of the Blood in the Subclavian Artery, or the right Axillary, is greater than the left; the Velocity in the right Thoracick, will also be greater than in the left Thoracick Artery. Hence it is manifest, that the Blood being let out of a Vein in the right Arm, the greatest Velocity of the remaining Blood will be in the Artery of that Arm, because it immediately empties its Blood into the Vein that is open'd; and the next greatest Velocity will be in the Thoracick Artery, or Scapulary of the same Side, going out from the Axillary Artery. But the Velocity of the Blood, will be far less in the Brachial, Axillary, and Thoracick Artery, on the left and opposite Side; and least of all in the Arteries arising from the descending Trunk of the *Aorta*.

On this View it may be easily conjectur'd, what is to be done in the several Circumstances of *Blood-letting*: For Instance, if we would prevent the Increase of any Humour from the Blood stagnating in the left Leg, or bring it about, that as little Blood as possible, should flow from that Leg in any given Space of Time; First, Blood is to be taken from the Arm, or Leg of the right Side, because this is truly making what's call'd a *Revulsion*. Again, if Blood be drawn away, on the same Side, and from some Vein that receives the Blood from a Branch of that Trunk which transmits it to the swelled Part; it will occasion a greater Derivation of Blood to that Limb. As to what relates to the whole Habit, in all Lentors, and Viscidities, if there be a due Strength and Elasticity remaining in the Solids, *Phlebotomy* will make the remaining Blood circulate the faster, and become thinner and warmer; but in a *Plethora*, from a Debauch, and too large Quantity of spirituous Nourishment, or from a Diminution of Perspiration, while the Blood yet retains its natural Fluxility, *Phlebotomy* will make the remaining Mass circulate slower, and become cooler.

In the former Case, a Diminution of the Resistance in the Blood-Vessels, will increase the contractile Powers of those Vessels, and make them beat faster, and circulate their Contents with greater Velocity; but in the latter Case a Diminution of the Quantity of a spirituous Blood will lessen the Quantity of Spirits secreted in the Brain; the Consequences of which will be, that the Heart and Arteries will not contract so often, nor so strongly as before; and therefore the Blood will move slower, and become cooler. And on these Things depends the whole Doctrine of *Blood-letting*.

From these easy Operations, which can be made

with the light Instruments we carry in our Pockets, we'll pass to the most difficult ones, and which want a greater *Apparatus* of Instruments: And first by those made on the Head and Face, descending to the Breast, from thence to the *Abdomen*, and ending at the Legs and Feet.

The first Operation made on the Head, and the most considerable one, is, that of *TREPANING*, to relieve Cuts, Contusions, Caries's, and Fractures in the Skull, by Means of an Instrument call'd the *Trepanum*, or *Trepan*.

Note, that the *Trepan* is an Instrument made in Form of a *Terebellum*, or small Wimble, only the Handle indented somewhat in Manner of a round Saw, having a broad Circle over its Point, to prevent it, in the Operation, from penetrating thro' the Membranes that invest the Brain. It has usually a sharp Nail in the Middle of its Circumference, serving to keep it firm and steady during the Operation. It should also have a kind of Cope to rise and fall as Occasion requires, that it may not go deeper in the Bone than is necessary. There are also two-pointed *Trepans*, other triangular, quadrangular, and hexagonal, for the Cure of a Caries of the Bones. Also perforative *Trepans*, and exfoliative ones.

Tho' we be thus provided with a *Trepan*, we must observe, before we fall to work, 1. That there is no *Trepaning* on the supercilious *Sinus's*, because of their Cavity, nor on the Sutures, because of the Vessels which pass there; nor on the temporal Bones, without an urging Necessity, especially on that Part which joins with the Parietal, because the Extremity of that Bone would part, being only apply'd on the Parietal; nor on the Middle of the Coronal, and Occipital, because of an interior Eminence to which the *Dura Mater* adheres; nor on the lateral *Sinus's* which are situated on the Side of the Occipital. 2. That if the Fracture be very narrow, the *Trepan* may be apply'd upon it; but it is better to *trepan* on the Side of the Fracture, on the inferior Part; that the *Trepan* is never apply'd on Hollownesses; and that if the Bones part, there ought to be no other *Trepaning* than to raise them with the *Elevatory*.

These being carefully observ'd, we'll begin the Operation, by shaving the Hairs; and then we'll make an Incision in Form of a Cross, if the Wound be far from the Sutures, and there be no Muscles to cut; in Form of a T, or of a Γ , if made near the Sutures, the Foot of the Γ , or T, being made parallel to the Sutures, and the Top of the latter descending towards the Temples. It is also made in the Middle of the Forehead. If it suffices to make a longitudinal Incision in the Forehead, the Wrinkles must be follow'd, since the Seam will be less deform'd; but the Incision is never made there in form of a Cross, neither are the Lips of the Part cut. If the Incision be made on the Cratophites Muscle, or on the hind Part of the Head, it must be in Form of an V, whose Point will meet with the Bottom of the Muscles; it is still better to make a longitudinal Incision on that Part, because there are less Fibres cut. The Incision must always begin at the inferior Part, to hinder the Blood from being troublesome. It must be made with a *Bistoury*, boldly, if there be no Depth or Hollowness; and if there is, it must not be too much lean'd upon. The Incision made, the Lips are to be separated from the *Cranium*, with the Fingers, or some other proper Instrument. If there be no urging Necessity to apply the *Trepan*, it may be deferr'd to the next Day, filling up the Wound with Lint cover'd with a Plaster, a Compress, and the great *Cover-chief*, which we'll teach how it is to be made, after the Operation, which must be continu'd with the Perforative, to make a small Hole, in order to keep steady the Pyramid which is in the *Corona*, after which the *Corona* is apply'd;

apply'd; then holding the Instrument fast with the left Hand, it must be turn'd with the right pretty quick at first. When the *Corona* has made its Way, 'tis rais'd, to take off the Pyramid, lest that Point should prick the *Dura mater*. The *Corona* is rais'd from Time to Time to brush away the Dust, or Chips, that proceed from the Perforation, and then begin a-new. When the Blood appears, the Operator must go softly, that the first Table of the Piece of Bone which is to be rais'd may not part from the second. When he approaches the *Dura mater*, he must go softly, and probe with the End of a Feather round the Bone, to see if he be in the *Cranium*. The *Trepan* must be often rais'd, to clean it, to hinder it from heating, and to probe the Hole; every Time it is rais'd, the Hole must be prob'd with a Pen Feather, to see if the Bone be cut even; and if not cut even, the Operator must lean heavier on that Side 'tis least cut. When the Bone begins to wag, it must be lifted up with the Myrtle-leaf, or taken out with a Pair of *Chirurgion's* Pincers, or Forceps. When the Piece is took out, all the Inequalities left at the Bottom of the Hole must be cut with the lenticular Knife; if there be Depths, they must be rais'd with the Elevatory. The *Dura mater* ought to be press'd a little with the Lenticulary, to facilitate the Evacuation of the Blood; the Patient is made to lean his Head, to shut his Nose and Mouth, and to stop his Breath, to make the Matter run out; and the *Dura mater* is wip'd with false Tents. If Pus was perceiv'd under it, it should be open'd with a *Lancet* thrust into the false Tent, to steal it from the Sight of the Assistants. A small Piece of linnen Cloth dipp'd in some Medicament, is put between the *Dura mater* and the *Cranium*; which Piece of Linnen is ty'd to a Thread, to be taken out when 'tis wanted. The Hole is fill'd up with Lint dipp'd into some proper Medicaments; the Wound is garnish'd with Lint, a Plaster, and the Cover-chief.

The Operator must go slower in *trepining* Children, than when he *trepans* Adults, because their Bones are tenderer. On this Occasion, spirituous, not oily Medicaments, are to be us'd; the Exfoliation happens sometimes sooner, sometimes later.

The *Callus* closes ordinarily the Aperture of the *Cranium* in forty or fifty Days, if no Accidents happen. In the great Fractures, where the Bones have no Connexion together, they are carried off.

This Operation ended, the Hole fill'd up, and the Wound cover'd, the *Bandage*, which must be apply'd over the whole, is the *grand Cover-chief*, made of a great Napkin folded in two, but in such a Manner, that the Side which touches the Head should be four Fingers longer than that which does not touch it; 'tis apply'd on the Head by the Middle, a Servant keeping on the *Apparatus* with his Hand. The superior Ends of the Napkin must be kept under the Chin; the Operator takes the inferior Ends, and draws them by the Sides, so that the four Fingers of the Napkin, which are greater, be rais'd on the Forehead; the two Ends of the Napkin behind the Head are to be cross'd, and pinn'd where they end, avoiding making any Pleats, which would hurt the Patient. The Ends of the Napkin which fall on the Shoulders, are rais'd upon the Head, on that Side near the small Angle of the Eyes; the two Ends kept under the Chin, are pinn'd there, or ty'd.

The Operation of the *HYDROCEPHALUS*, is made to evacuate the Waters of the Head. If the Waters be under the Skin, a pretty large Aperture must be made to it with a *Lancet*, leaving a *Cannula* in the Aperture, to let the Waters ooze thro' it. In this Malady Cauteries and Scarifications may be of some Service. If the Waters are between the Brain and the *Dura mater*, it may be pierc'd with a *Lancet*, after *Trepaning*.

From the *Cranium* we'll descend to the Eyes, and make the Operation of the *Fistula lachrymalis*, and the *Ablation of the Cataract*.

The Operation of the *Fistula lachrymalis* is made when there is a fistulous Ulcer at the great Angle of the Eye, at the Place of the *Glandula lachrymalis*. It usually begins with an Abscess call'd *Anchilops*, which in Time produces an Ulcer call'd *Ægilops*, which afterwards degenerates into a *Fistula*. When press'd with the Finger, it yields a stinking Matter, not unlike the Yolk of an Egg; and the corrosive Humour finding, or making itself a Passage, there ensues a perpetual oozing. Sometimes the *Os Ethmoides* itself is corroded, and render'd carious by it; in which Condition it is suppos'd to be only curable by an *actual Caustery*; sometimes it becomes cancerous, and then *Riverius* directs all Medicines to be laid aside.

For the Operation of the *Fistula lachrymalis*, the Patient is put in a commodious Situation, his sound Eye is cover'd, to hinder him from seeing the Instruments; the bad Eye must be kept steady with a Spoon; an Incision, in Form of a Half Moon, is made on the Tumour with a *Lancet*, avoiding cutting the Eye-lid, or the small Cartilage which serves as a Pulley to the great *Obliquus*; and if the Bone was carious, a small *actual Caustery* should be thrust into it; for this, a small Funnel is made Use of, thro' which is introduced the *Caustery* on the Bone. The Operator could forbear piercing the *Os unguis*, because it exfoliates entirely, by reason of its Thinness; therefore the Hole is made without piercing.

The *Apparatus* and Bandage of this Operation, is made by filling up the Wound with small dry Tents of Lint cover'd likewise with Lint, a Plaster over it, and a Compress over the Plaster. The *Bandage* is made with a Handkerchief folded triangular, whose Ends are ty'd behind the Head. If the Flesh grows too much, it must be consum'd with the infernal Stone; and if it be necessary to dilate the Wound to facilitate the Exfoliation, small Pieces of Sponge, prepar'd with Wax, must be thrust into it; afterwards the Callosities must be consum'd with *Causticks* mix'd with oily Remedies, to weaken the Action, taking Care that they should not incommode the Eye. If the Bone was carious, *Euphorbium* must be apply'd to it, or small Tents of Lint dipp'd in Tincture of Myrrh and Aloes. The Ulcer must be treated afterwards as all other Ulcers.

Note, That some perforate the *Os Nasæ*, to give Room for the Matter to be evacuated that Way.

A French *Chirurgion*, nam'd *Anel*, has found out a new Way, *viz.* by putting a Probe and Syringe, of an inconceivable Fineness, thro' the *Puncta lachrymalia*, into the *Sacculus lachrymalis*.

The CATARACT is a Suffusion of Sight arising from a little Film, or Pellicle, which swimming in the aqueous Humour of the Eye, and getting before the Pupil, intercepts the Rays of Light. The *Cataract* is suppos'd to be form'd by a Condensation of the more viscous Parts of the aqueous Humour, between the *Uvea* and the Crystalline itself; which is only an Assemblage of several little Pellicles laid over one another.

There are two Kinds of *Cataracts*, the *genuine* and *spurious*; the first owing to a Humour amass'd in the Eye, coagulated and fix'd therein, and destroying its Use; the latter arises from Fumes, or Vapours, thrown upon the Eye by some Accident; as in a Fever, &c. The *genuine Cataract* has several Degrees, and several Names; at first the Patient sees, as it were, Clouds, Moats, Flies, &c. diffus'd over the Objects in View; thus far the *Cataract* is call'd *imaginary*, there being nothing yet appearing to the Eye of another Person. As the Suffusion increases, the Pupil begins to appear of a Sea-green Colour, sometimes like the Air full of Clouds, and then the *Cataract* is call'd *Water*, or *Water-Fall*. When the Evil is arriv'd at its Height, and the Matter sufficiently coagulated, the Patient loses all Sight; the Pupil ceases to be transparent, but becomes white, or brown, or some

some other Colour, which last is properly what we denominate a *Cataract*. The yellow, black, or Lead-colour *Cataracts*, are not to be couch'd, since they are nothing else but what's commonly call'd *Glaucoma*, i. e. the Crystalline of the Eye so much indurated, or vitiated, that the Light can't pass thro' it, to make its Impression on the Retina. The Operation is made to blue, green, Pearl-colour, &c. *Cataracts*. To know if the *Cataract* be in a Condition to be couch'd, the Patient is order'd to rub his Eye; if the *Cataract* remains immoveable, it must be couch'd; but if it changes Place, the Operation must be defer'd till it has grown solid. The Spring and Autumn are the most proper Seasons for this Operation, which must be effected in the following Manner:

The Patient is made to sit down, the Eyes turn'd towards the Light; after the sound Eye shall have been cover'd, the *Chirurgion* must sit on a Seat higher than that of the Patient, a Servant must hold the Patient's Head, who must be order'd to turn the Eye towards the Nose; the Globe of the Eye must be kept steady, with the *Speculum oculi*, which is a small Machine in Form of a Spoon, pierc'd in the Middle; thro' which the Eye is made to pass. The *Chirurgion* takes a round, or flat steel Needle, which he judges best; with which he pierces the *Adnata*, by the Edge of the *Cornea*, on the Side of the little *Canthus*, or small Angle of the Eye, pushing boldly his Needle till he comes to the Middle of the *Cataract*. He pushes the *Cataract* upwards, to loosen it, and then downwards, keeping it sometimes, with the Point of his Needle, beneath the Pupil; if it re ascends after he has quitted his Hold, it must be brought down again. The Operation is ended, when the *Cataract* remains where he has lodg'd it, in the Bottom of the Eye. In pulling out the Needle, he must close the Eye-lids, and press them a little upon the Eye.

The *Apparatus* and *Bandage* of this Operation is to close both the Eyes of the Patient, and put a Band over them. He must keep his Bed for seven or eight Days, and some Defensive is put upon the Eye, to hinder the Inflammation.

This is the ordinary Theory and Practice of the *Cataract*, which some modern *Physicians* and *Chirurgions*, as *Heister*, *Brisseau*, *Maitre Jan*, &c. oppose, and substitute a new one in its Place. This Opinion is, that instead of couching, or lying a little Membrane, or Pellicle, it is the Crystalline itself that is thus couch'd, and lodg'd in the Bottom of the vitreous Humour. This they suppose to have been condens'd, and to have lost its Transparency; whence, instead of being an Instrument of Vision, it proves an Obstacle to it, by shutting out the Rays from the Retina. This Alteration of its Transparency, is accompany'd with a Change of Colour; it sometimes becomes greenish, and on this Account is call'd, by the *Greeks*, *Glaucoma*. The *Glaucoma* and *Cataract*, therefore, in their Opinion, are the same Thing; tho' in the other Hypothesis they are very different; the first being reputed incurable, but not the latter.

The chief Reason urg'd in Behalf of this latter Hypothesis, in the Royal Academy of Sciences, where it was propos'd, is, that after the Operation of Couching, the Person can't see without a convex Lens. Now if no more were done than the taking away a Pellicle from before the Crystalline, it would be in the same Condition as before, and would make the same Refractions; nor would any Lens be necessary; whereas, supposing the Crystalline couch'd, it is evident the Lens will be requir'd to supply its Place. To which it is answer'd, that there have been Instances of Persons who have seen, after Couching, without any Lens; at least it is granted, that immediately after the Operation several Persons have seen very distinctly; and tho' Lens's soon become necessary, yet the first Moment wherein they saw without, seems to be a Proof that the Crystalline was not couch'd.

M. De la Hire, in Confirmation of the ancient System, assigns this Reason for the Necessity of a Lens after the Operation, viz. that the Vice which pro-

duc'd the *Cataract* is still subsisting in the aqueous Humour; which being too thick and muddy, lets too few Rays pass: A Failing to be repair'd by a Lens, which throws a greater Quantity of Rays on the Retina. He adds some Experiments made on the Eyes of an Ox; the Result of which was, that the Crystalline could never be laid perfectly in the Bottom of the Eye, but there still stuck up, so as to stop up Part of the Passage of the Rays; partly on Account of its Bulk, and partly on that of its being sustain'd by the vitreous and aqueous Humours. He adds, that in the Operation of Couching, the Needle is apt to scratch the interior Surface of the Crystalline, and open the Membrane, wherein it is enveloped; the Consequence of which will be Wrinkles, which will render the Refractions irregular, and change the Direction of the Rays which should all meet in the same Point; so as to spoil the Representation of Objects. Lastly, it is insisted, that if the Crystalline be couch'd, the Patient would not see at all, for want of the necessary Refractions.

M. Antoine, on the other hand relates, that upon opening a Person whom he had couch'd on both Eyes, he found the two Crystallines actually couch'd, and lodg'd at the Bottom, between the vitreous Humour, and the *Uvea*, where they were left by the Needle; and yet the Person saw without either; which shews, both that the Operation of Couching the Crystalline is practicable, and that Vision may be perform'd without it; in effect the vitreous and aqueous Humour, upon removing the Crystalline, may be suppos'd to run into the Cavity, to assume the Figure of its Mould, and perform the Refractions and Offices of the Crystalline; it being found by Experiment, that the Refraction is the same in both Humours.

To shew, however, that there are *Cataracts* distinct from *Glaucomas*, M. Litre produc'd before the Society, an Eye of a Man blind twenty-two Years, wherein was a distinct *Cataract*, or Pellicle, which clos'd the Aperture of the Pupil.

There are other Operations made on the Eyes, besides those of *Fistula Lachrymalis*, and the *Ablation* of the *Cataract*, viz. 1. There is, sometimes, *Pus* under the *Cornea*; to extract which the Eye is kept steady by means of the *Speculum Oculi*; a small Incision is made with a fine Lancet, and the Eye a little press'd, to procure the Evacuation of the *Pus*. If it was too thick it must be extracted, by sucking it softly thro' a small Pipe, in the Middle thereof there must be a small Phial, into which the *Pus* falls, while suck'd. 2. A small Tumour grows often in the Eye. That Tumour must be ty'd by the Root with a running Knot, to tye the Tumour faster, from time to time, to make the Tumour fall. If the Tumour was on the Hole of the Pupil, this Operation must not be attempted, because it would hinder the Passage of the Light. 3. Sometimes there is a pretty hard Membrane, called *Unguis*, formed at the great *Canthus*, or Angle of the Eye. If that Tumour was not adherent to the great Angle, it should be cut at its Root, by tying it; this is performed with a blunt Needle, with a Thread which must be run under the Membrane, and then tied. 4. If the Eye-lids were glued together, the Operator must take a bow'd Needle, blunted and threaded, which he must run under the Eye-lids, drawing afterwards the Ends of the Thread to raise the Eye-lids; and then they are to be separated with a Lancet. 5. If the *Cils* or Hairs prick the Eye, they must be pull'd out one by one, with a Pair of Pinchers. 6. If there were small, hard, and transparent Tumours on the Eye-lids, they must be open'd, for to evacuate the *Pus*.

Quitting the Eyes, we'll lay hold of the *Nose*, not to pull, or lead any Body by it, tho' the last be much in Fashion, at present, and tho' often led by the Nose myself, I shall not attempt to lead others, but only undertake the Extirpation of the *Polypus*, from that Part.

The Operation of the *Polypus* is made when there are Excrecences of Flesh in the Nostrils. If

the *Polypus*, or Excrescences of the Flesh were livid, stinking, hard, painful, and very adherent, they ought not to be touch'd, they are Cancers, and not *Polypus*; but if they are whitish, red, hanging, and without Pain, the Extirpation must be made with Pinchers. The *Polypus* is seiz'd as near its Root as possible; the *Forceps* is moved from one Side to the other, to loosen the *Polypus*. If the *Polypus* descends into the Throat, it must be extracted through the Mouth, with bow'd Pinchers. If after the Operation there happens an Hæmorrhage, 'tis stopp'd by introducing into the Nostrils, Tents dipp'd in some stiptick Liquor, or the Liquor shall be syring'd into the Part.

From the Nose we'll descend to the Mouth, and make the Operation of the *Bec de Lievre*. This Operation is made when the Lip is split. If there was a great Loss of Substance, the Operation is not to be made; 'tis never made to aged People, nor to the Scorbuticks, and very seldom to Children, because their continual Cries hinder the Re-union. But if it should be made to them, they ought to be kept a long while without sleeping, that they may sleep while the Operation lasts.

To make this Operation if the Lip was adherent to the Gum, it must be loosen'd with a Bistoury, without touching the Gum. The Edges of the *Bec de Lievre* must be a little par'd with the Scissars, to help the Re-union; which to perform with the more Ease, the Edges of the *Bec de Lievre* should be laid hold of with Pincers. The Servant, who supports the Head of the Patient, must press his Cheeks forward, to approach the Edges of the *Bec de Lievre*; then a Needle threaded with a wax'd Thread must be run thro' both the Edges of the Wound, from outwards, inwards, at one Line Distance from the Edges; the Operator must take Care that the two Edges of the *Bec de Lievre* should be very well adjusted together, and very equal; the Thread is turn'd round the Needle, by crossing over.

For the *Apparatus* and *Bandage*, the Lips of the Wound must be wash'd with hot Wine; the Points of the Needles are cut, and small Compresses apply'd to their Ends. Lint with some good Balsam is apply'd on the Wound, and a Piece of linnen Cloth dipp'd in some desiccative Liquor plac'd between the Lips and the Gum, to hinder them from gluing together, if they must have been separated. Over all is put an agglutinative Plaster, which must be sustain'd with an uniting Bandage, which is a small Band pierc'd in the Middle. 'Tis pass'd behind the Head, and brought before; one of its Ends is pass'd thro' the Hole, which is apply'd on the Wound, and both Ends of the Band pass'd where 'tis ty'd. A Number of Needles must be put in Proportion to the Length of the Wound, which Wound must be dress'd three Days afterwards. For the first Time no other Thread but that of the middle Needle, if there be three, is to be put round it; to effect which, a Servant must push the Cheeks forward. The eighth Day the middle Needle, if it be a young Child, must be taken off, tho' the Needles are not to be taken off till the Edges of the Wound appear to be join'd; neither are they to be left too long, because the Holes they have made could not be clos'd without some Difficulty.

The Throat being the Part next to the Mouth, we'll stick there, while we make the Operation of the *Bronchotomy*.

The Operation of the *BRONCHOTOMY*, is to cut into the Wind-Pipe to prevent Suffocation in a Squinancy; or an Incision in the *Trachea*, or Wind-Pipe, between two of its *Annuli*, or Rings, in order to give Passage for the Breath, when there is Danger of Suffocation. It is perform'd thus: The Body of the Patient being prepar'd, an Incision is made between the third and fourth *Annuli*, or in the *Trachea*. In separating the Muscles *Sternobioides*, Care must be taken not to cut the recurrent Nerves, because the Patient would lose his Voice; nor the Glands *Tyroides*.

The Skin and Integuments divided, and the Muscles remov'd, a silver Tube is apply'd, short and flat, a little bow'd, and not thrust too far, for Fear it should cause a Cough. This Tube must have two small Rings, to fix two Ribbands on them, which must be ty'd round the Neck. 'Tis left in the Wound till the Accidents are over, after which 'tis took out, and the Lips of the Wound approach'd near one another with the uniting Bandage above describ'd, and the Wound dress'd.

Dr. *Musgrave* observes, that in all Medicines there is not one Method that works so great a Change for the better in so short a Time. However, it is seldom practis'd, in regard that Gap which appears on the cutting a Throat, (the divided Parts being then drawn towards their more fix'd Ends) together with the great Efflux of Blood when the jugular and carotid Arteries are also wounded, create in most Men a Dread of the Operation, and make many believe all Wounds of the *Trachea* mortal. The same Author makes no Scruple, however, to say it ought to be practis'd in Quinsies, and other Dangers of Suffocation, from Causes of a like Nature with them; from an extraordinary Cure which he himself had wrought in this Way.

Leaving the Throat, we'll lean on the Breast, (tho' perhaps not a very white and firm one) to make the Operation of the *Cancer*.

The *CANCER* is no bigger than a Pea, at first; 'tis a small, hard, blackish Tumour, sometimes livid, and troublesome by its Itching. When it has increas'd, the Tumour appears hard and livid, causing a supportable Pain at first, and an insupportable one in the Augmentation. When 'tis ready to ulcerate, the Heat is great, and the Pulsation pricking; the Veins around it are swell'd, and full of a black Blood; they extend themselves, like the Legs of a Lobster, till Death happens. When the *Cancer* is not ulcerated, 'tis call'd occult, and *manifest* when ulcerated.

The palliative Remedies for an *occult Cancer*, and to hinder it from ulcerating, are, a Cataplasim of *Hemlock*, newly made; all the Species of Chicory, the Decoction of *Solanum*, the Juice of its Plants, that of Scabious, Plantain, and Crab-fishes, pounded in a leaden Mortar, and their Juice beaten in the same Mortar, is excellent. The human Excrements, or Urine distill'd and apply'd on the *occult Cancer*, are very good. This is an excellent Remedy: Take an Ounce of burnt Lard, two Ounces of Oil of Roses, and six Drachms of Saffron; beat the whole in a hot Mortar, and apply it on the Part. The Amalgama of Lead with Mercury is very good; the Patient must be purg'd with black Hellebore, and *Mercurius dulcis*.

When the *Cancer* is ulcerated, the Spirit of Chimney-Soot is us'd with Success; but if the *Cancer* is to be extirpated, it must be done in the following Manner:

The Patient being laid on a Bed, the Arm on the Side of the *Cancer* must be rais'd upwards, and backwards, to give a greater Relief to the Tumour. A Needle threaded with a strong Fillet must be run thro' the Basis of the Breast; the Thread must be cut, to take off the Needle, which must be run again thro' the Breast, to make the Threads cross one another. The four Ends of the Threads are ty'd together, of which is made a Handle to raise the Tumour, which must be cut all round, as far as the Ribs, with a very good Razor. The Operator begins to cut at the inferior Part, to end at the Vessels next under the Arm, where a small Piece of Flesh is left, to stop the Blood with less Difficulty. A Burton of Vitriol is put on the Vessels, or Lint dipp'd in Stiptick-water; the Edges of the Breast are press'd with the Hands, to evacuate the Blood, and the Humours.

For the *Apparatus*, the Wound is garnish'd with Lint cover'd with allringent Powders, a Plaster, a Compress, a Napkin round the Breast, and the Scapulary to keep it up.

Instead of running Threads thro' the Breast, 'tis better to have *Forceps*, turn'd at both Ends, in Form of a Half-Moon, so that both Ends of the two Half-Moons

Moons pass over one another, when the *Forceps* are shut; the Breast is taken and drawn with the *Forceps*, and cut, at one Blow, with a flat and very sharp Knife. The Operator begins to cut at the inferior Part, that the mammary Vessels should be cut last; for Fear of being incommoded by the Hæmorrhage. No *actual Caustery* should be us'd to stop the Hemorrhage, because it begins a-new when the Scar falls.

If the Tumour was not yet ulcerated, a crucial Incision is made to the Skin, without penetrating into the glandulous Body; the Fore-pieces of Skin are separated from the Glands, the cancerous Tumour is embrac'd with the Pincers, and cut. If there are swell'd Vessels, they must be ty'd before the Extirpation of the Tumour. If the Tumour was adherent to the Ribs, it ought not to be touch'd.

From the Out-side of the Breast we'll penetrate into its In-side, (not to discover a corrupted or false Heart, but) to make the Operation of the *Empyema*.

The *EMPYEMA*, from the Greek *εν, in*, and *πυον, Pus*, is a Collection of Pus, or purulent Matter, in the Cavity of the Breast; discharg'd thither upon the bursting of some Abscess, or Ulcer, in the Lungs, or Membranes that inclose the Breast. The *Empyema* sometimes succeeds a Quinsy, sometimes a Peripneumony, but more usually a Pleurisy; as being ordinarily the Effect of a peripneumonick or pleuritick Abscess. It usually comes fifteen or twenty Days after those Diseases. Sometimes, also, it is generated of extravasated Blood, issu'd out of a bursten, broken, or putrify'd Vein. It is distinguish'd by a Difficulty of Breathing, a dry Cough, a Heaviness about the Diaphragm, a Noise, or fluctuating of the Matter upon moving; a slow Fever, ruddy Cheeks, hollow Eyes, the Tips of the Fingers hot, and a Swelling of the Abdomen.

The Cure is difficult, from the Difficulty of absorbing, or evacuating such extravasated Matter: If Nature shews any Endeavour to throw it off by Vomiting, Urine, or the like, she must be seconded and assisted therein. Thus if the Urine be purulent, administer Diureticks; if the Stools, Laxatives; if the Spitting, Expectorants; but never Emeticks: Otherwise Recourse must be had to the Operation, which must be perform'd as follows:

If the Tumour appears outwardly, the Abscess must be open'd between the Ribs; but if there are no exterior Signs, the Operator must chuse the most commodious Place to make his Aperture. The Patient set up in his Bed, supported by some Body, the Aperture is made between the fourth and fifth, or the fifth and sixth Ribs, reckoning from the lowest, at four Fingers Breadth Distance from the *Spina*. To make it, the Skin is pinch'd transversly, to cut it lengthwise, the Operator holds it on one Side, and a Servant on the other; the Incision is made with a strait Bistoury, and must have three or four Fingers Breadth in Length; the Fibres of the great *Dorsalis* are cut transversly, that they may not stop the Aperture; the Index of the left Hand is thrust into the Incision, to put aside the Fibres; the *Intercostales* Muscles are to be cut, and the Point of the Bistoury guided with the Finger, to pierce the *Pleura*, for Fear of wounding the Lungs, which are often adherent to it. The Aperture being made, if the Pus runs out well, it must be continuing; if not, the Index must be put into the Wound, to break the Adherences whereby the Lungs are ty'd to the *Pleura*; which is done by turning the Finger round between the *Pleura* and the Lungs.

To facilitate the Evacuation of the Pus, the Patient is made to lean, shut his Mouth, stop his Nose, and to push as if he would blow; if Blood is continu'd in the Part, more of it must be evacuated than if it was Pus; because the Evacuation of Pus weakens more than that of Blood.

In making the Incision, the *Intercostales* Muscles must be cut transversly, not to discover the Edges of the Ribs; thus the Wound will not become so soon fistulous.

If it be judg'd that there is Pus on both Sides the Breast, both Sides must be open'd; because the Breast is divided into two by the *Mediastinum*; in that Case both Apertures must not be left open, for Fear of suffocating the Patient.

The *APPARATUS*, and *Bandage*, is made with a Tent cover'd with Balsam; it must be soft, and blunt-ed at the End, and must enter no further than between the Ribs, for Fear it should wound the Lungs. If the Tent was made of Lint, it would be a great deal better than one made of Linnen; a Thread must be ty'd to it, otherwise it would chance to fall into the Breast. *Pledgets*, or Lint, must be put upon the Wound, a Plaister, and a good Compress, over all. This *Apparatus* is supported with a Napkin pinn'd round the Breast, which Napkin is also supported with a Scapulary, which is a Band six Fingers broad, pierc'd in the Middle to pass the Head thro', one of the Ends falling behind, and the other before, both to be pinn'd to the Napkin. This done, the Patient is put into his Bed half sitting, if the Lungs were to hinder the Evacuation of the Pus, the Operator must have Recourse to a Cannula.

We must continue our Progress, and fall from the Breast to the Abdomen, for the Operation of the *Paracentesis*.

PARACENTESIS, from the Greek *παρα, with*, and *κεντειν, pun gere*, to prick, is an Operation which consists in opening a little Hole in the lower Venter, or Belly, to let out Waters collected in the Cavity thereof, or between the Teguments, in an Ascites, or Water Dropsy.

This Operation is made with a kind of Stillet, or Bodkin, which the French call *Trocart*. The Antients us'd to make it with a Lancet. The Patient is supported in his Bed, or in a *Fauteuille*, that the Waters may descend the easier. A Servant must press the Belly with both Hands, to make it form a Tumour. The Operation is usually perform'd two or three Fingers Breadth on one Side the Navel, sometimes a little lower, but always so as to avoid the *Linaea alba*. Before the Puncture, it would be very proper to raise the Skin a little; the Bodkin is accompanied with its *Cannula*, which remains in the Belly after the Puncture; the Bodkin is took out, to let the Water flow as long as the Patient's Strength will allow; the best Operators draw all the Water at once. The Bodkin makes so small an Aperture, that there is no Fear that the Water should come out, which might happen if it was made with a Lancet; for then the Operator would want a bigger *Cannula*. When a new Puncture is wanted, it must be made under the first; if the Water makes the Navel start out, the Puncture can be made there.

The *APPARATUS* and *Bandage* are made with a large Compress four Times double, supported with a Napkin folded into three or four, and this Napkin supported with the Scapulary.

There is also the *PARACENTESIS* of the *Scrotum*, made when that Part is filled with Water. In this Operation, the Patient must be kept standing or sitting, the *Scrotum* is seiz'd with one Hand, and a little pressed to make it form a hard Tumour, into which the Puncture is made with the Bodkin, as in the *Paracentesis* of the *Abdomen*. In the *Hydrocele* of Infants the Puncture may be made with the Lancet, to draw the Water all at once; but in Men, when there is much Water, 'tis better to make it with the Bodkin. The Testicles ought to be drawn back, for Fear of wounding them with the Point of the Instrument. If it was judged that the *Hydrocele* is ankist, the Membrane which contains the Water should be consumed with a Train of Causteries on the Place where the Incision is to be made; and the Scar is opened afterward's with the Lancet. The Puncture must be made on the superior Part of the *Scrotum*, because less painful than in the inferior, and less subject to Inflammation.

There are several Operations made in the *Abdomen*, as the *Gastrotomy*, that of the *Exomphalus*, of the *Ruboncele*, and compleat *Hernia*, of the *Castration*, of the

the Stone, of the *Puncture* of the *Piræneum*, and of the *Fistula in Ano*.

The Operation of the *GASTRORAPHY* is made, when there is a Wound in the Belly big enough to let the Intestines or Guts come out. If there be a Wound in the Intestine or Gut, it must be sewed up with the Skinner's Suture, or Seam, heretofore-mentioned. If the *Epiploon* or *Cawl* was mortified, what's mortified must be cut off; for this, a Needle threaded with wax'd Thread, is run through the sound Part of the *Epiploon*, without pricking the Vessels; the *Epiploon* is tied on both Sides with each of those Threads, which have been run double through it, and cut off an Inch beneath the Ligature. The Threads must come out at the Wound, to be took off after the Suppuration. Then the Guts must be thrust again, alternately, with the Ends of the Fingers, into the Belly. If they cannot be reduced with Ease, they must be fomented with spirituous Fomentations, made of a Handful of Flowers of *Camomile* and *Melilot*, an Ounce of *Anniseed*, with as much *Fennel* and *Cummin-Seed*, half an Ounce of *Cloves* and *Nutmegs*; the whole must be boiled in Milk, adding to it an Ounce of camphorated *Spirit of Wine*, two Drachms of *Saccharum of Saturn*, with two Scruples of *Oil of Anniseed*, which Fomentation must be used hot.

Before the Operator makes the *Sutures* of the Intestines, or Guts, he must have them fomented with camphorated Spirit of Wine; but if the Intestines were mortified, they must not be sewed up, but only fomented with spirituous Liquors, Clysters are not to be administered to the Patient, lest they should swell up the Intestines, but Suppositories, or laxative Puffs must be used, if natural Evacuations be necessary. The Patient ought to be very sober while the Cure lasts, and take no other Aliments but good Broth and Gellies.

If the Intestines cannot be reduced, the Wound must be dilated, as far as possible from the *Linea alba*, rather towards the inferior Part of the Belly than towards the superior, if the Wound be in the superior. To dilate it, the Intestines are placed on one Side of the Wound, and a Compress dipp'd in hot Wine, is put over them, which must be held by Somebody; a proper Probe is introduced into the Belly, taking Care not to engage the Gut between the Probe and the *Peritonæum*; to avoid which, the Gut must be a little drawn up: The Probe is held with the left Hand, to run a bow'd Bistoury into its *Canelure*, and the Teguments are equally cut, outwards and inwards, and the Intestines thrust alternately into the Wound with the index Fingers.

The Suture must be interwitted; 'tis made with two bowed or crooked Needles, threaded at each End with the same Thread; the Index of the left Hand is introduced into the Belly to keep up the *Peritonæum*, the Muscles, and the Skin, on the Edge of the Wound; the Needle is ran with the other Hand into the Belly, conducting the Point of the Needle with the Index, and piercing pretty deep. The other Needle is ran into the other Lip of the Wound, inside of the Belly, observing the same Thing as in the first, if several Stitches were to be made, the Process is the same. A Servant must approach the Edges of the Wound, and make the Knots. The Wound is to be dressed, and the *Apparatus* supported with the Napkin, and Scapulary. The Patient must lye on his Belly, for the first Days, to cicatrise the Wound of the Belly, or of the Guts.

If the Intestine was entirely cut, it should be sewed all around the Wound, so as to remain always open: If the Patient should live, he would render his Excrements that Way. An Example has been seen, in *France*, of an Invalid, who had lived a long while in that Condition.

The Operation of the *EXOMPHALUS*, is made when the Intestines have formed a *Hernia* in the Umbilick. The Patient is laid on his Back, and an Incision made on the Tumour as far as the Fat, in pinching the Skin, if possible; otherwise it must be

made on the Tumour as far as the Fat, without pinching it. Afterwards the Membranes are tore with the Nails, to discover the *Peritonæum*, for fear of cutting the Intestine. When the Operator perceives the *Peritonæum*, he draws it upwards with his Nails, to make a small Aperture to it: He introduces the Index of the Left Hand into the Belly, to guide the Point of the Scissars, with which the Incision is to be dilated. He thrusts again the Gut into the Belly, and if the *Epiploon* was adherent to the Tumour, he would loosen it from it; but if the Intestines were adherent to the *Epiploon*, they must be separated by cutting part of the *Epiploon*, rather than touch the Intestine. The Intestine being reduced, a Servant must press the Belly on the Edges of the Wound. If there was a Mass of Flesh at the *Epiploon*, formed by the Adherence of the *Epiploon* with the Muscles, and the *Peritonæum*, that must be loosened, and then a Ligature made to carry it off with the *Epiploon*, as we have done in the *Gastroraphy*, dressing the Wound afterwards. The same Precautions mentioned in the *Gastroraphy*, must be used in this; and the *Apparatus* supported with the Napkin and Scapulary.

The Operation of the *BUBONOCÈLE* is made when the intestinal Parts are fallen into the Groins, or the *Scrotum*. For this the Patient is laid on his Back, the Buttocks a little risen, the Skin is pinched transversely on the Tumour; the Operator holds the Skin by one Side, and the Servant by the other, and makes an Incision in following the Plit of the Groin; when he has discovered the Fat, he must tear with an Instrument, or with his Nails, every Thing he meets with 'till he comes to the Intestine, which he must take out, a little, if it does not adhere to the Annuli of the Muscles, and handle it softly, to dissolve the Excrements. This done, the intestinal Parts are reduc'd alternately with the Indices into the Belly, if possible; if not, the Wound must be dilated upwards, by introducing a Probe into the Belly, to run the Scissars thro' its Conelure. If the Probe cannot enter, the Intestine must be drawn out a little, in putting the Finger upon it near the *Annulus*, and a small Scarification shall be made to the *Annulus* with a strait Bistoury, which must be conducted with the Finger to introduce the Probe, upon which shall be run a bow'd or crooked Bistoury to cut the *Annulus*, or Ring, *i. e.* to dilate the Wound within Side. The Operator must not go too far, for Fear he should cut a Branch of Arteries; afterwards the Parts are reduced into the Belly. If the *Epiploon* had caused the *Hernia*, it must be tied, and what's altered cut. The *Annulus* must be scarified within, in order to make a good *Cicatrice* or Seam.

The *APPARATUS* and *Bandage* must be made with a very soft and blunted Tent, big and long enough to hinder that the Impulsion of the Intestines should make them re-enter between the *Annuli*; and that Tent must be tied to a Thread, to be extracted at Pleasure. The Wound must be filled with Lint, covered with a good Digestive, made with Turpentine, and the Yolk of Eggs; a Plaister, and a Compress of a Triangular Figure, and *Bandage Spica*.

The Operation of the *complete HERNIA* is made when the Intestinal Parts fall into the *Scrotum* in Men, and in Women to the Bottom of the Lips of the *Matrix*. For this Operation the Patient is laid on his Back, as in the *Bubonocèle*, and the Incision is made in the same Manner; this is made as far as into the *Scrotum*, and the Membranes are lacerated as far as the Intestine. The Operator examines if the Parts be adherent to the Testicle; if it be the *Epiploon*, it must be loosened, and a Piece of it left to the Testicle; but if it was the Intestine, and it could not be separated without offending the one or the other, 'tis better to offend the Testicle than the Intestine. If the *Epiploon* was altered, it must be cut as far as into its sound Part; the Wound is filled with Lint; and for *Bandage*, the *Spica*, as in the *Bubonocèle*.

The Operation of the *CASTRATION* (*Italy* excepted, fertil in *Nicollis*, *Senensis*, *Parinellis*, and other Monsters of that Kind) is occasioned by the Mortification

ration or *Sarcocoele* of the Testicles. In this Operation the Patient is made to lie on his Back, his Back-side higher than his Head, to open his Legs, which are held by Servants; then the Operator pinches the Skin of the *Scrotum*, giving one End to hold to a Servant, while he holds the other, to which he makes a longitudinal Incision from Top to Bottom. The Car-nosity of the *Dartos*, which wraps in the Testicle, is separated. The Vessels are tied between the *Annuli* and the Tumour, and cut a Finger's Breadth under the Ligature. The spermatick Vessels are not to be ty'd too hard, for Fear of a Convulsion; one End of the Thread must be left to come out of the Wound. If the Excrescence of the Flesh was adherent to the Testicle, and is felt moveable, it must be separated dextrously, leaving a small Piece of that Flesh to the Testicle. If some considerable Vessels were to appear on the Tumour, they should be ty'd, before 'tis cut.

The APPARATUS and Bandage are made by filling the *Scrotum* with Lint. The Bandage must be the Suspensor of the *Scrotum*, call'd *Pauche*; 'tis a Bandage with four Chiefs, the superior serving for a Girt, and the inferior pass between the Thighs, and are ty'd behind to the Girt. There is another Bandage of the *Scrotum* with four Chiefs, the superior serve for a Girt; 'tis split at the Bottom, is without Seam, the inferior Chiefs cross over one another, to pass between the Thighs, and be ty'd to the Girt; both are pierc'd thro' for the Passage of the *Penis*.

The next Operation which falls under our Consideration, is a very great one, call'd the Operation of the Stone; and tho' I am not so famous a Lithotomist as *Franco*, *Frere Jacques*, *Peronie*, *Mareschal*, *Cyprianus*, *Chefelden*, *Bau*, &c. I must attempt this Operation, beginning with that of the Stone in the Urethra; to perform which, if the Stone was stopp'd at the Sphincter of the Bladder, it must be push'd out with the Probe; if it was at the End of the Glans, it must be press'd, to make it come out; if it cannot come out, a small Incision must be made at the Sides of the Aperture of the Glans. If the Stone was far from the Glans, an Incision is to be made to the Urethra; for this, the Skin is drawn upwards, the Yard is held between two Fingers, the Incision is made lengthwise, at the Side of the Yard, on the Stone, which is press'd between the Fingers, to make it come out; or else 'tis extracted with a proper Instrument. If the Incision was very small, the Skin should only be left at Liberty, and it would cure of itself; but if it was a large Incision, a small leaden Cannula should be introduc'd into the Urethra, for Fear the Cicatrice, or Scar should close the Urethra. The Cannula must be rubb'd over with some Desiccative, and the Wound dress'd with a Balsam; after which, the Penis must be put into a small Bag, or Sheath, to keep up the Apparatus, which Bag must be pierc'd at one End, for the Evacuation of Urine, and have two Bands at the other, which are to be ty'd round the Waste.

The Operation of LITHOTOMY, or of the Stone in the Bladder, is made three several Ways; by the small Apparatus, the great Apparatus, and the high Apparatus. I'll begin with the great Apparatus, as that which is ordinarily practis'd, and which is practis'd in the following Manner.

As this Operation is never to be attempted but when the Operator is sure that there is a Stone in the Bladder, to know which he must introduce a Finger into the Anus, approaching it towards the Pubis, and thus he often feels the Stone, if there be one; to Women the Finger is introduc'd into the Vagina; to little Girls, in the Anus; but it is a great deal better to use the Probe, rubb'd over with Grease: For this, the Patient must lie on his Back, the Operator holding the Penis upwards, the Glans uncover'd, between the Thumb and the Index; the Probe is held in the right Hand, on the Side of the Rings, and introduc'd into the Penis; when it has enter'd the Penis, its Handle is turn'd towards the Pubis, drawing a little the Penis, that the Channel of the Urethra be strait. If it be perceiv'd that the Probe is not in the Bladder,

the Finger must be introduc'd into the Anus, to guide it into it. To discover if there be a Stone in the Bladder, the Probe must be mov'd backward and forward in the Bladder; if a small Noise is heard, the Operator may be sure that there is a Stone; and if it was thought that the Stone swims in the Bladder, which would hinder it from being felt, the Patient must be made to piss thro' the hollow Probe. This is another Fashion of Probing: The Penis is rais'd upwards, a little inclin'd towards the Belly; the Rings of the Probe are turn'd on the Belly, and the Back, towards the Anus, then introduc'd into the Part, moving it backward and forward, to feel the Stone.

To make the Operation, the Patient is plac'd on a Table of a convenient Height, that the Operator may work standing; the Patient must lean his Back on that of a Chair with the upper Part downwards, and garnish'd with something to hinder it from hurting the Patient, who must have his Legs asunder, and the Soles of his Feet on the Edges of the Table, being kept behind, by the Shoulders, by a Man standing behind him upon the Table. His Arms must be ty'd with his Legs, which must be kept asunder by Servants. A groov'd Probe must be introduc'd into the Bladder, the Servant standing on the Table, at the Side of the Chair, holding between his two Indices the Back of the Probe, at the Place of the *Pirneum*, where the Incision is to be made between his two Fingers, with a Bistoury edg'd on both Sides. The Incision is to be three or four Fingers broad on the Side of the *Rapheum*, but it must be but two Fingers broad in Children. If the Incision was too small to give Passage to the Stone, it should be widen'd, rather than force the Wound with the Dilators; when the convex Part, or the Canelure, or Grooving of the Probe will be quite naked, the Conductors must be thrust into the Grooving of the Probe, between which is conducted the Forceps, the Probe having been before extracted. As soon as the Forceps is introduc'd into the Bladder, the Conductors are also extracted; the Stone is search'd, seiz'd fast, and extracted from the Bladder. If the Stone was a long one, and was seiz'd at both Ends, the Operator must endeavour to re-seize it by its Middle, to avoid the great Dilatation it would cause at its Passage. The Stones are sometimes so big, that the Operator is oblig'd to leave them in the Bladder. If the Stone was very much adherent to the Bladder, its Extraction must be deferr'd; perhaps it would separate in the Suppuration. After the Stone has been extracted, a proper Instrument must be introduc'd into the Bladder, to cleanse it of the Fragments of the Stone, Blood, and other Impurities. The Operation over, the Patient is carry'd to his Bed, having first cover'd the Wound with a good Compress. If an Hæmorrhage happens, the Blood must be stopp'd with Astringents. If it was thought that there were some Fragments of the Stone remaining in the Bladder, a Tent should be put into the Wound; but if the Operator is sure that there are none, the Wound must be dress'd with Lint, a Plaister, a Compress appropriated to the Part, and supported by a Scapulary. The Patient is made to approach his Thighs near one another, and they are ty'd, lest they should part, with a small Band.

The Operation of the Stone is made in Women by the LITTLE APPARATUS, which is perform'd by introducing the Index and middle Fingers into the Vagina, or into the Rectum to little Girls, to draw the Stone towards the Neck of the Bladder, and to keep it steady, being extracted afterwards with a Hook.

The little Apparatus was formerly made to Men, by cutting thro' the *Pirneum*, near the Suture on the left Side, after the Stone, by the Fingers of the Operator, had been brought to that Part. This was call'd *Cutting upon the Gripe*, but is almost diffus'd, by reason it subjects the Patient to great Hazards and Inconveniencies.

The Operation of the Stone is also often made to Women very nearly in the same Manner 'tis made to Men. After the Patient has been put in the same Situation Men are, the Conductors are introduc'd into the *Urethra*, between which the Forceps is thrust, with which the Stone is extracted; which if too big, a small Incision is made on the right and left of the *Urethra*.

The third Method, call'd the HIGH OPERATION, or *Apparatus*, first practis'd by *Pet. Franco*, has been since describ'd, and strenuously pleaded for, by *Rosset*; but it soon fell into Oblivion, from which it was only recall'd about the Year 1719, by *M. Douglas*, a *Chirurgion* of *London*; who collecting what scatter'd Hints he could find relating to it, and improving them with his own Observations, pav'd the Way for its being brought into regular Use, which before it never had been. He was soon follow'd by the celebrated *Mr. Cheselden*, and some others; of 31 Patients cut by them in this Manner, in a few Years, 25 recover'd. It is true, *Mr. Cheselden* has since quitted this Method for the *lateral Operation*. Of late Years the *French* have begun to adopt the *high Operation*; and *M. Morand*, a *Chirurgion* of *Paris*, has wrote a Book on the Subject, chiefly taken from the *English* Writers.

The Manner of proceeding herein, is this: After the Bladder is injected with a sufficient Quantity of warm Water, and the Patient conveniently plac'd, the Operator slowly makes an Incision above the *Os pubis*, along the *Linea alba*, till he gets Sight of the Bladder, into which he directly plunges his Knife, and afterwards draws out the Stone. The Advantages attending this Method are, that it is perform'd in a very short Time; that the Wound easily heals; that the Dilaceration of Parts, frequent in the other Ways, is prevented; and that there is no Danger of the *incontinentia Urinæ*. On the other Hand, it is thought to be chiefly practicable upon young Persons, and such as are lean; the Wound in old and fat Persons being apt to mortify: Moreover, if the Operator be not very cautious, he may easily let out the Intestines.

To these may be added, the *lateral Operation* invented by *Frere Jacques*, a Religious of the third Order of *St. Francis*, towards the Close of the last Century, and practis'd by him with great Reputation in the *Franche Comté*. But this Reputation is lost again at *Paris*; which, however, did not hinder *M. Ran*, Anatomy Professor at *Leyden*, from undertaking to rectify what was amiss in it, in which he succeeded; inasmuch, that the Method is now known by his Name, which has taken Place of that of the first Inventor.

The Spring and Autumn are the two most proper Seasons for this Operation; and even these Seasons are more favourable to the Patient one Year than the other. *M. Marechal* was pleas'd to tell me, that he has cut in one Season, at the *Hotel Dieu*, a hundred Persons for the Stone, who all recover'd but two; and another Year, in the same Season, cut a hundred and twenty-six, seemingly with the same Success, at first, who, notwithstanding, all dy'd, some Time after, except ten. An excessive Heat, as well as Cold, are very prejudicial to this Operation, and to the Recovery of the Patient.

The PUNCTURE of the *Pirineum* is another Operation of the Abdomen, and is perform'd in a Suppression of Urine, or when the Inflammation is so great that the Probe can't be introduc'd. For this Operation, an Incision is made with the Bistoury, or a Lancet, in the same Place where the *Lytotomy* is made, and a *Cannula* introduc'd into the Bladder, till the Inflammation be over.

We'll visit the *Posteriors*, not as *Busby*, or *Father Gerard* us'd to do, but only to make the Operation of the *Fistula in ano*.

A *FISTULA* is a deep, winding, callous, cavernous Ulcer, with a narrow Entrance, but opening

thence into a spacious Bottom, and generally yielding a sharp, virulent Matter. *Fistula's* differ from *Sinus's* in this, that the former is callous, and the latter not.

A *FISTULA in ano*, is a *Fistula* form'd in the *Anus*, or Fundament. Of this some Authors reckon four Kinds, *viz.* the *Cæcum internum*, which is open outwards, but not into the *Rectum*; the *Cæcum externum*, which has an Aperture into the *Rectum*, but none outwards; the *compleat*, which opens both into the *Anus* and the Intestine; and the *Cuniculatus*, or that with several *Sinus's*, which discharge themselves into one common Cavity, which is the Fund, and, as it were, Reservoir of them all.

Others, as *Wiseman*, reduce the *Fistula in ano* to two Classes: The first are those arising from a *Phyma*; these are very painful, and difficult to cure, as entering deep among the Interstices of the Muscles, and forming various *Cuniculi*, or *Sinus's*; which the more remote they are from the *Anus*, the worse they are, by reason they do not allow of being cut. The second owe their Origin to an internal Hæmorrhage, or Extravasation between the Coats of the *Rectum*; and have a small Perforation, near the Circumference of the *Anus*, whence they yield a thin *Sanies*, or Ichor, without Pain; they in Time bring on Itchings and Excoriations, and the Orifices at length become callous, and are sometimes clos'd, and sometimes open again.

Fistula's, if they do no Harm by the Copiousness of the Flux, the Stench, or the like Accidents, are a Benefit to Nature, as carrying off cachedick Humours; and ought not to be cur'd, but kept open.

The fresh, simple *Fistula*, may be cur'd without Danger. The chief Way is, by cutting, where that may be done without Damage to the Muscle of the *Anus*, which might occasion an involuntary Evacuation of Excrements. The Operation is done in the following Manner:

If the *Fistula* be open outwards, the Patient must lie on his Belly at the Edge of the Bed, his Legs asunder; the Operator must make a small Incision with a Bistoury, at the Orifice of the *Fistula*, to run into it a small, thin, and bow'd or crooked Bistoury; at the End thereof there must be put a small pointed Stillet, with a small silver Tongue to it, to recover it, that it may enter without causing any Pain; this Bistoury must be introduc'd into the *Fistula*, having the Index of the left Hand in the *Anus*, and its Tongue must be drawn out; the Handle of the Bistoury must be held with one Hand, and the Stillet which pierces the *Anus*, with the other. The Instrument is drawn out to cut the *Fistula*, all at once.

If the *Fistula* opens in the Intestine, an Incision must be made outwards, at the Bottom of the *Fistula*, to open it in the Place where ordinarily appears a small Tumour, or Inflammation; or where the Patient feels some Pain when the Part is touch'd. If the Tumour was far from the *Anus*, it might be open'd with the potential Cautery, to avoid causing Pain. When the Bottom of the Sack is open'd, the Bistoury, with its Stillet and Tongue, is introduc'd into it. The End of the Stillet is extracted thro' the *Anus*, and the Flesh cut all at once. If the *Fistula* was too far in the *Anus*, the Sphincter of the *Anus* should not be entirely cut, for afterwards the Patient could not be able to retain his Excrements.

After the *Fistula* has been open'd, all the Sinuities found in it must be cut, likewise, with Scissars; the Wound is fill'd with Tents made of Lint, dipp'd in some anodyne, *Pledgets*, a Plaister, a triangular Compress, and the whole supported with the Bandage call'd T.

We'll come back to the Fore-part of the Abdomen, to make the *Cæsarian Section*, call'd also *Cæsarian Birth*, *Partus Cæsareus*. This Operation can be made, and has been made, when a Woman can't be deliver'd thro' the ordinary Way. To perform it, she must be made to lie on her Back; a longitudinal Incision is made under the *Umbilic*, on the Side of the *Linea*

Linea alba, till the Operator discovers the Matrice, which must be open'd, avoiding wounding the Child; after which, the Membranes he is wrapp'd in must be open'd: The After-Birth is to be separated from the Matrice, and the Child drawn out. The Wound must be wash'd with hot Wine, and the Gastroraphy made to the Belly, without sewing the Matrice, or Womb. The Operation over, Injections are made in the Matrice, to facilitate the Evacuation of the Blood, and a pierc'd Pessary introduc'd into its Neck.

From the Trunk of the Body we'll descend to the Extremities, and make the Amputation of the Leg.

Note, That *Amputation*, in *Chirurgery*, is the Operation of cutting off a Limb, or other Part of the Body, with an Instrument of Steel.

Note, also, That the Leg is cut four or five Inches below the Knee; the Thigh, as near the Knee as possible; and the Arm, as near the Shoulder as possible. The Amputation is never made in the Articulation, unless it be of the Fingers and of the Toes.

For the *Amputation of the Leg*, the Patient is made to sit on the Edge of his Bed, or in a Chair; he must be supported by two Servants, one to hold the Leg at the Bottom, and the other to draw the Skin upwards above the Knee, that the Flesh may cover the Bone after the Operation. A pretty thick Compress is plac'd within-side the Knee, on which are made two Ligatures; the first above the Knee, to stop the Blood, to be straiten'd with the *Tourniquet*; the second under the Knee, to straiten the Flesh for the Knife. Before the first Ligature be straiten'd, a Piece of Card must be put under it, for Fear of pinching the Skin. The Leg being made very steddly, the Operator plac'd to the Inside of the Limb, makes the Incision with a bow'd Knife, turning circularly to the Bone, keeping one of his Hands on the Back of the Knife, and endeavouring to separate the Flesh from the Bone with a Stroke or two; then divides, also, the *Periosteum* from the Bone with the Back of the Knife, or a Bistoury, and cutting the Flesh and Vessels which are between the two Bones. The Flesh being cut, a splitted Band must be put upon it, whose Chief must be cross'd, to draw the Flesh upwards, that the Bones may be cut further, and cover'd by it after the Amputation, and also to facilitate the Passage of the Saw. The *Chirurgion* must then take the Leg with his left Hand, and the Saw with the right, which he must apply on the two Bones, to cut them both at the same Time, beginning by the *Peroneum*, and ending by the *Tibia*. He must incline the Saw, and go softly, at first, to make the Way; after which, he must go swifter, and with as few Strokes as possible.

The Leg being cut, the *Tourniquet*, or *Gripe*, must be slacken'd, to let a little Blood flow, and to give an Opportunity of searching for the large Blood-Vessels, and securing the Hæmorrhage at their Mouths; which is done by straitening again the *Tourniquet*, or *Gripe*, or placing Buttons of Vitriol at the Mouths of the Arteries, and astringent Powders on a large Cake of Cotton, or Tow, apply'd to the End of the Stump. If this be us'd, somebody must hold the whole Apparel, with the Hand on the Part, for the Space of 24 Hours. This Practice is receiv'd at the *Hôtel Dieu* at *Paris*.

Others make the Ligature of the Vessels, which is done by laying hold of their Mouths with a Forceps with Springs; which Forceps is given to a Servant to hold; a Needle, threaded with a wax'd Thread, is run thro' the Flesh under the Vessel, and run again, and then a Ligature is made with the two Ends of the Thread to the Vessel. The *Tourniquet*, or *Gripe*, is taken off with the Band, the Patient is order'd to bow a little, the Stump and the Flesh is brought down, to cover the Bone.

The *APPARATUS* and *Bandage* are made by putting small Compresses on the Vessels, and dry Pledgets on the two Bones, and several other Pledgets cover'd with astringent Powders; over it another great Pledget of Cotton or Tow cover'd with astringent Powders, the whole being wrapp'd up with a Plaster, and a Compress in Form of a Cross of *Malta*, with three or four longitudinal Compresses, and a circular one. The Cross of *Malta*, and the Compress, are plac'd within-side the Knee, whose Chiefs, or Ends, are cross'd over the Stump; they must be held by the Servant who supports the Part; the other Chiefs are cross'd, likewise; the two longitudinal Compresses, crossing one another, are plac'd at the Center of the Stump, and a third Longitudinal is made to run round the Stump, to stop the two first; they must be three Fingers in Breadth, and long enough to pass on the Stump.

This done, the Bandage is made with a Band four Ells long, and three Fingers broad, roll'd to a Globe, with which are made three Circularies on the Edge of the Part cut, rising upwards by *Doloirs*, and passing obliquely the Band under the Knee, and descending again over the first Turns; continuing thus to descend and rise till the whole Stump be cover'd; the Band must be stopp'd above the Knee. In three or four Days the Dressing may be remov'd, and proper Digestives, mix'd with Astringents, apply'd; having an actual Cautery, or some powerful Styptick, in Readiness, in case of a violent Hæmorrhage at the first Opening. *M. Sabourin*, *Chirurgion* of *Geneva*, is recorded, in the History of the *Royal Academy of Sciences*, *Anno* 1702, for an Improvement in the Method of *Amputation*, propos'd to the Academy. The whole Secret consists in saving a Piece of Flesh, and Skin, a little lower than the Place where the Section is to be made; wherewith the Stump is to be afterwards cover'd. The Advantages whereof are, that in less than two Days Time this Flesh unites with the Extremes of the divided Vessels, and so saves the Necessity either of binding the Ends of those Vessels with Thread, or of applying Causticks, or Astringents; which are Methods very dangerous, or at least very incommodious. Add, that the Bone thus cover'd up, does not exfoliate.

There are other Operations, which we have not brought under their proper Heads; as those of the *Suture of the Tendon*, of the *Aneurisma*, of the *Frænum* at the Tongue, of the stopp'd *Conduits*, of the *Phimosis* and *Paraphimosis*, of the *Variceum*, of the *Panaris*, the Reduction of the bearing down of the *Anus*, and of the *Matrice*, and the opening of *Abscesses*.

The *SUTURE of the Tendon* is made when the Tendons are cut, and they are big enough. If the Wound was cur'd, the Operator must open it, to discover the *Tendon*; the Part must be bow'd to approach the Ends of the *Tendon* near one another; then a flat, strait, and fine Needle, threaded with a double wax'd Thread, is run thro' a small Compress, making a Knot at the End of the Thread, to stop it on the Compress; the *Tendon* is to be perforated from the Inside outwards far enough, for Fear the Thread should cut it. The Needle must be run under the other End of the *Tendon*, on which must be plac'd a small Compress to tye the Thread upon it. The Ends of the *Tendon* are to be made to pass a little over one another, by bowing the Part. The Wound is dress'd with Balsams; for if Unguents were put on the Tendons, they would rot; therefore none but spirituous Medicaments are to be us'd. The Part must be kept steddly, for Fear its Extension should separate the Ends of the *Tendon*.

An Operator makes the Operation of the *Aneurisma*, when a *Chirurgion* has prick'd the Artery, or when there is a Tumour at the Artery. To perform this, the Patient is seated on a Chair, his Arm being held by a Servant in a convenient Situation for the Operation. A Compress, doubled four Times, must be put on the Part, and which is to follow the Progress of the

the Artery, that the Ligature may prefs better the Vessel. The Arm may be wrapp'd in another Compress, on which the Ligature is made, which must be righted with the *Tourniquet*, or Gripe, provided the Arm be not too much swell'd; for in that Case the Operation ought to be deferr'd, for Fear of the Gangrene. The Artery being very well fix'd, the *Chirurgion* must lay hold of the Arm under the Tumour with one Hand, and with the other make the Incision with a Lancer, beginning at the Bottom of the Tumour, and ending a-top all along the Progress of the tumify'd Artery. The Tumour being open'd, the congeal'd Blood is forc'd out with the Finger; then the Gripe must be slacken'd, to discover, with less Difficulty, the Opening of the Artery; after which, it must be separated from the Membranes with a proper Instrument, and supporting it with an Errhina, to separate it from the Nerve and the Membranes. The Errhina is held by a Servant, while the Operator passes under the Artery a bow'd Needle threaded with a strong wax'd Thread; which is cut, afterwards, and the Needle taken off. A single Knot is made first, on which is plac'd, if the Operator pleases, a small Compress, kept steddily by two other Knots. Another Ligature is made at the inferior Part of the Artery, otherwise Blood would flow from the small lateral Arteries. The Artery ought not to be cut between the two Ligatures, because the first would part by the Impulsion of the Blood; the Thread will drop off by the Suppuration. The Wound is fill'd with small Tents made of Lint, a Pledget cover'd with astringent Powders, and a Plaister with a Compress in the Plit of the Elbow.

The Bandage is made with a Band six Ells long, and a Thumb's Breadth wide, roll'd at one End; the Operator begins to apply the Band, by some Circularies under the Elbow, but not too tight; he makes several Turns of the Band, and puts on the Tumour, as in Bleeding, a thick and narrow Compress all along the Artery, as far as under the Arm; the Arm and the Compress are wrapp'd in the Band, ascending by small *Doloirs*, as far as under the Arm, and is stopp'd by Circularies round the Breast. The Patient is laid in his Bed, his Arm a little bow'd on a Pillow, and his Hand a little higher than the Elbow.

For the *enkiſted Tumours*, if they are small, and hanging down, and have their Basis narrow, a Ligature is made to it with a strong Thread, ty'd tighter by Degrees, that makes them fall of themselves after some Time; or else they are cut above the Ligature. If the Tumour was a big Wen, a crucial Incision must be made to the Skin, without touching the *Cystis*. The Incision made, the Bag must be separated with the Nails. If there were some considerable Vessels at the Root, they are ty'd, or cut, and the Blood stopp'd with Astringents. If some Parts of the *Cystis* had remain'd, they are to be consum'd with Corrosives; the Pieces of Flesh are approach'd near one another, and a conglutinative Plaister apply'd to it, without a Suture. If the Tumour adheres strongly to the *Pericranium*, it must not be touch'd.

The Operation of the *Frenum* of the Tongue, when the Ligament of Children's Tongues extends as far as its Extremity; which hinders them from sucking with Ease, and makes them lisp when they speak. This Ligament is cut with small Scissars; the Thumb of the left Hand is put on the Gum of the inferior Jawbone, to make the Child open its Mouth, and its Tongue is rais'd with the Index of the same Hand; the Scissars are introduc'd between these two Fingers, to cut the *Frenum* as near the Tongue as possible. If an Hæmorrhage happens, Recourse must be had to styptick Waters; and the Nurse must take Care to pass often her Finger under the Tongue, to hinder the Reunion.

If a Membrane should close the Entrance of the *Vagina*, a leaden Cannula must be introduc'd into it, which must have Rings to tie it to the Waste, which hinders the Re-union of the Wound.

If the Lips of the *Vulva* were join'd together, the Patient must be laid on her Back, her Knees up, in order to make an Incision with a bow'd Bistoury, beginning a-top; after which, a leaden Cannula must be introduc'd into the Aperture.

If the *Vagina* was full of Carnosities, a Section must be made to it, till it be all open.

If the Conduct of Urine, as well in Boys as in Girls, was clos'd, an Incision is to be made to it with a very narrow Lancet; and as Children piss frequently, that alone will hinder the Re-union.

If the Conduct of the Ear was stopp'd with a Membrane, it must be perforated, not too deep, for Fear of wounding the Drum of the Ear. If there is a Carnosity which comes out of the Ear, a Ligature must be made to it, or it must be cut with Scissars, to make it fall; and what remains of it in the Conduct of the Ear, must be consum'd with Causticks, carry'd to it by means of a small Cannula; taking Care not to cauterize the Drum. In these different Manners are freed all the different Conducts of the human Body, when they are stopp'd.

At present, for the Operation of the *PHIMOSIS*, and *PARAPHIMOSIS*; when the *Preputium* is glu'd, or strongly constring'd upon the Glans, so as not to be capable of being drawn back, to uncover the Glans; 'tis a Malady call'd *Phimosis*. Sometimes a *Phimosis* conceals Shankers on or about the Glans, and sometimes is so violent as to prevent the flowing out of the Matter; whence it causes an Inflammation, or Mortification of the Part.

The *PARAPHIMOSIS* is also a Disorder wherein the Prepuce is shrunk, and withdrawn behind the Glans, so as not to be capable of being brought to cover the same. This happens often in venereal Disorders, where the Humour of a Gleet frequently proves so sharp, as to cause the Extraction.

If the *Phimosis* was very adherent to the Glans, it must not be touch'd; but if by feeling the Glans 'tis found moveable, or that there are only some Adherences; the Patient must be made to sit, a Servant must hold the Skin at the Root of the *Penis*, that the Section may be made directly under the Glans; the Operator must draw the Bottom of the Prepuce, and introduce a small pointed Instrument, with which he must perforate the Prepuce at the Bottom of the Glans near the *Frenum*; and the Incision must be perfect-ed with drawing out the Instrument towards himself.

The *Paraphimosis* is cur'd by making Fomentations on the Part, to appease the Inflammation, if there be any; and it is drawn downwards with the Fingers. If the Disorder can't be conquer'd with Medicaments, Scarifications must be made all round the Top of the Prepuce, applying afterwards Medicaments proper to appease the Inflammation, and hinder the Mortification.

The *PANARIS*, or *Whiteloe*, is an Abscess, as we have already observ'd, which happens at the End of the Finger. There are superficial ones, and others which penetrate as far as the *Periosteum*; in both Cases, the *Panaris* must be open'd on the Side of the Fingers, to avoid hurting the Tendons. When the Abscess penetrates as far as the *Periosteum*, the Aperture must be made, likewise, on the Side, and the Lancer push'd to the Bone; after which, the Pus must be evacuated, which would rot the Tendons, was it to remain too long upon it.

The *APPARATUS* is made with a Plaister made in the Form of a Cross of *Malta*, apply'd by its Middle on the Top of the Finger, making the Chiefs to cross all round. The Compress must also be cut in the same Form, or in that of a simple Cross only; the Band must be a Finger broad, and long enough to cover the whole *Apparatus*; it must be pierc'd at one End, and cut the Length of three Fingers at the other; the two Chiefs must be pass'd thro' the Hole to surround the Finger, by little *Doloirs*.

The *REDUCTION of the Anus* is perform'd by making the Patient lie on his Belly, the Buttocks higher than the Head; the Fingers of the Operator must be

be dipp'd in Oil of Roses, with which he reduces softly the *Anus*; which done, he applies Compresses to it dipp'd in some astringent Liquor; and they are to be supported with the T, or double T.

For the REDUCTION of the *Matrice*, the Patient must lie on her Back, the Buttocks rais'd; then the Operator makes Fomentations, puts a Piece of linnen Cloth on the Neck of the *Matrice*, which he pushes up gently; this done, the Patient must lie on her Back cross-legg'd. If the *Matrice* was to fall again, a Pessary should be introduc'd into it, after the Reduction.

ABSCESSSES must always be open'd in the riper Place, and where the Humours have a greater Propensity; never cutting the Fibres of the Muscles without an absolute Necessity, and avoiding the great Vessels, Muscles, and Tendons. The Aperture should be rather greater than less, taking Care not to precipitate the Evacuation of the Pus. If the Skin was too thick, as in the Heel, it must be thinn'd with a Razor; and if there was Pus under the Nails, they should be scrap'd with a Piece of Glass, before they are perforated.

There are also some Fractures, which I have omitted to mention under the Head *Fracture*, which can as well be brought under this of *Operations*, viz. the Fracture of the *Nose*, of the *inferior Jaw-bone*, of the *Clavicle*, of the *Omo-plata*, or *Shoulder-bone*, of the *Sternum*, of the *Vertebrae*, of the *Os Sacrum*, and of the *Cocix*.

When the *Fracture of the Nose* is considerable, the Nostrils are stopp'd, and the Patient loses his Smell. To reduce it, the Operator must take a small Stick cover'd with Cotton, which he must introduce into the Nostrils as gently as possible, to raise the Bones, putting his left Thumb on the *Nose* to keep them up. The Bones being reduc'd, he must make the *Apparatus* and Bandage.

The APPARATUS consists in introducing into the Nostrils small *Cannulae* of Lead, of a proper Bigness and Figure; these *Cannulae* support the Bones, and facilitate Respiration; they must not be push'd too far, for Fear of hurting the *Lamina* of the *Nose*. They must be rubb'd over with Oil of Turpentine, and Spirit of Wine, and are to have small Handles, to be ty'd to the Cap. If there was no Wound in the *Nose*, there wants no Bandage; but if the Fracture be with a Wound, after the Application of Remedies, there must be plac'd on each Side of the *Nose* a triangular Compress cover'd with a Piece of Card of the same Figure. This small *Apparatus* is to be supported with a Band two Fingers broad, and half an Ell long, and with four Chiefs, leaving in the Middle three Fingers plain, i. e. which is not to be cut. The Plain of this Band is apply'd on the Fracture, its superior Chiefs are pass'd behind the Neck, and brought back before; its Inferiors are likewise pass'd behind, crossing over the Superiors, and brought back before. When the Bones of the *Nose* are not reduc'd, there ensues from it a very great Deformity, and an insupportable Smell, caus'd by Excrescences of Flesh, and *Polypus's*.

To reduce the *inferior Jaw-bone*, the Operator must thrust his Fingers into the Mouth of the Patient, to press the Eminencies of the Bones, which he must do likewise outwardly. If the Bones cross'd over one another, there should be a small Extension made. If the Teeth were come out of their Place, they must be reduc'd, and ty'd to the sound Teeth with wax'd Thread. The Bones being reduc'd, the *Chirurgion* must make the *Apparatus* and Bandage.

If the Fracture was but on one Side, a Compress, sew'd to a Card, must be apply'd on the *Jaw-bone*, both of the Bigness and Figure of the *Jaw-bone*; the Bandage is made with a Band roll'd at one Chief of three Ells long, and two Fingers broad. It is begun by making a Circular all round the Head, passing over the Forehead, descending afterwards under the Chin, then re-ascending on the Cheek, near the little *Canthus*, or Angle, passing afterwards the Band on

the Head, then descending again under the Chin, to make a *Dolour* on the Fracture. The Operator continues to make three or four Circumvolutions on the Fracture, and makes the Band descend afterwards under the Chin, to stop and tighten the *Tours* of the Band, and Ends round the Head, passing over the Forehead.

If the *Jaw-bone* was fractur'd on both Sides, there must be apply'd to it a Compress and Card, of the Figure of the whole *Jaw-bone*, supported by the Bandage abovemention'd; or the Box of Tin describ'd under the Article of *Fractures*.

To reduce the *Fracture of the Clavicle*, the Patient being seated in a Chair, his Arm must be drawn backwards, while a Servant pushes his Shoulder forwards; during which, the Operator must reduce the Bones into their Places, by pushing the Eminencies, and drawing up the Bones sunk. Or the Patient lying on his Back, with a convex Body under it, as a large wooden Bowl, his two Shoulders must be press'd, to raise the two Ends of the Bone, which the Operator must take Care to reduce.

For the APPARATUS, the Cavities above and under the *Clavicle* must be fill'd with Compresses garnish'd with their Cards, and another on the Bone, which is to be very nearly of the Figure of the *Clavicle*, and a large one to cover the three others. This *Apparatus* must be supported with the following Bandage, provided the Fracture be in the Middle of the *Clavicle*, to make it. The Operator must take a Band six Ells long, and four Fingers broad, roll'd to two Globes, which he applies by the Middle on the Fracture, bringing one of the Ends down to the Breast, and passing the other Chief behind, under the Arm opposite to the fractur'd Part, over the Breast, to bring it over the other End of the Band, rais'd to make a *Dolour* on the Fracture; he passes the other End under the fractur'd Part, and over the Band which has made the *Dolour*, which he raises in making a third *Dolour* on the *Clavicle*. He continues the Circularies round the Body, and the *Dolours* round the *Clavicle*, till it be all cover'd; he makes also some Circularies at the superior Part of the Arm, near the Head, and covers with some Circularies the Space found between the Circularies and *Dolours* of the Arm. Lastly, He stops the Band, by making some Circularies round the Body.

If the Fracture was at the Head of the *Humerus*, the Bandage must be made with a Band five Ells long, and four Fingers broad; the Operator passes the End of the Band under the Arm opposite to the fractur'd Part, behind the Back, and the other End under the fractur'd Part, making one K Y, or one X, on the Shoulder, coming back under the other Shoulder behind, returning to the Fore-part to make a second K Y on the Fracture; he makes two Circularies to the superior Part of the *Humerus*, which forms a Triangle call'd *Geranium*; he covers that Triangle with *Dolours*, and ends round the Breast. This Bandage is call'd *Spica*.

It is ordinarily the *Acromium* which breaks in the *Fracture of the Omo-plata*; 'tis known that the Middle of the *Omo-plata* is broken, by a Numbness of the whole Arm. The *Chirurgion* must examine the Place of the Fracture, and reduce the Eminencies of the Bones into their Places; if the Splinters prick, an Incision must be made to take them out, or to cut their Points. The Reduction made, he must also make the *Apparatus* and Bandage.

He places a Compress on the *Omo-plata*, and a great Piece of Card, of the Bigness and Figure of the Bone; and makes afterwards the Bandage call'd *Stoury*, with a Band roll'd at one Chief, of four Ells long, and four Fingers broad. He passes the Band behind the Back, its End under the Arm opposite to the fractur'd Part, passing the other End under the Shoulder, and afterwards over it, to go and form a K Y, in the Middle of the Back. He continues those *Tours* of the Band, in making *Dolours*, till the *Omo-plates* are entirely cover'd; then makes Circularies round

round the superior Part of the *Humerus*, as in the *Spica*, and ends the Bandage with Circularies round the Breast.

For the Reduction of the *Fracture of the Sternum*, the Patient must lie on his Back, a convex Body under it, and some Body leans hard on his Shoulders, to push them backwards, and make the *Sternum* rise, which was sunk; and which being reduc'd by this Means, the *Chirurgion* must make the *Apparatus* and *Bandage* in the following Manner:

He must apply a Compress and a Card on the *Sternum*, very nearly of the Figure of the Part, which is to be supported with the Napkin and the Scapulary.

It is almost always the *Apophyses* of the *Vertebrae* which are fractur'd, seldom their Bodies. It is known that the Body of the *Vertebra* of the Neck is fractur'd by the Palsy of the Arm, with Loss of Sense, and of the Back, by the Suppression of Urine, and by the Palsy of the Sphincter of the *Anus*, which hinders him from keeping up his Excrements. If these Accidents happen, the *Chirurgion* may judge that the Marrow is press'd, and prick'd by the Needles; to take them out, an Incision must be made on the Body of the *Vertebra*, at the Place of the Fracture. If the *spinous Apophyses* be only fractur'd, these Accidents will not happen; the Patient will only feel some Pain. To reduce them, the Patient must lie on his Belly, and the Operator do his best to raise the Bones, and place them in their natural Situation; after which, he must make the *Apparatus* and *Bandage*.

If the *spinous Apophysis* was fractur'd, a small, and long Compress, cover'd with a Card of the same Figure, must be plac'd on each Side the *Apophysis*, and over each Card another Compress; the *Bandage* is made with a Napkin, supported with the Scapulary.

The *Fracture of the Os Sacrum* is reduc'd like that of the *Vertebrae*. Its *Bandage* and *Apparatus* is made with the T pierc'd over-against the *Anus*; or with the double T. It is made of a Band two Fingers broad, and long enough to go round the Body above the Hips; another Band is join'd to the Middle of this, of the same Breadth, and long enough (passing over the *Apparatus* of the *Os Sacrum*, and between the Thighs) to be ty'd forwards, at the first Wasteband. The double T is made by joining two Bands at a Finger's Distance from one another, to that which is to go round the Body; this Bandage must be supported with the Scapulary.

The *Coccyx* is ordinarily broke by Falls, and sunk inwards; to restore it, the Index is to be introduc'd into the *Anus*, as far as the Fracture, to push it outwards, and the other Hand will adapt it to its natural Place.

The *Apparatus* and *Bandage* is the same as that of the *Os Sacrum*. If the *Os innominatum* was broke, the *Spica* should be made to it, after it has been reduc'd.

I should proceed from this to *Midwifery*, which is also rank'd among the *chirurgical Operations*; but as I design to give an entire Treatise of *Midwifery* under the Letter M, I conclude this, by furnishing my *Chirurgion's* Shop with some of the Medicaments it must be indispensibly provided with; informing him, at the same Time, how to make them. Those Medicaments are, *Balsams*, *Unguent*s, *Plaisters*, *Oils*, *Powders*, *Stiptick Waters*, &c.

The *BALSAMS* are either *natural*, or *artificial*. The best of the *natural Balsams*, and the most necessary to a *Chirurgion*, is that of *Peru*. The *artificial Balsams* are those of *Arceus*, the *Samaritan*, *Spanish*, and the *green Balsams*.

The *BALSAM of Arceus* is made (when a considerable Quantity is wanted) with two Pounds of Tallow of Goats, *Venice Turpentine*, and Gum *Elemi*, a Pound and a Half of each; and a Pound of Hog's Lard. To the Gum *Elemi*, cut into small Pieces, and liquify'd on a slow Fire, are added the Turpentine, Goat's Tallow, and Hog's Lard; when these are well dissolv'd, they must be strain'd thro' a Piece of new linnen Cloth, to separate the Dregs;

the whole must be left to cool, and the *Balsam* is made.

This *Balsam* is incarnative, and consolidates all Sorts of Wounds and Ulcers; 'tis us'd for the Fractures and Luxations of the Bones, to cure Contusions, and the Wounds of the Nerves.

To make the *Samaritan Balsam*, you must take equal Parts of Oil of Olives and good Wine, which must be boil'd in a glaz'd earthen Pot till the Wine be entirely consum'd. This *Balsam* mundifies and consolidates simple Wounds, especially when they are fresh.

The *SPANISH Balsam* is made by taking Wheat, Roots of Valerian, and *Carduus Benedictus*, an Ounce of each; all which must be well pounded, and put afterwards, with a Pint of White Wine, in a glaz'd earthen Vessel, narrow a-top, which must be well stopp'd, and plac'd on hot Embers during 24 Hours, adding to it afterwards six Ounces of St. John's-wort, making the whole boil to the Consumption of the Wine; after which, 'tis strain'd, and a new Addition made to it, afterwards, of two Ounces of *Olibanum*, in Powder, and eight Ounces of *Venice Turpentine*; which, after it has been mix'd together over a slow Fire, the *Balsam* is made.

This *Balsam* was always us'd by *Aquapendente*; 'tis excellent for all Sorts of Wounds, even the nervous, which, 'tis said, 'Twill cure in 24 Hours. The Wound must be wash'd first with cold White Wine, and then anointed with this *Balsam* hot. If the Wound was deep, this same *Balsam*, also made hot, must be syring'd into it, approaching afterwards the Edges of the Wound near one another, and anointing them with it. On the Wound must be put a Compress dipp'd in the *Balsam*, and another over it, dipp'd in strong Wine, and over this another dry Compress.

To make the *green Balsam*, you must take equal Parts of Linseed Oil, and Oil of Olives, viz. a Pound of each, an Ounce of Oil of Bays, two Ounces of *Venice Turpentine*, Half an Ounce of distill'd Oil of Juniper-berries, three Drachms of Verdigrease, two Drachms of the best Aloes, two Drachms and a Half of white Vitriol, and a Drachm of Oil of Cloves. The Oils of Linseed and Olives must be put together in a Frying-Pan, over a very slow Fire, and then must be incorporated with the Turpentine and Oil of Bays; after which, the Pan having been taken off the Fire, and the Mixture left to cool, there must be mix'd with it, by Degrees, the Verdigrease, white Vitriol, and Aloes, very well pounded; adding to it the Oils of Cloves and Juniper-berries; and the *Balsam* is made.

This *Balsam* is very good for all Sorts of Wounds made either with Iron, or Fire-Arms. The Wound must be wash'd with hot Wine, and afterwards anointed with this *Balsam* hot; applying to it Pledgets imbib'd with it, and over it a large Pledget dipp'd in some stiptick Liqueur. This *Balsam* mundifies, incarnates, and cicatrizes the Wound; 'tis good against the Bite of venomous Beasts, fistulous, and malignant Ulcers. From this, we'll pass to the making of *Unguent*s, beginning with that of *Styrax*.

The *UNGUENT of Styrax* is made with four Parts of Oil of Walnuts, three of Gum *Elemi*, six of Colophony, three of yellow Wax, and three of liquid *Styrax*; the whole melted together in stirring it, after which 'tis strain'd. This *Unguent* is frequently and happily us'd at the *Hotel Dieu* at *Paris*. It resists the Gangrene, and carries off the Putrefaction. Plaisters of it are apply'd on the Spots, and *Durities*, or Hardness which happens on the Body of the Scorbuticks.

To make the *mundicative Unguent of Smallage*, you must take three Handfuls of Leaves of *Smallage*; of Wormwood, Germander, little Centaury, Sage, St. John's-wort, Plantain, Betony, great and little Comfrey, *Veronica*, *Vervain*, and Honeysuckles, of each two Handfuls; eight Pounds of common Oil; of white Pitch, Mutton Fat, yellow Wax, and Turpentine, two Pounds each. All the Herbs must be pounded in a Stone Mortar, and the white Pitch, Mutton

Mutton-Fat cut in Pieces, and the Turpentine, melted in the Oil, in a Copper Basin tinn'd, over a slow Fire. Afterwards the pounded Herbs must be thrown into it, to be boil'd together gently, stirring the whole, from Time to Time, with a wooden *Spatula*, till it is perceiv'd that the Oil of the Herbs is almost all consumed; then the whole must be strain'd strongly thro' a Cloth, and after the *Unguent* has been left to cool, to extract from it all the Fæces and Humidity, it must be melted over a slow Fire; after which, being left again to cool and thicken, must be added to it Myrrh, Aloes, Iris of *Florence*, and round Aristoloch, very well pounded, incorporating the whole together. This *Unguent* deterges the Ulcers, cleanses, cicatrizes, and consolidates all Sorts of Wounds.

The *black suppurative Unguent* is made of two Pounds of common Oil, white and yellow Wax, the Fat of a Loin of Mutton, pure Resin, Tar, and Turpentine of *Venice*, Half a Pound of each; and two Ounces of Mastick in Powder: What's to be melted, is melted in Oil, adding to it the Powder of Mastick, to make it an *Unguent*. This *Unguent* makes all Sorts of Apofthumes break, as well as Carbuncles; and venereal and pestilential Buboës; it is even apply'd after the breaking of Abscesses, till their perfect Cure.

To make the *white Unguent*, you must take three Pounds of Oil of Roses, nine Ounces of white Wax, a Pound of Ceruse of *Venice*, and a Drachm and a Half of Camphor; the Ceruse must be pulveriz'd by rubbing the Cakes on the Hair-cloth of a Sieve, the Bottom upwards, and the Powder falls on a Paper plac'd under it. That Powder must be wash'd several Times with Water, in a large earthen Pan, stirring it with a wooden *Spatula*, and pouring out the Water by Inclination, when the Powder is fell to the Bottom. When the Water of the Lotions is become insipid, the last Lotion must be made with Rose-water, leaving the Powder in it for five or six Hours, at the End of which it must be pour'd out by Inclination, and the Powder left to dry, cover'd with a Paper from the Sun; then the white Wax bruis'd, and the Oil prescrib'd, must be put in a glaz'd earthen Pot, and the Pot in the boiling *Balneo mariæ*; when the Wax is melted, the Pot is to be taken out of the *Balneo*, and the Dissolution agitated with a wooden *Spatula*, till it begins to thicken; when the Ceruse is to be added to it, stirring the *Unguent* till it be almost cold. Those who want to add the Camphor to it, must have it liquify'd in some Oil, and add it to the *Unguent* when cold. This *Unguent* is good for Burns, *Erysipela's*, Itch, and several other cutaneous Distempers. It appeases the Itching and Intemperies of Ulcers, dissipates the Excoriations and Redness which happen to the Bodies of Children, is good for Contusions, and consolidates and cools slight Wounds.

The *UNGUENT ÆGYPTIACUM* is made of eleven Ounces of Verdigrease, fourteen Ounces of strong Vinegar, and two Ounces of good Honey. The Verdigrease must be plac'd in a Pan of Copper over a very slow Fire, bruis'd with a wooden Pestle, and mix'd with the Vinegar, straining the whole, afterwards, thro' a Hair Cloth. If some of the Verdigrease was left on the Hair Cloth, it must be put again into the Pan, and dissolv'd in a Portion of the same Vinegar, passing it thro' the same Hair Cloth, so that nothing remains but the needless Parts of the Copper. This Dissolution must be boil'd afterwards with Honey, over a slow Fire, stirring it, from Time to Time, till it has acquir'd a pretty soft Consistence of *Unguent*, and a reddish Colour. This *Unguent* consumes rotten Flesh, and the Superfluities of Ulcers and Wounds.

To make the *UNGUENT BASILICUM*, or *Royal*, you must take yellow Wax, Mutton Fat, Resin, Tar, and Turpentine of *Venice*, of each a Pound, with five Pounds of common Oil; cut into small Pieces the Wax, Fat, Resin, and *Pix navalis*, and let them melt together with the Oil, in a Basin of Copper, over a very slow Fire; then after you have strain'd the whole thro' a coarse Cloth, you must in-

corporate the Turpentine with it, and the *Unguent* is made. This *Unguent* promotes Suppuration, and cicatrizes Wounds after the Pus has been evacuated; 'tis put on Pledgets, and sometimes mix'd with Yolks of Eggs, Turpentine, and other *Unguents*; or with Oils and Plaisters.

CERAT, is also a Kind of *Unguent*; the following one is call'd *refrigerative Cerat*.

To make the *REFRIGERATIVE CERAT*, you must take a Pound of Oil of Roses, and three Ounces of white Wax, which must be put into a glaz'd earthen Pot, and the Pot in *Balneo mariæ*, till the Wax be well liquify'd in the Oil; then take off the Pot, and stir the *Unguent* with a wooden Pestle, till it be cool; add to it two Ounces of Water, and stir it with the Pestle till it be all absorb'd in the *Cerat*; add to it, again, as much Water, and stir it; add, again, till the *Cerat* becomes pretty white, and be well saturated with fresh Water; then pour out, by Inclination, all the Water, and keep the *Cerat*. Some mix with it an Ounce of Vinegar. It is employ'd outwardly on all the Parts which want cooling; it appeases the Pains of the Hæmorrhoides, or Piles; 'tis good for all the Distempers which happen on the Nipples of the Breasts; 'tis us'd for Burns alone, or mix'd with other *Unguents*.

Having made our most useful *Unguents*, we'll begin to make our *Plaisters*, by the *Diapalma*.

DIAPALMA is made of equal Quantities of Litharge of Gold prepar'd, and common Oil; equal Quantities of Hog's Fat, Decoction of Summits of Palm-trees, or of Oak; four Ounces of Vitriol calcin'd till it be red, and dissolv'd in the Decoction of Summits, or Tops of the Branches of Palm-trees, or Oak. To make this Decoction, you must bruise very small the Summits of Palm-trees, or Oak, make them boil gently in three Pints of Water, to the Consumption of Half; and strain it, to have the Decoction. The Litharge must be pounded in a brass Mortar, and dissolv'd in two or three Pints of clear Water, which Water, when muddy, must be pour'd quickly into a Vessel, and the Litharge that Water is loaded with will fall to the Bottom of the Vessel, while that left in the Mortar must be pounded a-new, and dissolv'd in the Water of the first Lotion, or in some other, and pour'd again into the Vessel, repeating the same Operation till nothing is left at the Bottom of the Mortar but the most impure Part of the Litharge, incapable of being rais'd by the Water. After the Lotions are well settled, the Water is pour'd by Inclination, and the Powder left at the Bottom of the Vessel is put to dry; and having weigh'd of it the Quantity prescrib'd, it must be mix'd cold in a Pan of Copper tinn'd, with the Oil, Fat, and Decoction of Palm-tree. These Things being well incorporated together, a good Fire of Charcoal must be lighted in a Furnace, over which they must boil, agitating them all the while with a wooden *Spatula*; and when the Plaister is done, there must be added to it the calcin'd Vitriol dissolv'd in a Portion of the Liquor kept for that Purpose, if the Plaister is to be red, or of white Vitriol dissolv'd in the same Decoction, if it must be white; then the Plaister is to be roll'd, and wrapp'd up in Paper. It is us'd for the Cure of Wounds, Ulcers, Tumours, Fractures, Burns, Chilblains, and to apply on Issues.

To make the *Plaister of simple Diachylon*, you must take three Drachms of the Roots of *Althæa* cleans'd, Linseeds, and Fenugree-seeds, four Ounces of each; six Pounds of Spring-water, four Pounds of common Oil, and four Pounds of Litharge of Gold; the Roots of *Althæa* having been wash'd and cut, they must be put into the tinn'd Copper Basin with the Linseeds and Fenugree-seeds, pouring over it the six Pounds of Spring-water; and after they have macerated for the Space of 24 Hours over a very slow Fire, agitating the whole from Time to Time with a wooden *Spatula*, they must be boil'd slowly, reiterating often the Agitation, till the Mucilages be sufficiently thicken'd, when they are to be strain'd thro'

a strong and thick Cloth; after which, they are mix'd and incorporated together with the Litharge, prepar'd in the same Manner we have done it for the *Diapalma*, with the Oil in a Basin of Copper tinn'd, and plac'd on a moderate Fire, agitating the whole, without Intermission, with a wooden *Spatula*, and as quick as possible; which Agitation must be continu'd till the Plaister begins to fall to the Bottom of the Vessel; then the Fire must be diminish'd by Half, the Artist contenting himself to evaporate, by Degrees, the superfluous Humidity, which could remain in the Plaister, which being consum'd, the Plaister is done. This Plaister softens and resolves the Durities, or Hardness, and even the schirrous Tumours of the Liver and *Viscera*; it melts scrophulous Tumours, the old Relicks of Abscesses, &c.

OILS are made either by Infusion or by Expression. To make the *Oil of Roses by Infusion*, you must take two Pounds of Roses newly gathered, and pound them, half a Pound of Juice of Roses, five Pounds of common Oil, put all together into a glazed earthen Vessel very well corked, and expose it to the Sun, for the Space of 40 Days, afterwards let it be boiled in *Balneo Mariæ*, strain it and keep the Oil. The *Oil of Roses* compos'd also by Infusion, is made with a Pound of red Roses newly gathered, and pounded, and four Pound of common Oil, to be put into a glazed earthen Vessel, narrow at Top, and well corked, and expos'd to the Sun, for one Hour, afterwards strained through a Cloth. The Liquor must be put in the same Vessel, adding to it the Juice of Roses, and Roses in the same Quantity as before, reiterating the Maceration, Collature, and Expression; and by repeating the same Thing a third Time, the Oil is done. These Oils sweeten and dissipate the Fluxions, abate the Inflammations, dissipate the Head-Ach and Delirium, and provoke to Sleep. They must be warmed before the Part be anointed with them; they are administered internally against the *Dysenteria*, and Worms, from half an Ounce to an Ounce; and the Parts are anointed with them in Fractures, and Luxations of the Bones.

To make the OIL OF BAYS, you must take as much Bays as you please, and bruise them in a Mortar; after which they are put in a Caldron, and boiled in a sufficient Quantity of Water for the Space of half an Hour, and strained strongly through a Cloth, leave the Liquor to cool, and take off the Oil which floats a-top; bruise again the Grounds, and let them be boiled for another half Hour in the first Water, strain it, and take off the Oil as before. The first Oil is better than the second, therefore they are to be kept apart. This Oil is emollient and attenuant; 'tis good against the Palsy, the Shivering, in Fevers, by anointing the Bones with it; and against the Itch, Ring-Worms, &c.

M. L'Emery gives us a Receipt for a *Stiptick Water*, which, says he, he knows by Experience to be excellent; and which is as follows. Take five Drachms of Colcothar, or red Vitriol, which remains in the *Cornue*, after the Distillation of the Spirit; Roman Alum, and Sugar-candied, of each half an Ounce, the Urine of a young Person, and Rose-water, four Ounces of each; Plantin-Water sixteen Ounces, which are to be agitated all together in a Mortar, for some

Time, and poured afterwards into a Bottle. When this Water is used, it must be poured out by Inclination. A Compress dipped in it, and applied on an Artery open, and kept upon it with the Hand, stops the Blood. A Piece of Cloth dipped in it, and introduced into the Nose, stops also the Bleeding of that Part; taken internally it stops the Spitting of Blood, *Dysenteria*, the Flux of the Hemorrhoides, and of the *Menses*; 'tis vulnerary. The Dose is from half a Drachm to two Drachms, in Water of Knotted Grasse.

As the Maladies of the Eyes are very frequent, a *Chirurgion* should know, also, how to make COLLYRIA, which are Remedies proper for those Maladies. The following one is of *Lanfranc*. Take a Pint of White Wine, Rose and Plantain-waters, three Pints of each; two Drachms of Orpiment, a Drachm of Verdigrease, Myrrh and Aloes, of each two Scruples. The Orpiment, Verdigrease, Myrrh and Aloes, must be very well pounded before they are mix'd with the Liquors. This *Collyrium* is not only good for the Diseases of the Eyes, but 'tis us'd also in Injections for the natural Parts of Men and Women. If us'd in Injections, it must be soften'd with four Times as much Rose and Plantain-waters.

BLUE COLLYRIUM is made with a Pint of Water in which Quick-lime has been slacken, and a Drachm of *Sal Ammoniac* in Powder; the whole must be mix'd together in a brass Pan, and left in it for a whole Night. The Liquor being filtrated afterwards, is kept. This *Collyrium* is one of the best Remedies that can be prepar'd, for all the Diseases of the Eyes.

There are, besides, dry *Collyries*; as the following one. Take two Drachms of Sugar-candy, prepar'd Tutty, and Lizard's Dung, of each a Drachm; white Vitriol, Aloes, and Salt of *Saturn*, Half a Drachm of each: Reduce them all into Powder, and mix them. Two or three Grains Weight of this *Collyrium* is blown, each Time, into the Eye, thro' a small Pipe, as long as is necessary; and these Powders can be dissolv'd in ophthalmick Waters, to make a liquid *Collyrium*.

Note, That the vulnerary and stiptick Tincture I have invented, apply'd outwardly, answers all the Expectations of a *Chirurgion*, and can supply, upon a Breach, in a Siege, at Sea in an Engagement, and in any other Emergency, the Want of Remedies, and of a *Chirurgion*, by stopping the most violent Hæmorrhage, and perfecting the Cure of all Sorts of Ulcers, and Wounds which are not mortal; and may be kept a hundred Years without losing its Virtue. It has the same Effect inwardly, by stopping the spitting of Blood, curing Ulcers in the Lungs, helping Respiration by incising and dissolving the viscous and glutinous Humour which obstructs their *Bronchia*; and I know it by Experience to be a Sort of Specifick for the Consumption. It also helps Digestion, and repairs, in some Measure, a decay'd Constitution. For several of these Virtues, I could have a great Number of Vouchers of Credit.

C H R O N O L O G Y.

CHRONOLOGY, from the Greek χρόνος, Time, and λόγος, Discourse; is the Art of measuring and distinguishing Time, or the Doctrine of *Epocha's*. But as we have already canvass'd that Subject in our *Calendar*, we'll consider *Chronology*, in this Place, as accommodated to the various, and most remarkable Events that have happen'd in the World ever since its Creation to this present Time; and more

particularly, the different *Epocha's* of the Foundation of Empires, Monarchies, &c. the Succession of their Emperors, Kings, &c. their Characters, the Duration of their Reign, the remarkable Events which have happen'd under it, both in the natural and political State, viz. Eclipses, Prodiges, Earthquakes, Inundations, &c. Battles, Sea-Fights, &c. the Establishment of the *Christian Church*, and the Succession

cession of its Pastors, from the Time of the Apostles to ours, their Characters, &c.

We'll begin this *Chronology* with that of the antient Patriarchs.

CHRONOLOGY of the antient Patriarchs.

ADAM, in the first Year of the World. God (after he had extracted the Heavens, heavenly Bodies, Elements and Animals, from nothing, assign'd to every Creature its Place in the Universe, and shew'd the Riches of his Being by the Communication he had made of it, in so different a Manner, and the Depth of his Wisdom in the Disposition of all Things) wanted to make an Abridgment of the World in creating the first Man; whose Body he form'd of Clay, infusing into it a Soul, form'd of his Image, being spiritual as he is a Spirit, immortal as he is immortal, and intelligent as he is the supreme Wisdom. He was created in a State of Innocence, which consisted in the Illumination of his Understanding by the Infusion of a Science, whereby he knew his Creator, and all the Creatures made for his Use, in the Strength of an uncorrupted Will, and in the Extent of a Liberty which nothing inclin'd to Evil, and which, without the least Reluctance, could easily, as well as agreeably, pursue the sovereign Good. And lastly, with a Grace always present, and of which he could use with an absolute Power, or not use, at Pleasure. His Body was adorn'd, likewise, with excellent Perfections, since besides that of his Organs, the Harmony of his Constitution, and his entire Submission to the Dictates of the Spirit, he was immortal of that first Immortality, which consisted in the Possibility of not dying, as the second shall consist in the Impossibility of dying.

The same Year, while Adam was asleep, God extracted from one of his Ribs, the first Woman, to be his Companion and Help-Mate; he blessed them, joined them together, and thereby instituted in their Persons the conjugal Society. He placed them both in the Garden of Eden, where he used to descend, in the middle of the Day, to bless them with his Familiarity.

But they had scarce Time enough to know the Happiness of their Condition (though it be not precisely known how long they continued in their State of Innocence, and it is an extravagant Temerity to pretend to determine it) when Eve was seduced by the Devil, hidden in the Serpent; she did eat of the forbidden Fruit, and obliged Adam to eat it likewise. He was afraid if he had refused it, says St. Augustine, to have, thereby, put a Damp to her Pleasures; but the true Reason was, that he wanted to be free of that small Mark of Subjection, which God had given him, to shew that he was Sovereign. Therefore the ambitious Desire of Independency, which does not become the Creature, with Regard to her Creator, the unhappy Complaisance, in his own Excellency, and the criminal Desire of being entire Master of himself, precipitated Adam, and his Posterity with him, from a most happy State of Power, Science, and Pleasure, into a very unfortunate one of Imbecility, Ignorance, and Sorrow. His Eyes, and those of his Wife, were opened, and they saw that they were naked; that is to say, according to the same St. Augustine, that beginning to feel in their Members a Revolt which their Sin had formed in them, by the Concupiscence, they had learned what they had been ignorant of, were ashamed of it, and covered themselves, and God clothed them with the Skin of dead Beasts, which were Marks, both of their Crime which had subjected them to Death, and of the Grace of Forgiveness, the Creator granted them, as well as a continual Lesson of Repentance.

In the Year of the World 130, Adam had for his first Son Cain, and afterwards Abel for his second, who was killed by Cain, his Brother in the 128th, or the 129th Year of his Age. The Murderer despairing of the divine Goodness for the Forgiveness of

his Sin, was cursed, and condemned to be a Vagabond upon Earth. After he had run for a considerable Time through several Places, with a greater Inquietude of Mind than of Body, he stopp'd in a Place where he built a City, which he called by the Name of his Son Enoch, Enochia, and the first built in the World.

In the Year of the World 133, Seth was born, who imitated his Father in his Piety towards God, in his Respect towards his Parents, and in all the other Virtues. His Descendants are called the Children of God in the Scripture, to distinguish them from those of Cain, called the Children of Men.

Seth, aged 105 or 106 (I reckon the Years accomplished) begot Enos, in the Year of the World 236; according to Capel 234, according to Clavissius 235. The Genesis observes particularly that Enos began to invoke the Name of the Lord; which does not signify an Establishment of a divine Worship, as if God had never been adored before; but an Institution of a religious Worship, accompanied with some Ceremonies, more august, and better regulated than before. Seth lived after he had begotten Enos 807 Years, and died, aged 912.

In the Year of the World 326 Enos begot Cainan, lived 815 Years after, and died, aged 905.

In 395, Cainan begot Malaleel, and died, aged 910.

In 460, Malaleel begot Jaret, and died, aged 895.

In 622, Jaret begot Enoch, and died, aged 962.

ENOCH, is called Prophet by St. Jude; and St. Augustine, l. 15. de Civit. Dei. c. 23. believes that he wrote some Treatises of Religion. As for the Book which bears his Name, and quoted by the antient Fathers, there's no doubt of its being apocryphal. In the Year of the World 688; according to Capel 684, according to Clavissius 687,

METHUSELAH was born of Enoch, who staid three hundred Years afterwards upon Earth, and disappeared in the Year of the World 987, and was carried by the Lord into a Place unknown to Men. The Authors, who endeavour to discover the Place where he is, make a Research more curious than useful. The Holy Ghost in the Book of Wisdom, c. 4. says, that he was transported from amidst the Sinners, for Fear Malice should deprave his Understanding.

Methuselah, aged 187 Years, and the Year of the World 874 had begotten Lamech, and died, aged 969.

LAMECH at 82 begot Noah, in the Year of the World 1057, according to Capel 1053, according to Clavissius 1056, and died, aged 777.

Note, That Adam died after he had lived 930 Years accomplished. That the Hereticks, called Tatianists, and Encratists said, That he was damned, and some Catholick Authors have questioned his being saved; but the antient Fathers, and all the Interpreters of the sacred Scriptures, after them, are of Opinion that he repented, and that God forgave him his Sin. Some Chronologists assure us that Eve lived two Years after him.

God seeing that the Wickedness of Men was great upon the Earth (says Moses, Genes. vi. v. 5.) and that every Imagination of the Thoughts of his Heart was only Evil continually, unwilling to suffer any longer, the Abominations of Men, resolved to drown the World by an universal Deluge. He forewarned Noah of this Punition 120 Years before it happened, i. e. in the Year of the World 987, and ordered him to build an Ark, on the Dimensions he shewed him, wherein he should retire with his Family. Shem, Ham, and Japhet, were born 20 Years after this Menace, not altogether, but successively. The Scripture reckon them thus, though in the Opinion of the Hebrews, Shem was not the eldest, but Japhet, which is also the Sentiment of several modern Authors. Others,

with St. *Augustine*, maintain that *Shem* was the eldest. The Ark being finished, *Noah* entered it with his three Sons, and their Wives the 17th Day of the second Month of the Solar Year, which answers to the 19th of our *April*, in the Year of the World 1656; according to *Capel* 1652, according to *Clavissius* 1657, of *Noah* 600. Before *Jesus Christ*, according to *F. Petau*, 2329; according to others, 2348 or 2291.

By the Lord's Command *Noah* came out of the Ark, with his Family, the 27th of the second Month, which answers to the 29th of our *April*. And here ends the first Age of the World, to which *Torniel*, *Salian*, *F. Petau*, *Clavissius*, and almost all *Chronologers*, give 1656 Years, *Capel* excepted, who, contrary to the common Opinion, retrenches four Years from it.

Noah being come out of the Ark, in the Year of the World 1657, according to *Capel* 1653, according to *Clavissius* 1658, of *Noah* 601, erected an Altar, and offered a Sacrifice. 15 Years afterwards, *i. e.* the Year of the World 1659, of *Noah* 613, he planted the Vine.

ARPHAXAD was born of *Sem*, in the Year 1658, and begat, when 37 Years were accomplish'd, *Cainan*, and dy'd aged 338. *Cainan*'s Name is not found, nor in the original *Hebrew* of the *Genesis*, and of *Deuteronomy*, nor in the *Latin* Version, nor in the *Chaldaick*, nor in *Josephus*, nor in *Philo*, nor in *Theophilus* of *Antioch*, nor in *Julius Africanus*, nor in St. *Epiphanius*; but only in the Translation of the *Septuagint*, and in the Genealogy of St. *Luke*. Several Authors believe that it was inserted there thro' the Copist's Fault, and maintain, that it is not found in the old Exemplaries, and therefore ought to be omitted. This Diversity gives a great Subject of Dispute to the *Catholic* Interpreters, and most of them say, after several antient Fathers, who retain the Genealogy of *Cainan*, that it is better to confess that the Cause of the Omission of his Name in the *Hebrew*, is not known, than to accuse of Corruption the Text of the Evangelist, or to have follow'd the Error of the *Septuagint*.

SALE was begotten by *Cainan*, or *Arphaxad*, the Year of the World 1723; and *Cainan* dy'd, aged 568.

Sale begat *HEBER*, in the Year 1753, and dy'd, aged 433. *Heber* gave his Name to the *Hebrews*.

Heber begat *Phaleg* in 1787, and died, aged 464.

Note, That in his Time Mankind having been greatly multiplied, ever since the Deluge, formed the extravagant Design of leaving to Posterity an eternal Monument of them, by building a City and a Tower, whose Top should be carried to Heaven. *Moses* calls it the first *Babylon*. *Bodinnus* and *Sabellius* mistake it, for *Suza*, and others for *Bagdat*, *Bagdet*, or *Bagadet*, of our Time. One was situated on the Borders of *Euphrates*, the other on the Borders of *Tigris*. At present there are yet seen some Ruins of that, 40 Miles off of this. *Josephus* says that the Builders had undertook the Work of this lofty Tower for a Retreat against another Deluge, if it should happen; but it is an Imagination of that Author: Since God had but lately assured them, by a solemn Promise, that he would never drown the World any more; for if it had been their Design, they had chose a very bad Situation for their Building, between two great Rivers, the *Euphrates* and the *Tigris*, very subject to overflow their Banks. There is as little Appearance that they wanted to shelter themselves against the Fire from Heaven, which always falls on the loftier Edifices. Their true Intention, which made their Guilt, was Pride, and the Desire of rendering themselves famous, by a sumptuous Edifice, without having consulted the Will of God, who, to punish them, confounded their Language, which obliged them to desist from their Undertaking, and to leave the City imper-

fect. *Nimrod* continued their Design, and brought it to its Perfection. All the learned agree that *Hebrew* was the Language they all spoke before that Confusion, so that it must be considered as the Mother-Tongue of all others, notwithstanding what the *Maronites* say in Favour of the *Syriack*. We do not know into how many different Tongues God divided it at the Time we speak of. The *Rabins* reckon 70 of them, *i. e.* as many as there are Nations, and Angels to govern them. *Clemens Alexandrinus*, lib. 1. of *Tapiiss*. St. *Epiphanius*, lib. 1. de *Heresi*. *Heresi*. 39. add two more to it, and the *Latin* Fathers, as St. *August*. lib. 16. de *Civ. Dei*. c. 3. &c. are of the same Sentiment. As for the Division of the Provinces, *Noah*'s Descendants separated themselves into, 'tis marked with a greater Accuracy in the Scripture. In this general Partition the Children of *Japhet* extended themselves from the Mountains *Taurus* and *Amanus*, in *Cilicia*, to the River *Tanais* in *Asia*, and from thence to the Streight of *Gades*, at present called *Gibraltar*, or of *Cadiz*. Of his seven Sons, and as many Grandsons, mentioned by *Moses*, two only, *viz.* *Tbiras* and *Javan* came into *Europe*. *Tbiras* occupied *Thracia*, *Messia*, and all the septentrional Provinces. *Javan* pitched his Tents in the Meridional, watered by the *Mediterranean*, as *Greece*, *Italy*, *France*, and *Spain*. *Cham* and his Posterity inhabited *Africa*, *Egypt*, and a great Part of *Syria* and *Arabia*. The Children of *Shem* peopled the Regions of *Asia* from the River *Euphrates* to the Ocean. As for *America*, there is a very great Appearance that it was peopled, but a long while afterwards, by the Tartars of *Asia*, because that Part they inhabit is either contiguous to the occidental Continent of *America*, or only separated from it by small Streights, which could give a free and easy Passage, not only to Men, but likewise to the wild Beasts found there in a great Number, and which there is not the least Appearance, could have been carried there.

PHALEG begot *Ragau*, the Year of the World 1817, and died, aged 239.

RAGAU begot *Sarug*, in the Year 1849, and died, aged 259.

SARUG begot *Nachor*, in 1879, and died, aged 230.

NACHOR begot *Thare*, in 1908, and died, aged 147.

THARE in the 70th Year of his Age begot *Abraham*, the Year of the World 1978, and died, aged 205. *Thare*, before *Abraham*, had had *Aram* and *Nachor*. The *Hebrews* say, That he was a Sculptor, and the first who made Statues, which were adored, and gave Origin to Idolatry. St. *Epiphanius* and *Suidas* are of that Opinion. Several Authors will have it that *Abraham* himself was of that Profession, and that he had known the true God but when he was 48 Years of Age. *Philo*, the Jew, says, That God appeared to him one Night, while he was taking his Observations of the Heavens, to which the *Chaldeans*, among whom he lived, were much addicted. Here ends the second Age of the World, which lasted, according to *Torniel*, 456 Years, or 366 according to *F. Petau*.

In the Year of the World 2113; according to *Capel*, 2073; according to *Calvissius*, 2023; according to *F. Petau*, 2022; of *Abraham* 75; before *Christ*, according to *Salian* 1940; *Abraham* quitted his Country and Relations, in Obedience to God's Commands, and came, with *Lot*, *Aram*'s Son, and his Sister *Sarah*, whom *Abraham* had married, into the City of *Aran*, or *Charan* (since called *Charras*) in *Mesopotamia*, which *Abraham* left, likewise, to obey the Will of God, in the Year of the World 2114; of *Abraham* 76, and came into the Land of *Canaan*. Some Time after

after the Country being desolated by Famine, he was forced to go into *Egypt*, where some Authors falsely say, that he instructed the *Egyptians* in Astrology and other Sciences. At his Return from *Egypt*, in the Year of the World 2116; of *Abraham* 78 or 79. According to others, he parted from his Nephew *Lot*, who went to inhabit the *Pentapole*. In 2117, of his Age 79 or 80, he defeated *Codorlahomar*, King of the *Elamites*, who had carried away *Lot*, with his whole Family. 'Twas after this Victory that *Melchisedech* came to meet him, blessed him, and presented him with Bread and Wine. The Scripture introduces *Melchisedech* without Father and without Mother, which made *Origen* believe that he was an Angel, and the Hereticks, called by his Name, imagined him the Holy Ghost, though he was really a Man, and a mysterious one, as *St. Paul* represents him in the Epistle to the *Hebrews*. Ten Years after his Arrival into the Land of *Canaan*, i.e. in the Year of the World 2124; of *Abraham* 86; *Abraham*, by the Advice of his Wife, *Sarah*, married his Maid, *Agar*, by whom he had a Son called *Ismael*. In the Year 2144; according to others, 2103; of *Abraham* 101; before *Christ*, according to *Father Petau*, 1936, *Sarah* was deliver'd of that Son so often and so solemnly promised, called *Isaac*. In 2163; of *Abraham* 125; of *Isaac* 25; before *Christ*, according to *Salian*, 1890, or 1861, according to others; *Abraham* received an express Command from God to sacrifice that beloved Son, *Isaac*, on a Mountain, which he would shew him, and which some of the Fathers say to have been that on which the Temple was built afterwards; others believe that *Calvary* was the Place designed for that extraordinary Sacrifice, which was no otherwise accomplished than in the Faith of the Father, and in the entire Resignation of both Father and Son. That marvellous Sacrifice offered only by the Patriarch, in the Preparation of his Heart, was the lively and natural Figure of the Sacrifice which *Christ* was to offer in reality upon the Cross. The Fathers are of Opinion that it was then revealed to *Abraham*, and that of that Knowledge must be understood, what our Lord says, *John c. viii. v. 56. That Abraham had seen his Day and was glad.* *Abraham* lost his Wife *Sarah*, who was 127 Years old, in the Year 2175; of *Abraham*, 137; of *Isaac*, 37; and died himself in *Isaac's* Arms, having attained the Age of 175 Years, in the Year of the World 2213; according to *Capel* 2177; according to *Clavissius*, 2123; before *Christ*, according to *Salian*, 1840; or 1862, according to *Father Petau*. *Abraham* excelled in all Sorts of Virtues, who has deserved that the Holy Ghost should say of him, *Eccles. c. 44. That he had not his equal.* *Josephus* relates the Praises which some Antients, among the *Gentiles*, have bestowed on him.

ISAAC, born in the Year of the World 2078, married (his Father being yet alive) *Rebecca*, Grand-Daughter of *Belhuel*, Son of his Uncle *Nachor*, who brought him two Sons, *Esau* and *Jacob*, who was blessed, in lieu of *Esau*, by his Father *Isaac*, grown blind, in the Year of the World 2276, of *Isaac* 128, of *Jacob* 68; *St. Augustin*, though *Jacob* deceived his Father in this Action, excuses him of Falshood, *l. contra. mend. c. 10.* Other Interpreters confess that he had lied in fact, though he had a Right to the paternal Benediction, as well by God's Direction, as by *Esau* having sold it to him. *Isaac* died aged 180.

CHRONOLOGY of the Judges of the Hebrews.

Jacob married in the House of *Laban*, *Leah*, (or rather was deceived by *Laban*, who thrust into his Bed *Leah* in lieu of *Rachel*, whom he had promised to *Jacob*,) his Father being yet living, in the Year of the World 2283, of *Isaac* 145, of *Jacob* himself 85. Twenty Years being elapsed since his Arrival in the House of *Laban*, he quitted it, to return into *Canaan*, in the Year of the World 2296, or 2261, according to others; of *Jacob*, 97, or 98; *Jacob* died in *Egypt*, in the Arms of *Joseph*, of the

Death of the Elects, in the Year of the World 2345; according to *Capel*, 2310; of *Jacob*, 147; of *Joseph*, 56.

JOSEPH was born in the Year of the World 2229; sold by his Brothers in 2306 of the World; of *Isaac*, 168; of *Jacob*, 108; of *Joseph*, 17, begun; sold again by the *Ismaelites* to *Potiphar*, Captain of the Guards to *Pharaoh*, King of *Egypt*, in the Year of the World 2316; of *Joseph*, 27. Interprets *Pharaoh's* Dreams, in the Year of the World 2389; of *Jacob*, 121; of *Joseph*, 30. The seven Years of Famine begun in *Egypt*, according to his Prediction, the Year of the World 2327, according to *Capel*, 2290; of *Jacob*, 229; of *Joseph*, 37. Brings his Father *Jacob* into *Egypt*, in the Year of the World 2329, or, according to *Capel*, 2293; of *Jacob*, 131; of *Joseph*, 40, begun; before *Christ*, 1747, according to *Father Petau*, and died aged 110, in the Year of the World 2400, according to *Capel* 2365, and according to *Father Petau*, 2308. *Joseph* was regretted by the *Egyptians*, as a great Minister, and a very honest Man, which is seldom found together, but which, by this Example, is not impossible.

MOSES was born after his Sister *Mary*, and *Aaron* his Brother, in the Year of the World 2464; according to *Capel*, 2423; according to *Clavissius*, 2372; of *Moses*, 1; before *Christ*, according to *Salian*, 1589; according to others, 1577, or 1576. He quitted *Pharaoh's* Court, to go and visit those of his Nation, 2503; according to *Capel*, 2463; of *Moses*, 40; before *Christ*, 1537, or 1535. Having met in that Journey an *Egyptian*, who mal-treated an *Israelite*, he killed him, and fled afterwards into the Desert of *Madian*, where he married a Daughter of a Priest, called *Jethro*, otherwise *Raguel*, (*Artepanus*, in *Eusebius*, calls him King of *Arabia*,) her Name was *Sephora*. He lived 40 Years in that Country. Here ends the third Age of the World, which, in *Torniel's* Opinion, lasted 431 Years.

MOSES is appointed by God for the Deliverance of the *Israelites* from the *Egyptian* Yoke, in the Year of the World 2544; according to *Capel*, 2502; according to *Genebrard*, 2670; according to *Clavissius*, 2452; of *Moses*, 81, begun; before *Christ*, 1510, according to *Salian*; according to others, 1496 and 1448. Erects the Tabernacle, on the Model shewed to him by God himself, two Years after the *Israelites* Deliverance, the first Day of the first Month, which answered to the 22d of *March*, in the Year of the World 2545; of *Moses*, 82; and died after he had conducted and governed the People for the Space of forty Years, without the least Malady or Pain, sound of Mind and Body, and as vigorous as he had been in his Youth, though he was then 120 Years old. The Scripture says, *Deuteronomy xxxiv.* that he died by the Lord's Command, and that he buried him in the Valley of the Land of *Moab*, against *Phogor*, without any body having ever been capable to discover the Place of his Sepulture: 'Twas then, as *St. Jude* relates in his Epistle, that the Archangel *Michael* disputed with the Devil, who wanted to discover to the *Israelites* the Body of *Moses*, that they might adore him as a God. They wept for him in the Plains of *Moab* thirty Days: He was an admirable Man in all Things; the Holy Ghost in the *Ecclesiastes*, c. 45. makes his Panegyrick in very honourable Terms. *Philo* has wrote his Life in three Books. *Josephus* against *Apion*; *Eusebius*, lib. 6. de prepar. Evang. c. 3. and 4. and *St. Cyrille* of *Alexandria*, l. 1. cont. *Julian*. quotes the Testimonies of several Pagan Authors, who spoke very advantageously of him. *Mumenius* said that *Pythagoras* and *Plato* had learned their Doctrine in his Books, and that the last was an Attick *Moses*. He is more antient than all the Greek Writers, and even than their *Mercury*, whom they called *Trismegistus*.

JOSHUA, Son of *Nun*, of the Tribe of *Ephraim*, born in the Year of the World 2523, was chosen by God, even while *Moses* was yet alive, for his Successor; and accordingly took the Reins of the Government,

ment, at *Moses's* Demise, in the Year of the World 2584; according to *Capel*, 2543; according to others, 2548; of *Joshua's* Administration, 1; before *Christ*, according to *Salian*, 1469; according to Father *Petau*, 1491. He commanded the Sun to stop on the Horizon, to see the End of his Victory over *Adonibezek*, which the Sun did, in the Year of the World 2590; of *Joshua*, 7; before *Christ*, according to *Salian*, 1463; according to Father *Petau*, 1486. He distributed the Conquests to the *Israelites*, in the Year of the World 2591; of his Government, 8; after which he dy'd, having govern'd *Israel* for the Space of 25 Years, according to *Josephus*; 27, according to *Eusebius*; and according to others, 26, 17, 14, or 10, with a great deal of Piety, Courage, and Prudence.

This Diversity of *Chronology* proceeds from that of reckoning the Years elaps'd ever since their coming out of *Egypt*, to the Time they began to build the Temple of *Jerusalem*; the one reckons precisely the Administration of every Judge, without including the *Interregnums* of the Servitude of the People; while others include them. When *Joshua* dy'd, he was 110 Years old, which he had pass'd all in the Service of God, and of the Publick. As there is no mention made in the Scripture of his Children, there is a very great Appearance that he had never been marry'd. He has had the Advantage to be one of the most express Types of *Jesus*, the true Saviour, not only of the *Jews*, but also of all the People of the World, and the *Introducer* of the true *Israelites* into the Land of the Living.

Note, That after *Joshua's* Death there was an *Interregnum* of 10 Years, during which, the People were govern'd by the Elders of *Israel*, who had Part in the Government under that great Captain. This *Interregnum* began in the Year of the World 2594. During that Interval of Time, the *Israelites* contracted Alliances with the Natives against the express Command of God; for which Crime, he punish'd them with several Servitudes; the first under *Chusan Rishathaim*, King of *Mesopotamia*, which lasted 8 Years.

OTHNIEL, born in the Year of the World 2556, restor'd them to their Liberty in the Year 2601; according to *Capel*, 2583; before *Christ*, according to *Salian*, 1452; according to Father *Petau*, 1459. This Judge govern'd them during 40 Years, and retain'd them in the Worship of the true God, which they deserted after his Death, were punish'd by a Captivity under *Eglon*, King of *Moab*, which lasted 18 Years.

EHUD, born in the Year of the World 2599, by God's Command kill'd that King, and thereby deliver'd the *Israelites* from that Captivity in the Year 2658; according to *Capel*, 2649; who enjoy'd, during his Administration, which lasted 80 Years, reckoning those of their Idolatry and Servitude, a profound Peace.

SANGAR succeeded him, *Anno* 2720, and govern'd but 1 Year.

Note, That these two Judges being dead, that inconstant Nation return'd to her antient Impiety, and was accordingly punish'd with a Captivity of 20 Years, under *Jabin*, King of the *Chanaanians*.

BARAK and *DEBORAH* deliver'd them from that Captivity, in the Year of the World 2741, or 2742; according to *Capel*, 2677; before *Christ*, 1327; according to Father *Petau*, 1301; according to *Salian*, 1312; and both govern'd the People during 40 Years. After their Death, the *Jews* fell again into their ordinary Idolatry, which was follow'd with the customary Punishment of a Captivity under the *Midianites*, which lasted 7 Years.

GIDEON, of the Tribe of *Manasses*, was chosen, by the Lord, for their Liberator, in the Year of the World 2760; according to *Capel*, 2768; of his Administration, 1; who in 2768 of the World, the eighth of his Administration; according to *Capel*, the Year of the World 2724; according to Father *Petau*, 2730; before *Christ*, according to *Salian*, 1280, defeated entirely, with 300 Men only, a formidable Army of their Enemies, 20000 of them being kill'd in that Battle. After this Victory, *Gideon* procur'd to the *Israelites* a Peace, which lasted during the whole Time of his Administration; and he died full of Honour, among his Countrymen, in the Year of the World 2800, the fortieth of his Administration.

ABIMELECH, born of a Servant Maid, but in a licit Marriage, according to the Custom of the Time, murder'd all the Sons *Gideon* had left of several Wives, *Jotham* excepted, who fled; after which, he was chosen Prince of *Israel*, and was kill'd at the Siege of *Thebes*, with a Stone thrown by a Woman, from a Tower, upon his Head, in the Year of the World 2803, and the third of his Administration.

THOLA, after this Tyrant, was Judge of *Israel*, and exercis'd that Employ during 23 Years, without doing any Thing worthy of being recorded.

JAIR took his Place, in the Year of the World 2827; according to *Capel*, 2789. Under him the People were made Captives by the *Philistines* and *Ammonites*; in which deplorable Condition they remain'd for the Space of 18 Years. *Jair* dy'd, after twenty-two Years of an Administration of which the Scripture remarks nothing considerable.

JEPHTHAH succeeded him, *Anno* 2849, according to *Capel*; before *Christ*, according to *Salian*, 1204; according to Father *Petau*, 1166; according to others, 1189, or 1187. He made a Vow, in going against the *Ammonites*, to sacrifice the first Person who should come to meet him after the Victory; and that Person was his Daughter. He told her his Vow, and at the End of two Months, which she ask'd to bewail her Virginity, to accomplish his Vow, he sacrific'd her, with his own Hand, to God. I know that the antient Fathers are much divided, on the *Right* and *Faith* of this extraordinary Vow. Some accuse it of Temerity, and pretend that its Accomplishment was unjust; others, on the contrary, believe that it was very agreeable to God, and made by the Motion of his Spirit, with which the Scripture says *Jephthah* was inspir'd. *St. Paul*, *Hebrews* xi. ranks him among those whose Faith he recommends. *Agamemnon* liv'd in the same Time, *i. e.* in the Year of the World 2855; and some Authors imagine that the Sacrifice of *Iphigenia*, for the Safety of the *Grecian* Army, has been invented on the Sacrifice of the Daughter of *Jephthah*, the Names being very nearly the same. *Jephthah* dy'd in the sixth Year of his Government.

ABESAN succeeded him, and govern'd for the Space of 4 Years.

ATALON succeeded *Abesan*, who govern'd 10 Years.

ABDERE succeeded *Atalon*, and govern'd 8 Years.

SAMPSON succeeded him, in the Year of the World 2880; according to *Capel*, 2841; of *Sampson*, 20; before *Christ*, according to *Salian*, 1173; according to Father *Petau*, 1135. He was the Liberator of the People. His Birth had been foretold by an Angel, to his Mother, who was sterile, with a particular Order to her to bring him up as a *Nazarene*, that is to say, not to cut his Hair; nor to let him drink neither Wine, Beer, nor any other Liquor which could inebriate; and to eat no Meat unclean by the Law. He observ'd all those Precepts, and when the Time which God had fix'd for the Deliverance of *Israel* was come, he perform'd those Things which the sole Authority of the Scripture, which relates them, hinders us from considering as fabulous: For with the single Jaw-bone of an *Ass* he kill'd 1000 *Philistines*, and routed the rest of their Army. He carry'd the Gates of *Gaza* on his Shoulders to the Top of the Mountain, after he

he had broke them open with his Hands; and having been taken thro' the Perfidy of *Dalilah*, who deliver'd him to the *Philistines*, after she had cut his Hair, in which resided his Strength; the same Strength being return'd with his Hair, by his shaking the Pillars on which a large Edifice was supported, where the most considerable among the *Philistines* were assembled for a publick Feast, he bury'd them all along with him in the Ruins of that Edifice. Thus died this extraordinary Man, in the twentieth Year of his Government; of the World 2900; according to *Capel*, 2860.

ELI succeeded him the same Year, who was both High-Priest and Judge of *Israel*, which he govern'd during forty Years, and dy'd suddenly, falling from his Chair at the News that the *Philistines*, after an entire Victory over the *Israelites*, where 30000 of them perish'd, had carry'd away the *Ark of the Covenant*; in the Year of the World 2940; before *Christ*, according to *Salian*, 1113; according to *Father Petau*, 1095; according to *Capel*, 1101.

SAMUEL, born of a sterile Mother, call'd *Hannab*, whom *Eli* had educated with a great deal of Care, as a Child consecrated to God, to whom he had promis'd, while *Eli* was yet alive, the Conduct of his People, exercis'd that Office with a Justice and a Piety which were without Reproach. He was then 40 Years of Age. *Samuel's* chief Care was to bring the *Israelites* back to the Worship of the true God, which he accomplish'd in the twentieth Year of his Government; but growing old, and having establish'd his Children Judges of *Israel*, they degenerated so much from the Virtues of their Father, and committed so many Violences, that the People, unwilling to bear it any longer, press'd *Samuel* to give them a King, as had the other Nations. This Request disobligh'd *Samuel*, and offended God himself; for as he wanted to be the particular King of the *Israelites*, whom he govern'd by the Judges as by his Lieutenants, he consider'd as injurious the Proposition made to his Prophet, to put them under the Domination of a Man who would be dignify'd with a Quality which he had reserv'd to himself. This Request was made in the Year of the World 2959; of *Samuel*, 20; according to *Capel*, 2918; according to *Salian*, 2672, of *Samuel*, 23; before *Christ*, 1091; according to *Father Petau*, 1067. *Samuel* did all he could to dissuade them from that Design, by representing to them all that they would suffer under a Sovereign. He calls that the King's Right, not as being a just one, but as Sovereigns making often no other Use of their Authority which God is sometimes pleas'd to chastise as offending his Justice, and being contrary to the true End of Royalty, which is to make the People live in Peace, preserve their Estates, and protect them against their Enemies. All these Menaces could not make the *Hebrews* change their Sentiments, and *Samuel* was forc'd to give them a King. But before we undertake the *Chronology* of those Kings, we must go back to find in *Assyria* the Origin of a monarchical Government.

CHRONOLOGY of the Kings of Assyria.

The Empire of the *Assyrians* has been the first Monarchy of the World, and *NIMROD*, *Cham's* Grandson, Author thereof. The Scripture calls him, Gen. x. a mighty Hunter before the Lord. He made Use of his Chase to assemble a Company of dextrous and valiant young Men, who help'd him to ascend the Throne. *Diodorus* has observ'd the same Artifice in *Ninus*, whom the *Greeks* have mistook for *Nimrod*. He pursu'd the Design of the Town of *Babylon*, where he fix'd the Seat of his Empire; he founded, afterwards, *Nineveh*, *Rehobath*, *Chalach*, and *Basan*, which he usurp'd of the Descendants of *Shem*. This *Nimrod* being the first King of the World, according to the sacred Scriptures; and *Belus*, according to the profane; we have all the Reason imaginable to believe that *Nimrod* and *Belus* are but one and the same

Person. It is surprizing that *Mercator* would have *Nimrod* to be *Ninus*, and confesses, notwithstanding, that *Belus* reign'd before *Ninus*; when the Scripture says clearly, that the first who began to be potent on Earth was *Nimrod*. Therefore,

NIMROD, or *Belus*, began to reign in the Year of the World 1791, and reign'd 65 Years.

NINUS succeeded *Belus*, *Anno Mundi* 1856, and reign'd 52 Years.

SEMI RAMIS succeeded *Ninus*, *An. Mund.* 1908; reign'd 42 Years.

ZAMEIS succeeded *Semiramis*, *An. Mund.* 1950; reign'd 38 Years.

ARIUS succeeded *Zameis*, *An. Mund.* 1988; reign'd 30 Years.

ANALIUS succeeded *Arius*, *An. Mund.* 2018; reign'd 40 Years.

XERXES Balaneus succeeded *Analius*, *An. Mund.* 2058; reign'd 30 Years.

ARMAMETRES succeeded *Xerxes*, *An. Mund.* 2088; reign'd 38 Years. In the tenth Year of *Armametres* flourish'd the famous Legislator *Phoroneus*.

BELOCHUS succeeded *Armametres*, *An. Mund.* 2126; reign'd 35 Years. In the 26th Year of *Belochus's* Reign happen'd the Deluge of *Ogyges*.

BALEUS succeeded *Belochus*, *An. Mund.* 2161; reign'd 52 Years.

ASTADAS succeeded *Baleus*, *An. Mund.* 3221; reign'd 32 Years.

MAMITUS succeeded *Astadas*, *An. Mund.* 2241; reign'd 30 Years.

MANCALEUS succeeded *Mamitus*, *An. Mund.* 2275; reign'd 30 Years.

IPHAREUS succeeded *Mancaleus*, *An. Mund.* 2305; reign'd 20 Years.

MAMYLAS succeeded *Iphareus*, *An. Mund.* 2325; reign'd 30 Years.

SPARETUS succeeded *Mamylas*, *An. Mund.* 2355; reign'd 40 Years. In the 32d Year of *Sparetus's* Reign *Cecrops* founded *Athens*; and about the same Time happen'd the Deluge of *Deucalion*.

ASCADDES succeeded *Sparetus*, *An. Mund.* 2395; reign'd 40 Years. In the sixth Year of *Ascades's* Reign *Isis* came into *Egypt*, and taught the Sciences.

AMYN TAS succeeded *Ascades*, *An. Mund.* 2435; reign'd 45 Years.

BELOTHUS succeeded *Amyntas*, *An. Mund.* 2480; reign'd 25 Years. In the first Year of *Belothus's* Reign *Cadmus* flourish'd, who is thought to have invented the *Greek Letters*. The same Year, *Europa* was ravish'd, of whom were born *Minos* and *Rhadamanthus*.

BELLOPARES succeeded *Belothus*, *An. Mund.* 2505; reign'd 30 Years.

LAMPRIDES succeeded *Bellopares*, *An. Mund.* 2535; reign'd 32 Years.

SOZARES succeeded *Lamprides*, *An. Mund.* 2567; reign'd 20 Years.

LAMPAROS succeeded *Sozares*, *An. Mund.* 2587; reign'd 30 Years.

PANIAS succeeded *Lamparos*, *An. Mund.* 2617; reign'd 49 Years.

SOSARMUS succeeded *Panias*, *An. Mund.* 2662; reign'd 19 Years.

MITTEUS succeeded *Sofarmus*, *An. Mund.* 2681; reign'd 27 Years.

TANTEUS succeeded *Mitteus*, *An. Mund.* 2740; reign'd 40 Years.

THINEUS succeeded *Tanteus*, *An. Mund.* 2780; reign'd 30 Years.

DORCILUS succeeded *Thineus*, *An. Mund.* 2810; reign'd 40 Years.

EUPALES succeeded *Dorcilus*, *An. Mund.* 2850; reign'd 38 Years.

LAOSTENES succeeded *Eupales*, *An. Mund.* 2888; reign'd 45 Years.

PIRICIADES succeeded *Laostenes*, *An. Mund.* 2933; reign'd 30 Years.

OPHRATRUS succeeded *Piriciades*, *An. Mund.* 2963; reign'd 20 Years.

OPHRATANES succeeded *Ophrateus*, *An. Mund.* 2983; reign'd 50 Years.

Note, That in the Year of the World 2928, *Carthage* was founded.

OCTAZAPES succeeded *Ophratanes*, *An. Mund.* 3033; reign'd 41 Years.

SARDANAPALUS succeeded *Ostazapes*, *An. Mund.* 3074; reign'd 20 Years.

Note, That the Monarchy of the *Affyrians*, to *Sardanapalus*, lasted 1330 Years; tho' *Eusebius* says 1240, *Justinus* 1300, *Diodorus* 1400, and *Orosius* 1160. It was destroy'd by the *Medes*, but as the *Jewish* Monarchy has preceded that of the *Medes* by above 200 Years, we'll also give the *Chronology* of the Kings of the *Jews*, before that of the Kings of the *Medes*.

CHRONOLOGY of the Kings of the Hebrews.

SAUL, Son of *Cis*, of the Tribe of *Benjamin*, being in Quest of the Asses of his Father, found a Kingdom, *Anno Mundi* 2959; and was anointed by *Samuel* in the Prophet's own House, by an express Command from God. *Saul* was then about 40 Years of Age. This Prince succeeded in all his Enterprizes, as long as he remain'd true to God; but *Saul's* frequent Disobedience having irritated him, he transferr'd the Kingdom to *David*, the younger Son of *Jesse*, of the Tribe of *Judab*; and commanded *Samuel* to anoint him, *Anno Mundi* 2967, of *Saul* 8, of *Samuel* 28; Years before *Christ*, according to *Father Petau*, 1063. *Saul* kill'd himself, having been defeated by the *Philistines*, and his Son *Jonathan* kill'd in the Battle, in the Year of the World 2980; according to *Capel*, 2939; according to others, 2944; of *Saul*, 40; 20 Years since *Samuel's* Death; before *Christ*, according to *Father Petau*, 1057; according to *Salian*, 1073.

DAVID, who had long before been anointed by *Samuel*, by God's express Command, succeeded him, and had the *Amalekite* put to Death, who brought him the News of *Saul's* Death, for pretending to make to himself a Merit, near *David*, of having been that unfortunate King's Murderer, which was false; for it was but too true that *Saul* had been his own Murderer, and perhaps *David* knew perfectly well the Imposture of the *Amalekite*. But, however, he had him punish'd, to shew his Subjects that he was not willing to encourage those infamous Parricides who had the sacrilegious Temerity to lay violent Hands on the Lord's Anointed; giving, on that Occasion, to all other Sovereigns a very great Example of the most consummate Politick; who should be afraid that those who have been once guilty of so atrocious a Crime, in the sacred Person of a King, could repeat the same on another, if not upon his Guard; and always abhor, rather than encourage those Monsters in Nature, whom Heaven and Earth look upon with Horror; and for whom God himself, omnipotent as he is, cannot find a Punishment adequate to their Crimes.

Immediately after *Saul's* Death, *David* went to *Hebron*, where he was anointed a new King over the Tribe of *Judab*, where he reign'd 7 Years and a Half, and *Ishbosheth* King over *Israel*, who having been kill'd in his House, left the Throne free for *David*, who ascended it, (after he had *Ishbosheth's* Assassins put to Death) in the Year of the World 2987, of *David* 8. *David* walking in the Lord's Commands, return'd always victorious over his Enemies. He debauch'd *Uriah's* Wife, in the Year of the World 2993; of his Reign, 14; before *Christ*, according to *Father Petau*, 1093. *Abshalom*, his Son, revolted against him, in the Year of the World 3004; of *David*, 26; according to others, 21. *Adonijah*, his eldest Son, had himself proclaim'd King before his Father's Death, in the Year of the World 3020, of *David* 40, ever since his first Unction. *David* died, after

he had declar'd *Solomon* for his Successor, and establish'd him on his Throne, in the same Year 3020, of his Age 70, and of his Reign 40. He was mourn'd by his Subjects, not only as their King, but as their Father and Liberator; and as the Holy Ghost has took Care to give us his Character in the *Ecclesiastes*, it does not become me to say any Thing of it.

SOLOMON, aged 23, succeeded him, the same Year of the World 3020; before *Christ*, according to *Salian*, 1033; according to *Father Petau*, 1015. He receiv'd his Wisdom from God, the Year of the World 3022, of his Reign 3; began to build the Temple the Year of the World 3023, of *Solomon* 4, ever since the Deliverance of the *Jews* from the Captivity of the *Egyptians*, 480; and died (after he had shamefully deserted the Worship of the true God to plunge himself in Idolatry, leaving us, thereby, uncertain of his Salvation) the Year of the World 3059, of his Reign 40, of his Age 64.

ROBOAM, his Son, succeeded him, the Year of the World 3060; and had reign'd alone, if he had not despis'd the Advice of his old Counsellors, and follow'd that of the young ones, who advis'd him to oppress his Subjects still more than his Father had done; which forc'd ten Tribes to revolt from him to follow *Jeroboam*, to whom God, by the Prophet *Abiah*, had promis'd the Kingdom of *Israel*, even while *Solomon* was yet alive. *Jeroboam* chose *Sicchem* for the Seat of his Empire. *Roboam* died, of his Age 58, of his Reign, and of that of *Jeroboam*, 17; of the World 3076. His Memory is condemn'd in the Scripture, as of a Prince as imprudent in the Conduct of his Kingdom, as Infidel to God, in whose Presence he had always committed Evil, and had never took Care to seek after him.

Note, That during *Roboam's* Reign, *Sesack*, King of *Egypt*, after he had taken several of his Towns and Cities, besieg'd *Jerusalem* with a formidable Army. The Prophet *Semeias* told *Roboam*, and the People of *Jerusalem*, that God had deliver'd them into the Hands of *Sesack* because they had forsok him. These Reproaches excited them to Repentance, which God seeing, sav'd their City from Ruin, which was unavoidable. Peace was concluded between the King of *Judab* and *Sesack*, who, notwithstanding, plunder'd all the Treasures of the Temple; and *Roboam* plac'd in it Targets of Brass, instead of those of Gold which *Sesack* had carried away.

ABIAH succeeded *Roboam* in the Kingdom of *Judab*, and in his Impieties, in the Year of the World 3077, of *Jeroboam's* Reign 18, gain'd a considerable Battle over *Jeroboam*, where 500000 of the Enemies were slain; and died after he had reign'd two Years and some Months.

JEROBAM, King of *Israel*, died the Year of the World 3079, or 3081; of his Reign 20, or 21. The sacred Scripture says that he was struck by the Almighty; which makes me suppose that he ended his Life by some Punishment from Heaven, which his Impiety deserv'd. For he establish'd Idolatry throughout his Dominions, in making *Israel* to sin, by the golden Calves he had erected; one in *Dan*, and the other in *Bethel*, near *Samaria*. In each Place he built a Temple and an Altar, appointed Priests, and order'd Sacrifices, forbidding his Subjects to resort to *Jerusalem*. He expell'd the legitimate Priests and *Levites*, substituting in their Place others he had taken from among the Rabble. He sold the *Sacerdote*, and declar'd himself their Chief.

ASA succeeded *Abiah* in the Kingdom of *Judab*, the Year of the World 3079, of *Jeroboam* 20, but not in his Impiety; for he demolish'd all the Temples erected to Idols, and blotted out all the Marks of the Impiety of his Father. In the 17th Year of his Reign,

Reign, or 15th, according to others, he defeated the Army of the oriental *Egyptians*, consisting of a Million of Men; his being compos'd of 500000, either *Jews* or *Benjamites*.

NADAB, who had succeeded *Jeroboam* in the Kingdom of *Israel*, Anno Mundi 3081, reign'd but two Years, and was kill'd by *Baasa*, one of his Generals.

BAASA usurp'd his Throne, in the Year of the World 3083; which he occupied for the Space of 29 Years under the Kings of *Judab*, *Abiah* and *Asab*. He declar'd War against *Asab*, in the Year of the World 3095, of *Asab* 16, of *Baasa* 14, and the 36th ever since the Division of the Kingdom; and reign'd 24 Years.

Asab, King of *Judab*, died of the Gout, in the Year of the World 3120; according to *Capel*, 3078; in the forty-first Year of his Reign, and the fourth of *Achab*, King of *Israel*. The sacred Scripture witnesseth, that he did what was just before the Lord.

HELAH had succeeded *Baasa* in the Kingdom of *Israel* in the Year of the World 3112, was kill'd in the second Year of his Reign by *Zambri*, who soon afterwards burnt himself, with his whole Family, in *Thersa*, where he was besieged by *Amri*, whom the *Israelites* had elected King.

AMRI built the City of *Samaria* on a Mountain he had bought of the Tribe of *Ephraim*, 923 Years before the Birth of *Christ*, according to *Father Petau*, where he fix'd the Seat of his Kingdom, which was before in the City of *Thersa*; and reign'd 12 Years.

JOSAPHAT, at the Age of 35 Years, was saluted King of *Judab*, in the Year of the World 3120, and the fourth of the Reign of *Achab*, King of *Israel*. He is noted, among all others, for his extraordinary Piety towards God, and for the Effects of his Zeal, which abolish'd in his Dominions all Marks of Idolatry and Superstition, sending Priests and *Levites* thro' the whole Kingdom to instruct his Subjects in the Law of *Moses*; for which he was rewarded with Glory, Power, and Riches; which render'd him venerable to his Subjects, and formidable to his Neighbours. The Scripture says, that he had in the small Extent of his Dominions eleven hundred and sixty thousand Men capable to bear Arms. In the Year of the World 3137, 3138; of his Reign 17, 18; of that of *Achab*, King of *Israel*, 21, 22; having concluded an Alliance with *Achab*, they both undertook a War against the *Syrians*, contrary to the Advice of the Prophet *Micaiah*, in which he escap'd narrowly with his Life, by a Miracle of the Divine Protection. *Josaphat* reign'd 25 Years, and died in Peace in the Year of the World 3145, of *Joram* King of *Israel* 7.

ACHAN succeeded *Amri* his Father in the Kingdom of *Israel*, in the Year of the World 3117; and surpass'd, in Tyranny and Impiety, all his Predecessors. He built a Temple to *Baal* in *Samaria*, to please the impious *Jezabel* his Wife, and persecuted with an extreme Fury the Prophets of the Lord. He gain'd a signal Victory over *Benbadad*, who had besieged his Capital; and another, where he cut to Pieces 100000 *Syrians*; and was kill'd himself, with an Arrow, in that unfortunate War he undertook jointly with *Josaphat* King of *Judab* against the same Nation.

Note, That under his Reign the Prophet *Elias* appear'd to oppose this Prince's Impiety, and that of his Wife *Jezabel*, who both wanted to abolish the true Religion. The Prophet came to *Achab*, in the Year of the World 3124; of *Josaphat*, King of *Judab*, 7; and foretold to him an horrible Famine, which was to last three Years. In

the Year of the World 3134, of *Josaphat* 14, of *Achab* 18; he anointed, by an express Command of God, *Hazael* King of *Syria*, and *Jebu* King of *Israel*; and was ravish'd from the Earth in a Chariot of Fire, in the Year of the World 3139, of *Josaphat* 19, of *Joram*, King of *Israel*, 42.

JORAM succeeded *Josaphat* his Father, by whom he had been associated to the Kingdom, (having put to Death six of his Brothers, and several of their Friends) in the Year of the World 3145, of *Joram*, King of *Israel*, 7; by the Advice of his Wife *Ataliab*, Daughter of *Achab*, and of the impious *Jezabel*, he reviv'd the Impiety and Idolatry of the Predecessors of *Josaphat*, and died in his Impiety in the Year of the World 3150, of *Joram*, King of *Israel*, 12; of his Reign 8.

OCHOSIAS, who had also been associated to the Kingdom of *Israel* by his Father *Achab*, succeeded him in the Year of the World 3137, or 3138; of *Josaphat*, King of *Judab*, 17, or 18; continu'd in all the Impieties of his Parents, and died as he had liv'd, in the second Year of his Reign.

OCHOSIAS, *Joram*'s youngest Son, succeeded his Father in the Kingdom of *Judab*, some Time before *Joram*'s Death, in the Year of the World 3130; of *Joram* 8. He was 25 Years old when he began to reign, (I am of Opinion we should read that Number in the *Paralipomenon*, instead of 42, to take off the Contradiction found in it) and reign'd but one Year. He prov'd as impious as his Father was. He join'd with *Joram* in a War against *Hazael*, who had smother'd *Benbadad*, King of *Syria*, and usurp'd the Throne; but these two Princes were oblig'd to return Home without doing any Thing.

JORAM succeeded his Brother *Ochosis* in the Kingdom of *Israel*, and was kill'd with an Arrow by *Jebu*, in *Naboth's* Field; after he had reign'd 12 Years.

ATHALIA seeing *Ochosis* dead, caus'd all his Children to be kill'd, and all those of the Royal House, to empire herself of the Government, in the Year of the World 3157; of *Jebu*, King of *Israel*, 7; of *Joas*, King of *Judab*, 1. There was but this *Joas*, an Infant in his Cradle, who was sav'd, thro' the Care of *Josaba*, or *Josabeth*, *Ochosis*'s Sister, and Wife of the High-Priest *Joadah*. This generous Priest plac'd him on the Throne, while he was yet but 7 Years old, and had the Paricide *Atalia* put to Death. The Temple where she us'd to adore *Baal* was demolish'd, and the Priest kill'd at the Foot of the Altar.

JOAS walk'd always in the Ways of the Lord, while he follow'd the Advice of *Joadah*; but this holy Man happening to die, he soon degenerated from his former Piety, so far as to give Leave to the Lords of his Court to rebuild the Altars he had demolish'd. The Scripture does not say that he became an Idolater himself; therefore 'tis unjustly that *Josephus* accuses him of it. His criminal Complaisance was punish'd by the Devastation of his Dominions, which *Hazael*, King of *Syria*, enter'd with Fire and Sword, in the 35th Year of *Joas*'s Reign, and the 33d of *Joachas*, King of *Israel*. He besieged *Jerusalem* so close, that to engage him to raise the Siege, *Joas* was forc'd to deliver to him all the Treasures of the Temple, and of the Crown. To crown all his other Impieties, he caus'd *Zachariah*, Son of the High-Priest *Joadah*, to whom he had so much Obligation, to be ston'd to Death between the Temple and the Altar. *Genebrard* says, that ever since that Sacrilege God abstain'd from giving any Answer in the Sanctuary. At last, *Joas* was kill'd in his Bed by his Servants, in the Year of the World 3196; of his Reign 40; of *Joas*, King of *Israel*, 2.

JEHU having entirely exterminated the Race of *Achab*, caus'd *Jezabel* to be precipitated thro' the Windows, demolish'd the Temple of *Baal*, burnt his Idol, and kill'd his Priests; succeeded *Joash* in the Year of the World 3130, or 3131; and dy'd, after he had reign'd 28 Years.

AMASIAS, in the 25th Year of his Age, of the World 3196, succeeded *Joash* in the Kingdom of *Judah*. In the Beginning of his Reign he shew'd himself a zealous Observer of the Law of God; but he did not persevere long in that Piety. In the 12th Year of his Reign, of the World 3208; or 3163, according to others; of *Joash*, King of *Israel*, 14; he rais'd in his own Dominions an Army of 300000 Men, besides 100000 Auxiliaries he took among the *Israelites*, against the *Idumeans*; but God did let him know that he was not pleas'd with that Mixture; therefore he dismiss'd the *Israelites*, and gain'd the Victory; after which, he deviated from his former Piety, and ador'd the Gods of the Nations he had vanquish'd. A Prophet, whom the *Chronology* of the *Hebrews* calls *Amos*, for having reproach'd him with his Impiety, was kill'd by his Command. *Amasias* dy'd in the 16th Year of his Reign; the first of that of *Jeroboam* second, King of *Israel*; of the World 3211, or 3166 according to others.

JOACHAZ succeeded *Jehu* his Father in the Kingdom of *Israel*, and in his Idolatry, in the Year of the World 3130, or 3131; and reign'd 17 Years.

JOAS succeeded *Joachaz*, in the Year of the World 3193; of *Joash*, King of *Judah*, 37. *Joas* visited *Elisba* dying, who promis'd him as many Victories over the *Syrians* as he should strike Times the Ground with his Stick. And as he struck it only three Times, the Prophet put himself in a great Wrath, and said to him, that if he had gone as far as seven, he had entirely ruin'd the *Syrians*. He associated *Jeroboam* II. to the Kingdom, and reign'd 16 Years.

Note, That *Elisba* dy'd soon after this, in the 100th Year of his Age; of the World 3198; of *Amasias*, King of *Judah*, 2; of *Joash*, King of *Israel*, 4; or 10, according to the *Hebrews*; and was bury'd in *Samaria*. A Man kill'd by Robbers, having been thrown into his Sepulchre, and touch'd his Bones, was restor'd to Life. This render'd his Tomb venerable; insomuch, that *St. Jerom* calls it a Mausoleum.

OZIAS, aged 16 Years, succeeded his Father *Amasias* in the Kingdom of *Judah*. Authors do not agree among themselves if it was immediately after his Death, or if there was an *Interregnum* of 12 Years. This Prince is commended by the Scripture for his Piety, of which he gave several Instances in the Re-establishment of the Worship of God, against the *Philistines*, *Arabs*, and *Ammonites*. Several Authors believe that it was in the 2d Year of this King's Reign, *i. e.* of the World 3227; of *Jeroboam*, King of *Israel*, 17; (others assign the 20th of *Amasias*, King of *Judah*, and the 6th of *Jeroboam*; *Capel* lays the 16th) that *Jonas* went to *Nineveh*, by the Lord's Command, to pronounce the Destruction of that City in forty Days. Under the Reign of *Ozias*, the Prophets *Hosea*, *Joel*, *Amos*, *Obadiab*, and *Isaiab*, announc'd to the *Israelites*, and the *Jews*, the Misfortunes which should happen to them if they did not repent, and abandon the Worship of Idols. They foretold the same Punishment to the *Syrians*, *Philistines*, *Tyrians*, *Idumeans*, *Ammonites*, and *Moabites*. *Ozias* forgetting his Duty to God, had the Presumption to offer, himself, the Sacrifice of the Incense, which only belong'd to the Priest; and for his Temerity was punish'd with a Leprosy, which cover'd his whole Body, and for which he was expell'd from the Temple by the Priests, and even from his own Palace, according to God's

Ordinance. His Son *Joathan* took the Administration of the Kingdom, *Ozias* being then in the 40th Year of his Reign.

Note, That under this Reign, in the Year of the World 3278, they began to reckon by *Olympiads*, *i. e.* by a whole Circle of four Years. The *Olympick Games* were celebrated the fifth towards the Summer Solstice, and continu'd five Days. They had been instituted, long before, by *Hercules*, in a Place of the *Peloponnese*, near the City *Olympia*, and the Temple of *Jupiter Olympian*; but they having been neglected, *Iphitus*, King of *Elidia*, restor'd them with so much Solemnity, that he was consider'd since as the Founder of those Games. Others do not agree among themselves of the Year of *Ozias*'s Reign in which they were instituted. *Torniel* and *Sponde* will have it the 49th, which, in their Opinion, fell in with the Year of the World 3278; *Father Petau* will have it the 34th, 777 *Julian* Years before the Birth of *Christ*. *Scaliger*, *Clavissius*, and *Temporarius*, reckon but 776 Years; and *Capel* 775 Years, 178 Days. 'Tis but since that Time that the *Greek History* begins to come out of Confusion.

JEROBOAM, second of the Name, began to reign alone, over *Israel*, in the Year of the World 3166; of *Amasias*, King of *Judah*, 15; and reign'd 41 Years. He was a Prince brave and fortunate in War. He often beat the *Syrians*, re-conquer'd all they had dismember'd of his Kingdom, and added to it the Cities of *Damas* and *Ematha*; so that his Dominions had then very near the same Limits they had under *Solomon*.

ZACHARIAS his Son succeeded him, after an *Interregnum* of 12 Years; of the World 3263; of *Ozias*, King of *Judah*, 38; and reign'd but six Months.

SELLUM succeeded him, who wore but one Year the Crown he had ravish'd from him, with his Life.

MANAHEN had *Sellum* put to Death, and seiz'd on the Kingdom, which he kept ten Years. His Death happen'd in the 49th of *Ozias*; of the World 3274.

JOATHAN, who had taken the Administration of the Kingdom of *Judah*, during his Father's Leprosy, reign'd but 16 Years, and dy'd in the Year of the World 3293; of *Phaccia*, King of *Israel*, 17. *Joathan* was not remarkable for any great Events, and the sacred Scripture says, that he walk'd in the Steps of the Piety of *Ozias* his Father, who cannot be reproach'd with any Thing else but of having usurp'd the Ministry of the Priests.

PHACCIA succeeded *Manahem* in the Kingdom of *Israel*, in the Year of the World 3277, and reign'd 20 Years. *Phaccia* kill'd in one Day 120000 Men of the Army of *Abas*, King of *Judah*, and made 200000 Prisoners, who were released at the Persuasion of the Prophet *Obadiab*, who came to meet him. He afterwards join'd *Razin*, King of *Syria*, to besiege *Jerusalem*.

ACHAZ, aged twenty Years, succeeded *Joathan* his Father in the Kingdom of *Judah*, (but not in his Religion and Piety) in the Year of the World 3293; of *Phaccia*, King of *Israel*, 17. Being besieg'd in *Jerusalem* by *Razin*, King of *Syria*, and *Phaccia*, King of *Israel*; he would not believe the Prophet *Isaiab*, nor ask for the Sign which God offer'd him, in Heaven, or on Earth, to assure him of his Protection; but sent to *Tiglathpileser*, King of *Assyria*, all the Money he found in the Temple, to engage him to come to his Succour. That Prince came, in all Appearance,

pearance, as an Ally: but, in Fact, as an Instrument of the Wrath of God against the Kingdom of *Israel*; for he carry'd into Captivity a great Part of the Tribe of *Zebulon*, *Reuben*, *Gad*, *Manasses*, and the whole Tribe of *Naphthali*; forcing *Phaccia* to raise the Siege of *Jerusalem* to save the rest of his Kingdom. God made the same Use afterwards of *Tiglathpileser*, to punish also *Achas*; whom that Prince had so well succour'd against *Phaccia* and *Razin*, for his Impieties; for he enter'd the Kingdom of *Judab*, where he committed incredible Ravages; which *Achas* was oblig'd to leave in that Condition, dying in his Irreligion, after he had reign'd 16 Years, in the Year of the World 3308; of *Oseab*, King of *Israel*, 4.

Note, That in the first Year of *Achaz's* Reign; of *Phaccia*, King of *Israel*, 17; of the World, 3293; the Prophet *Isaiab* made the admirable Prediction of the Birth of the *Messiah* from a Virgin, who was to conceive, and be deliver'd of a Son; whose Name would be *EMANUEL*, i. e. *God with us*. In the 7th Year of his Reign, the 4th of *Oseab*, King of *Israel*; of the World 3300, according to *Torniel*; according to *Capel* 3247; according to *Genebrard* 3403; according to *Clavissus* 3193; the latter End of the 3d Year of the 6th Olympiad, according to *Varro*; and the 4th, according to *Verus Flaccus*; before *Christ* 754, according to *Father Petau*; according to *Salian*, the Year of the World 3302; the first of the fifth Olympiad; and before *Christ* 751; *ROME* was founded by *Romulus*.

OSEAH, Son of *Helu*, who had kill'd *Phaccia*, in Treason, to ascend the Throne of *Israel*, succeeded him, in the Year of the World 3304, of *Achas*, King of *Judab*, 12. In the 9th Year of his Reign, *Salmanazar*, King of *Assyria*, besieged and took *Samaria*, after a Siege of three Years; carry'd him into Prison, where he dy'd, and all the *Israelites* into Captivity, whom he dispersed throughout the remotest Provinces of his Empire, and thereby put an End to the Kingdom of *Israel*, 255 Years after its Division from that of *Judab*; of the World 3314; or 3276, according to *Capel*; the sixth of *Hezekiah*, King of *Judab*; 739, or, according to others, 724 before *Christ*.

Note, That among the Captives of the Land of *Israel*, *Tobiah* render'd himself famous for his Piety. He found Favour near *Salmanazar*, who gave him Money, and Leave to go where he pleased. He made Use of that Favour to visit his Compatriots, whom he assisted in their Miseries; exhorting them to remain faithful to God. He was try'd by Blindness, and the Reproaches of his Wife, who laugh'd at his Works of Charity, (*perhaps she foresaw that they would be approved by the Wbore of Babylon*.) Sending their Son to *Rages*, a City of *Media*, the Angel *Raphael* serv'd him as a Guide and Protector under a human Form, deliver'd him from all Dangers, and brought him back to the paternal House. This Captivity of ten Tribes, properly speaking, has never ended, by sending back all the Captives, as did that of the Tribes of *Judab* and *Benjamin*. All were not generally carry'd Captives, several were left as useless, or incapable of the Fatigues of the Road; and others were fled, by Precaution, into the neighbouring Countries. *Josephus* writes, *L. 11. Antiq. c. 11.* that in his Time those two Generations were settled beyond the *Euphrates*, where they had multiply'd exceedingly. Those who make them pass into *Tartary*, and from thence into *America*, have no solid Proofs for it. *Rabbi Benjamin*, who liv'd near 500 Years ago, and had seen all the Places of the inhabited World, to visit his

Compatriots, says, in his *Itinerary*, that he had found a greater Multitude of them in the Countries of the antient Domination of *Assyria*, towards the *Nord*, and the Mountain *Chaborus*, which make Part of Mount *Taurus*, and parts *Assyria* from *Media* and *Armenia*; than in any other Place he had pass'd through. He reckon'd in one single City 300000 *Jews*; he found in other Places of *Media* the entire Generations of *Reuben*, *Gad*, *Manasses*, *Dan*, *Asbur*, *Zebulon*, and *Naphthali*.

HEZEKIAH succeeded his Father *Achar* in the Kingdom of *Judab*, in the Year of the World 3308; of *Oseab*, King of *Israel*, 4; but not in his Impiety: On the contrary, he repair'd all the Outrages *Achar* had offer'd to the Divinity, and restor'd entirely the Worship of the true God in the Kingdom of *Judab*. *Eusebius* says, that he suppressed several Books of *Solomon* which treated of natural Things, because of the bad Use the *Jews* made of them. *Genebrard*, after the *Hebrews*, makes him learned in the Mathematics; and attributes to him a Reformation of the *Jewish* Year, by the Intercalation of the Month *Nisan*, at the End of every third Year. His Courage was equal to his Piety, giving several signal Proofs of it in bringing back the *Philistines* who had revolted against his Father, under his Government, and defeating all the Forces they opposed to him. In the 14th Year of his Reign, of the World 3322, or 3321 according to *Salian*, he refused to pay the Tribute to the King of *Assyria* imposed by *Tiglathpileser*. *Sennacherib*, Son of *Salmanazar*, four Years afterwards came into *Judea* with a formidable Army, and took several Places. While he was besieging *Lachis*, *Hezekiah*, afraid that after he had taken that Place he would render himself Master of *Jerusalem*, sent him Ambassadors with Presents, to engage him to quit his Dominions. But *Sennacherib* despising his Submission, and the Confidence he had in God, three Years afterwards returning from *Egypt*, where he had been victorious, came to besiege *Jerusalem* with a Design to demolish it entirely: But the Angel of the Lord kill'd in one Night 85000 Men of his Army, with their Chief, in the Year of the World 3324; according to *Clavissus*, 3233; according to *Capel*, 3283; of *Hezekiah*, 16, according to some; or 14, according to others; of *Sennacherib*, 7. In the 14th Year of his Reign, *Hezekiah* fell dangerously ill, and the Prophet *Isaiab* had told him from God that he should die; but at that unwelcome News that Prince, having mourn'd, pray'd, and sigh'd, that Sentence was revok'd. For Proof that God granted him 15 Years more to live, the Shadow return'd back ten Lines on the Sun-Dial which *Hezekiah* had caused to be made; and by this unheard-of Miracle, the Day in which it happen'd was ten Hours longer than it ought to have been, according to the Opinion of several of the antient Fathers. In the 29th Year of his Reign; of the World 3337; according to *Capel*, 3299; according to others, 3304; before *Christ*, 701, or 699, or 716; *Hezekiah*, thro' a Principle of Vanity, made Parade of all his Treasures before the Ambassadors whom *Nabonassar*, King of *Babylon*, had sent to him to felicitate him on his Recovery, and inform themselves of that marvellous Prolongation of Day which had been observ'd by all the Learned in *Chaldea*, and had puzzled them. But God, irritated at it, sent *Isaiab* to tell him, that all those Things which were the Object of his Vanity would be transported into *Babylon*, and his Children carry'd into Captivity. *Hezekiah* acquiesced to that rigorous Sentence, and by his Humiliation obtain'd that it should not be executed while he liv'd. He dy'd in Peace, aged 53, of which he had reign'd 29 with a great deal of Glory, and much more Piety.

MANASSES, the worst, and the most impious of all the Kings his Predecessors, succeeded him at twelve Years of Age; of the World 3338. He signaliz'd the Beginning of his Reign, which was 55 Years, by

all the Abominations of Idolatry which can fall in the Soul of a Tyrant, and Enemy of God. He caused the Prophet *Isaiah* to be cut in two with a wooden Saw. This Prophet was of the Royal Blood, and some *Hebrew* Authors make him the one his Father-in-law, and the other his Grandfather, on the Mother's Side. In the 15th Year of his Reign he was carry'd Captive into *Babylon* by King *Merodach Baladan*, (*Capel*, and several others, fix this unhappy Event at the 23d Year of his Reign) of the World 3352. The Repentance of *Manasses* in his Prison, and the sincere Return of his Heart to God, whom he had forsaken, appeased his Wrath, broke *Manasses's* Chains, and caused that the King of *Babylon* sent him back into his Dominions. He died in Peace in the 67th Year of his Age; of his Reign 55; of the World 3372; before *Christ* 661, according to *Salian*.

Note, That under *Manasses's* Reign happen'd the memorable History of *Juditb*, which has caused some Difference in the Opinions of Authors, as to its *Epocha*. For some, among whom is *Father Petau*, place it under the Reign of *Manasses*, and under *Merodach*, whom they take for *Nebuchodonosar*, King of *Assyria*, 688 Years before the Birth of *Christ*. *Torniel* puts it 200 Years back, under the Kings of *Persia*, after the Return from the Captivity of *Babylon*. The Words of *Achor*, whom *Holofernes* examines on the Nation of the *Jews*, seem to prove clearly this second Opinion, which was, that of some of the antient Fathers. Certainly 'tis difficult to reconcile all that has been written, on the Book we mention, with the Reign of *Manasses*; but let it be how it will, of that Widow who had always liv'd in Obscurity, and deliver'd the City of *Bethulia*, and its Inhabitants, from the most imminent Danger, by the Death of *Holofernes*, whose Head she cut off in his Bed, was a Proof that God, who makes Use of idolatrous Princes, and of their Generals, knows very well how to punish them himself when he has done his Work thro' their Hands. *Habakkuk* prophesied about the 14th Year of *Manasses's* Reign.

AMON succeeded his Father *Manasses* in the Year of the World 3393, or 3394; and imitated him in his Crimes, but not in his Repentance; therefore he had not so happy an End, since he was kill'd by his Servants in the second Year of his Reign. The *Sep-tuagint*, on *Eusebius's* Report, add ten Years more to it; and several Authors, antient and modern, have follow'd that false *Chronology*.

JOSIAS, his Son, aged 18 Years, succeeded him, in the Year of the World 3395, but not in his Impiety; for he took less Care for the Establishment of his Government, than for that of the Worship of God, and to abolish all the Marks of the Idolatry of his Father. But, however, he was kill'd in the Plains of *Magedo*, in a Battle he had fought against *Nachao*, King of *Egypt*, whose Passage he wanted to obstruct, while he was going to wage War against the King of *Assyria*. His Subjects mourn'd for him as if they had lost their Father, rather than their King. He reign'd thirty-one Years.

Note, That *JEREMIAH* began to prophesy in the 13th Year of *Josiah*; but all the Misfortunes that Prophet, and the Prophetess *Holda*, threaten'd the *Jews* with, did not happen during *Josiah's* Reign.

JOACHAS, his second Son, call'd also *Sellum*, and *Jechoniah*, by *Jeremiah*, and by *Esdras*; was chosen King of *Judea* by a popular Faction, against the Right of his eldest Brother *Eliachim*, in the Year of the World 3426. *Nachao*, who ever since his Father's Death treated the *Jews* as if he had been their Sovereign, came to *Jerusalem*, made the Usurper

Prisoner, and re-establish'd *Eliachim* on the Throne, whom he nam'd *Joachim*, and who abused greatly his Power, with Respect to God, and to his Subjects. In the 2d Year of his Reign he associated to the Royal Authority his Son *Joachim*, or *Jechoniah*, which reconciles the Contrariety of the Text of the Book of *Kings*; which says, that he was 18 Years of Age when he began to reign, with that of the *Paralipomenon*, which mentions only 8 Years. In the Year of the World 3428; of *Joachim* 3, or 4 began; *Nebuchadnezzar*, Son of the King of *Babylon* of the same Name, being irritated at *Joachim* for the Alliance he had concluded with *Nachao*, King of *Egypt*, attack'd his Dominions, took *Jerusalem*, carry'd away all the Riches he found in it, and *Joachim* himself Prisoner, according to some Authors; tho' I am of Opinion, that it is more true that *Nebuchadnezzar* restor'd him to his Dignity, contenting himself with exacting a solemn Oath from *Joachim*, that he would remain true to him. *Joachim* forgetting the Oath he had made to a victorious Prince, and formidable to all the other Powers of the East, revolted openly against him 3 Years afterwards; of the World 3435; of *Joachim's* Reign 10, or 11; but according to *Capel* 5. This Revolt cost him his Crown, which the *Babylonian* gave to his Son *Joachim*; but he soon repented of that Liberality, and came to lay Siege to *Jerusalem*, which he took by Composition, which was very rigorous; since *Jechoniah*, his Mother, his Wives, his Eunuchs, the Priests, Levites, and Grandees of the Kingdom, the Magistrates, and the Chiefs of the Army, were forc'd to follow *Nebuchadnezzar* to *Babylon*, where they liv'd as Captives. *Mathanias*, the King's Uncle, was establish'd in his Place, and call'd *Zedekiah*.

Note, That some Authors believe that *Joachim* was soon sent back to *Jerusalem*, where he dy'd a violent Death, and had the Sepulchre of *Asses*, according to *Jeremiah's* Prediction. Others refer that sending back to the first War, where he was made Tributary of *Nebuchadnezzar*; at which Time happen'd the first Transmigration. *Ezekiel* was in the second, and prophesied during the Captivity of his People, in *Chaldea*.

ZEDEKIAH was the Son of that excellent Prince *Josiah*, and began to reign in the Year of the World 3436. He soon forgot the Calamities which had happen'd to his Brothers and Country, occasion'd by their Idolatry and a bad Council, or rather a just Blindness God sent him to punish him for his Impieties, made him revolt against *Nebuchadnezzar*, at his Return from *Babylon*, where he had been to carry him Presents, and assure him of his Fidelity, in the Year of the World 3444; of *Zedekiah's* Reign 9; the *Idumeans*, *Moabites*, *Ammonites*, *Tyrians*, and *Sidonians*, engag'd him in that rash Enterprize, under the false Hope of shaking off their insupportable Yoke. *Jeremiah* forewarn'd them that the Event of their Enterprize would prove unfortunate; and by the wooden Chains he appear'd loaded with in his Presence, signified that he should wear those of the *Babylonian*, if he should subtract from his Obedience. But *Zedekiah* chose rather to believe the Prediction of *Ananias*, who flatter'd him, than so salutary an Advice, the Truth whereof was confirm'd too late to repent: For the Army of *Nebuchadnezzar* having enter'd *Judea*, conquer'd the whole Kingdom, besieg'd *Jerusalem*, and after 3 Years of a Siege frightful in Calamities, *Zedekiah*, wanting to fly, was taken, and carry'd to *Nebuchadnezzar*, who was at *Reblatha* of *Syria*, between *Tyre*, he was besieging, and *Jerusalem*. After he had reproach'd *Zedekiah* with his Infidelity and Ingratitude, he caused all his Children to be murdered in his Presence, and afterwards commanded his Eyes to be put out, and that he should be carry'd Captive to *Babylon*. Thus ended the Kingdom of *Judab*, in the Year of the World 3446; of *Zedekiah* 12; before *Christ*, according to *Salian*, 607; ac.

according to Father *Petau*, 591; according to *Capel*, 590; and according to *Clavissus*, 588; 387 Years since its Separation from that of *Israel*. The Reigns of *Saul*, *David*, and *Solomon*, being added to it, make up 488, or 499 Years. Authors vary extremely in the Supputation of the Years of every King of these two Kingdoms, because of their different Manner of reckoning, and of the Mixture of the Reign of the Children with that of their Fathers.

Note, That *Chronologers* do not agree among themselves on the *Chronology* of the 70 Years, how long the Captivity of the *Hebrews*, under the *Babylonians*, lasted, which *Jeremiah* had prophesied. The one begins it at the 14th Year of *Josiah's* Reign; the other at the 4th Year of *Joachim*, when *Nebuchadnezzar* invaded *Judea* for the first Time; these at his 11th Year, and those at the 11th, also, of *Zedekiah's*. *F. Petau* is of the second Opinion, and says, that the Prediction of *Jeremiah* related only to the Servitude or Slavery of the neighbouring Nations, as well as to that of the *Jews*; and that it is certain that *Nebuchadnezzar* conquer'd those at his first Invasion into *Syria*, and put these under Tribute, which was the Beginning of their Captivity; the End whereof, in his Opinion, falls on the first of *Cyrus*, not of his Reign, but on that where *Babylon* having been taken, he permitted the *Jews* to return into their Country. This is also the Sentiment of *Capel*. *Torniel*, whose *Chronology* I commonly follow, says, on the contrary, that it is from the 11th of *Zedekiah* that this Captivity must be reckon'd.

Note, also, That *Nebuchadnezzar* having punish'd *Zedekiah* as he deserv'd, and executed upon him the Sentence of the Divine Justice, sent (in the Year of the World 3447, and the first of the Captivity, according to *Torniel*;) *Nabuzardan* Generalissimo of his Armies, to *Jerusalem*, to perfect the entire Ruin of the Temple, of the royal Palace, of all the most considerable publick Edifices, and of the Walls. His Orders were punctually executed, so that the most beautiful City of all the East became then a great Heap of Stones. *Jeremiah*, who had prophesied this Desolation, and who, for having during the Siege advised to surrender, had suffer'd much from the Cruelty and Impiety of the Inhabitants, was taken out of Prison by *Nabuzardan*, and was permitted to stay in his Country with *Godolias*, whom *Nabuzardan* left to govern the *Jews* left in *Judea*, to cultivate the Land. All the sacred Vessels belonging to the Temple were carry'd away, and nothing was sav'd from the Pillage but the golden Candlestick, the Table of the Shew-Bread, the Ark of the Covenant, and the Altar of the Incense, which were hidden somewhere under Ground.

Note, again, That the *Israelites* having obtain'd, from *Cyrus*, the Liberty of returning into their Country in the 70th Year of their Captivity; of the World 3517; according to *Capel* 3462; according to *Clavissus* 3419; according to *Genebrard* 3710; before *Christ*, according to *Salian*, 537, or 538; of the Reign of *Cyrus* 21; and the first of the *Persian* Monarchy; they chang'd their Government, which was at first in the Hands of *Zorobabel* as a Duke. After him it came to the Sovereign Pontiffs; and, lastly, it return'd again to Kings.

ZOROBABEL began his Government in the Year of the World 3518, or 19; he was descended from the Kings of *Judah*, being the Son of *Salathiel*, who had *Jechoniah* for his Father. Several believe that *Jechoniah* had no Children, founded on the Passage of *Jeremiah* where he is call'd sterile; so that in their O-

pinion *Salathiel* is call'd his Son, because he succeeded to his Right. But others believe that the Prophet does not pretend to say that he had no Children; since, in the 28th Verse of the same Chapter, mention is made of his Posterity, but that he was not succeeded by his Children; which, for a Prince, is the same as if he had had none. At their Return into *Judea*, the *Jews* assembled at *Jerusalem*; where, after they offer'd Sacrifices to God in Thanks for their Deliverance; they took the necessary Measures for rebuilding the Temple, and the Year following, in the second Month, which answers to our *April*, began to work at the Foundation of that Part they call'd the Sanctuary. I say this to reconcile *Esdra*s with *Haggai*, who says, that this Foundation was began under *Darius Hystaspes*, meaning of the exterior Temple. Under this *Darius Hystaspes*, *Zorobabel*, who was perfectly well acquainted with him, came to his Court, in the 2d Year of his Reign, to obtain from him the necessary Orders to continue the Building of the Temple. He obtain'd for that Effect all he wanted; so that returning into *Judea* with the Authority of the Prince, they began a-new to work at that Edifice, with such Assiduity, that four Years afterwards its Dedication was made in the most solemn Manner, and to the inexpressible Joy of the People; in the Year of the World 3537; of *Zorobabel* 21; of *Darius* 6, accomplish'd. The outward Temple was finish'd 3 Years after. We do not know precisely the Time of *Zorobabel's* Death; the History of the Sovereign Pontiffs who govern'd the People after him, is as sterile, for the Affairs of that Nation, as it is fruitful in Events for the *Persians*, *Greeks*, and *Romans*.

JOACHIM succeeded *Zorobabel* in the Year of the World 3551. The Prophets *Haggai* and *Malachi* dy'd under *Xerxes*, who accomplish'd the 9th Year of his Reign under the Pontificate of *Joachim*; in the Year of the World 3576, of *Joachim* 25. *Artaxerxes* nick-named *Long-hand*, who succeeded him, treated favourably the *Israelites*, and gave to *Esdra*s the Authority of punishing those among the People who should prove refractory to God, or to the Prince, not only with Exile, but likewise with Death. *Esdra*s came into *Judea* accompanied with 1760 *Jews*, in the Year of the World 3595, or 96; of *Artaxerxes* 6, or 7; of *Joachim* 44, or 45; and having assembled at *Jerusalem* all those who were in the Province, he persuaded them to expel all the idolatrous Wives they had taken, against the Law of God.

ELIASIB succeeded his Father *Joachim* in the Pontificate, and govern'd 21 Years. It was in his tenth Year, of the World 3609, of *Artaxerxes* 20, or 21; that *Nehemiah*, of the sacerdotal House, obtain'd of the same *Artaxerxes*, whose Butler he was, Leave to come to *Judea*, and Orders for rebuilding the Walls of *Jerusalem*, and to defend his Companions against the continual Vexations of their Neighbours.

Note, That it is from the 20th, or 21st Year of that Prince, the most learned *Chronologists*, after the ancient Fathers, reckon the 70 Weeks which the Angel *Gabriel* had reveal'd to *Daniel*, at the End whereof the Messiah was to die. They make up 490 Lunar Years; and *Jesus Christ* having been baptiz'd at the Beginning of the 70th, was crucify'd the 3d Year following; which verifys literally the Prophecy, that in the Middle of the last Week the Victim and the Sacrifice should fail, *i. e.* that it would end, by the Oblation of him whose Types they were. I know that several Authors are of a contrary Opinion, but that I relate here is the most common, and, in my Opinion, the clearest, and the most certain. The Antients have follow'd it, and *Pererius*, in his Commentary on *Daniel*, has very well refuted all the others.

NEHEMIAH, since his Arrival, govern'd the *Jews* during 12 Years, with a great deal of Wisdom and Piety; having re-edify'd the Walls and Gates of *Jeru-*

Jerusalem, and disposed every Thing necessary for the Security of the *Israelites*, the Dedication of those Edifices was made. 'Twas under his Government that the sacred Fire, which had been hidden by *Jeremiah*, was found; or rather that the muddy Water found in its Place, lighted of itself at the Beams of the Sun, having been pour'd over the Wood, and the Sacrifice. *Artaxerxes* having heard of that Miracle, sent new Presents to the Temple, and gave Orders that it should be surrounded with Walls, which is the Reason why the Author of the second Book of the *Maccabees*, says that he built a Temple. *Torniel*, and some others with him, are of Opinion, that the Ark of the Covenant, and the Altar of Incense, were found at the same Time, but this is not very well proved. *Nehemiah* collected a very large Library at *Jerusalem*, which some will have to be composed of all Sorts of Books, and others of those only which related to the Religion, and the State of the *Hebrews*.

Note, That according to the Conjecture of several, *Esdra*s collected under the Government of *Nehemiah*, all the Canonical Books, purged them of the Corruptions they were filled with, and distinguish'd them into twenty two Books, according to the Number of the *Hebrew* Alphabet. Which has occasion'd the common Error, that all the Volumes of the Old Testament having been lost, he had dictated them of Memory. 'Tis suppos'd that in that Revision he changed some Names of Places, putting the modern ones, which were in use, instead of the antient; and that by the Inspiration of the Holy Ghost, he added certain Things which happen'd after the Death of their Authors. *St. Jerome*, in *Prologo Gal.* says, that he invented the new square Characters, at present in use among the *Jews*, and left the old ones to the *Samaritans*, which are not so beautiful. *Genebrard* adds, that with the Advice of the Council call'd *Sanhedrim*, he distinguish'd the sacred Book into Verses, having been written by their Authors without that Distinction. He instituted a celebrated Academy at *Jerusalem*, and the Order of the *Scribes*, i. e. of the Interpreters of the Law, who were to explain all Difficulties of the sacred Scriptures, keep them, and hinder them from being alter'd. Some attribute to him the Books of the *Paralipomenon*. There are two which bear his Name, but the second seems to have been written after his Death, which happen'd in the tenth Year of *Darius*, call'd the *Bastard*, who had succeeded to *Artaxerxes*.

NEHEMIAH at the End of twelve Years returned to the Court of *Artaxerxes*, and during his Absence, the People degenerated from the Piety, he had so advantageously and so successfully promoted among them, and violated the Law in several Points of consequence. At his Return he punish'd them, and corrected the Abuses. We do not know very well how long he lived after this Reformation.

JOJADAB succeeded *Eliasib*, in the Pontificate, which he held 44 Years, and *JONATHAS* his Son, who succeeded him, 47, and left it to *Jaddus* or *Jaddus*.

Note, That in the 28 Years of *Joadab*, of the 2d of *Artaxerxes Memnon*, (call'd *Abasuerus*, in the sacred Text, and who married *Esther*) of the World 3650, happened the famous History of *Haman* and *Mordecai*. In the ignominious Death of the first is seen the Example of a Favourite who abuses his Fortune, and the Power he has gain'd over his Master; and in the Exaltation of the second, is discovered the visible Protection of God, on Persons who confide in his Succours. *Bellarmino*, and some others, maintain on the contrary, that this Event happened under the first *Artaxerxes*.

JADDUS, succeeded *Jonathas*, in the Pontificate, the Year of the World 3714. 'Twas under his Pontificate, that *Alexander*, Son of *Philip*, King of *Macedon*, came to *Jerusalem*, in the Year of the World 3720; according to *Capel* 3668; of *Alexander* 5; of *Jaddus* 6; and before *Christ* 332. He was irritated against the *Jews*, because during the Siege of *Tyre*, which was so famous, they refused to send him Provisions, to not break their Alliance with *Darius*. As he was coming to besiege *Jerusalem*, to be reveng'd of that pretended Affront, *Jaddus* went to meet him dress'd in his pontifical Ornaments, to endeavour to appease him. God in whose Hands is the Hearts of Kings, changed so well that of the young Conqueror, that he adored his Name written on the golden Plate which *Jaddus* carry'd on his Forehead, and came to *Jerusalem* to offer him Sacrifices, in order to obtain his Protection. He gave new Privileges to the *Jews*, and confirm'd those they had receiv'd from the Kings of *Persia*, whom *Jaddus* told him, he should conquer, according to *Daniel's* Prophecy.

Note, That *Sanballat* was Governor of *Samaria* for *Darius*, when *Alexander* came into *Judea*, and he deserted him to follow the Party of the Conqueror; and as a Reward for his Treason, he obtain'd Leave of *Alexander* to build a Temple on the Mount *Gerizim*, like that of *Jerusalem*, which he shew'd to be necessary to keep *Judea* under his Obedience, by the Division of the *Jews* and the *Samaritans* in the Worship of God. He establish'd sovereign Pontiff his Son-in-law *Manasses*, *Jaddus's* Brother. All the Priests who had marry'd Foreigners, as he had done, to avoid the Punition of their Fault, retired to this new High Priest; and *Samaria*, in the following Centuries, was always the Refuge of those who could not bear the Discipline of the Law. Thus was form'd the Schism between the *Samaritans* and the *Jews*, for the Place of legitimate Worship. We learn from *St. John's* Gospel, Chap. viii. that this Temple was yet standing at that Time. It was rebuilt since by *John Hyrcanus* King and Pontiff, by whom it had been desolated.

ONIAS II. succeeded *Jaddus* in the Pontificate, the Year of the World 3736; and kept it fourteen Years.

SIMEON, call'd the *Just*, succeeded *Onias*, the Year of the World 3744. He repaired the Temple of *Jerusalem*, which was falling to ruin, had it environ'd with a double Wall, and convey'd Water to it through great Pipes, to wash the Victims. He kept that eminent Post twelve Years, and left it to his Brother, during his Son, *Onias's* Minority.

ONIAS II. having attain'd at the Age proper for the publick Administration, took it upon him as his Right. Having desisted from paying the usual Tribute to *Ptolomy Euergetes*, King of *Egypt*, he very narrowly miss'd being the Cause of the entire Ruin of the *Jews*.

SIMEON II. exercis'd the Pontificate after him. In his Time *Ptolomy Philopater* came to *Jerusalem*, the Year of the World 3838, and wanted to enter the Sanctuary of the Temple; but *Simeon* oppos'd it with Courage, and God seconded that Opposition, by a sudden Shivering and Fainting.

ONIAS III. succeeded him, the Year of the World 3846; of *Antiochus*, King of *Syria*, 16; but having espoused the Party of *Ptolomy* King of *Egypt*, to the Prejudice of that of *Antiochus*, he was forc'd to fly into *Egypt* with a great Multitude of his Partisans, where he was receiv'd favourably. *St. Jerome* says, that with the King's Leave he built a Temple at *Helopolis*, on the Model of that of *Jerusalem*, which subsisted till the Time of *Vespasian*. But *Josephus*, *Eusebius*, and several others, place that Building under King *Ptolomy*, call'd *Philometer*, in the twentieth Year of his Reign. In this *Onias* consulted rather his

his Avarice and Vanity, than his Religion; and apply'd very ill, to his Edifice the Prediction of *Isaiab*, of the Altar of *God*, which was to be seen in *Egypt*, because it signify'd, that the Worship of the Gospel, would be introduc'd in *Egypt* by the Apostles of *Christ*.

Note, That in the 33d Year of *Onias*'s Pontificate, of the World 3879; before *Christ* 176, according to some; or 174, according to others; began to reign *Antiochus*, call'd by some *Epiphanes*, i. e. *illustrious*, but only by *Antiphosis*; and by some other *Epimanes*, i. e. *furious*. Famous in the sacred Writings for his Impieties, and the Cruelties he exercised against the *Jewish* Nation. He signaliz'd the Beginning of his Reign by the Injustice he did to *Onias*, in depriving him of his Pontificate, to give it to his Brother *Jason*, who bought it for ready Money; he in his Turn was soon divested of it by *Menelaus*, through the same Means, having out-bid him; who also was depriv'd of his Dignity, in favour of *Lyfsmachus*, because he fail'd paying the annual Sum agreed upon. In which Dignity *Lyfsmachus* behaved as *Jason* had done, with all sort of Injustice, Violences, Rapines, and Sacrileges. *Jason* on the false Rumour of *Antiochus*'s Death, attempted to render himself Master of *Jerusalem*, where he caused all the Inhabitants to be massacred, whom he knew favourable to the *Syrians*. *Antiochus* hearing of the Revolt of *Jerusalem*, came to besiege it, and took it by Storm, in the Year of the World 3885; of his Reign 7; 80,000 Men were kill'd; 40,000 made Prisoners; and as many sold for Slaves. This impious Prince, conducted by *Menelaus*, enter'd the Sanctuary, profaned the Temple, and carry'd away the golden Altar, the Candlestick, the Table of the Shew-Bread, the sacred Vessels, and all the Money of the Treasury. By his Order the Idol of *Jupiter Olympian*, was placed on the Altar of the true God, and Sacrifices offer'd unto it. 'Twas during that cruel Persecution, viz. in the Year of the World 3887; of *Antiochus* 9; of *Menelaus*'s false Pontificate 16; of the Empire of the *Greeks* 145; the 2d of the 153 *Olympiad*; before *Christ* 166, according to *Salian*; that the seven Brothers call'd *Maccabees*, with their Mother, suffer'd Martyrdom at *Antioch*.

MATTATHIAS, of the Race of the *Asmonæans*, who had fled with his five Sons from *Jerusalem* to *Modin*, a small Town in the Tribe of *Judah*, where he was born, succeeded *Onias* III. Seeing one Day an *Israelite* sacrificing to the Devil, he kill'd him on the Altar, together with the Magistrate who forc'd him to that Impiety. *God* made use of him to humble the Pride of a great King, and to restore his Worship which had been almost entirely abolished.

Note, That in *Mattathias*'s Time begun the Principality of the *ASMONÆANS*; a Name that came from his Grandfather, call'd *Asmonæab*. It lasted very near 130 Years, till *Herod*, and the sovereign Sacrificature, was almost always join'd to it.

MATTATHIAS having been elected Prince of the *Jews*, died a Year afterwards, and left for Successor *Judas Maccabee*, his Son.

JUDAS MACCABEE, took the Reins of the Government, in the Year of the World 3889, 3890; of *Antiochus Epiphanes* 11, 12; of the Empire of the *Greeks* 177, 178; before *Christ* 164, 165, according to *Capel*. The miserable State of the Affairs of *Judea* wanted such a Prince. *God* shewing himself visibly his Protector, in the miraculous Victories he gain'd over *Antiochus*'s Generals. *Maccabee* pur-

suing his Victories, reconquer'd several Towns, and particularly *Jerusalem*; where he purified the Temple, placing in it new Vessels, and restoring the divine Worship, with all the Magnificence the Exigency of their Affairs could allow. The Sacrifice was offer'd in it the 25th of the ninth Month, called *Casseu*, the very same Day it had been polluted by *Antiochus*'s Orders three Years before. He defeated gloriously *Timothy* and *Gorgias*, who commanded for *Antiochus Eupator*, in *Judea*; and 'tis said that it was after those several Victories he sent Money to the Temple to offer Sacrifices for those who died in the several Battles he had fought. He besieged the Citadel of *Sion*, (to secure the neighbouring Country) in the Year of the World 3892; of his Reign 14; of *Antiochus Eupator* 2; of the Empire of the *Greeks* 150; before *Christ* 162, according to *Father Pesau*; and according to *Salian* 161. *Antiochus* came to endeavour to raise the Siege with an Army of 110,000 Foot, 20000 Horse, 300 Chariots of War, and 32 Elephants. *Maccabee* made several Sallies upon them, from which he always return'd victorious. *Eleazar* his Brother believing that the King was on an Elephant, threw himself under the Animal's Belly to make the King fall with the Elephant, by whose Fall he was bruised, without accomplishing his Design. The antient Fathers commend him as a Martyr of his Country. He disconcerted all the Measures of *Alcimus*, who had bought the Pontificate of *Antiochus Eupator*; and negotiated an Alliance with the *Romans*, to secure the Peace he had procured the *Jews*; but was kill'd at last, at the Head of 800 Men in an Engagement he had against an Army of 20000 Foot, and 2000 Horse, while he was pursuing a Squadron which he had broken and routed.

JONATHAN was elected by the *Jews* to succeed his Brother *Judas*, in the Government; in the Year of the World 3894; of *Demetrius* King of *Syria* 2 or 3; before *Christ* 160, or 161. After he had defeated all the dangerous Designs of his Enemies, he chose *Machmas* for the Place of his Residence, where he apply'd himself to the Re-establishment of the Affairs of Religion, and of the Province, by the good Regulations he made to have Justice practised and authoris'd among the *Jews*. He was perfidiously arrested Prisoner, at *Ptolemaides*, by *Triphon*'s Order, tho' he came there on *Triphon*'s Word.

SIMON his Brother succeeded him, and sent to *Triphon* the Money he ask'd for the Release of *Jonathan*, and that of his Sons. But instead of sending them back, he had the Father kill'd, and carry'd the Sons along with him into *Syria*. *Simon*, to be revenged of *Triphon*, enter'd into an Alliance with *Demetrius*, *Triphon*'s Competitor to the Throne of *Syria*, and who had lately kill'd his Pupil *Antiochus*. *Demetrius* granted him an entire Exemption of all Tribute for the whole *Judea*. Thro' this Means the *Jews* became free, who had always been Tributary, either to the *Persians*, or to the *Greeks*, ever since their Return from the *Babylonish* Captivity. *Simon* took by Famine the Citadel of *Sion*, and enter'd it in Triumph. He fortify'd the Mountain where the Temple was built, and chose it for his Residence. Under his Government *Judea* enjoy'd Peace; and he became so famous, that the *Romans* and *Spartans* were glad to renew with him the antient Alliances. But however that Man so respected, and at the same time so formidable to the most powerful Princes, fell by the Hand of his Son-in-law *Ptolemy*, who kill'd him in Treason with two of his Sons; the 8th of his Government; of the World 3919; of *Demetrius Nicanor* 11; before *Christ* 134, according to *Salian*; 130, according to others.

JOHN, called *Ilyrcanus*, *Simon*'s Son, who was at *Gaza*, hearing the News of this Parricide, came to *Jerusalem*, to take the Direction of the publick Affairs. The People chose him for Duke and Pontiff together, in the Year of the World 3920; of *Demetrius* 12; of the 171st *Olympiad* 3; before *Christ*

133, according to *Salian*; or 135, according to others. His first Thought was to chastise *Ptolomy* for his Impiety, whom he besieged in a Place where he had retreated. But his maternal Piety hindered him from taking him; for every Time (says *Josephus*, l. 13. *Antiq. of the Jews*, c. 9.) he attempted to storm the Place, *Ptolomy* had his Mother and Brothers conducted on the Walls, where, after they had been whipp'd, he threaten'd to precipitate them, if *John* would not withdraw his Forces. He was besieged in *Jerusalem* by *Antiochus Sidetes*, in the 6th Year of his Government; of the World 3925; of *Demetrius Nicanor* 17; of *Antiochus Sidetes* 9; the Feast of the Tabernacles happening at that Time, the Besieged ask'd a Truce of 7 Days, to celebrate it; which *Antiochus* not only freely granted, but sent, likewise, several rich Presents to the Temple. *Hyrchanus*, mov'd at that Action of Piety, su'd for Peace, and obtain'd it, on Condition to pay an annual Tribute, and 500 Talents of Gold as a Preliminary. He took *Samaria*, after one Year's Siege, in the 23d of his Government; of the World 3942; and govern'd 31 Years, without taking the Title of King.

ARISTOBULUS, one of *Hyrchanus*'s Sons, succeeded him, and took the Name of King, in the Year of the World 3950; according to *Capel* 3897; according to *Clavissus* 3844; of *Antiochus Grippus* 21, or 22; before *Christ* 101; according to others 102, or 104. To secure his Principality, he had his four Brothers arrested, and one of them, call'd *Antigonus*, kill'd, on some false Reports. He added to this Murder that of his own Mother, who dy'd of Hunger in the Prison, where she was kept by his Orders. God punish'd his Crimes by a Vomiting of Blood, which carry'd him out of the World in the first Year of his Reign, of the World 3951. In that short Time he added to his Dominions the greatest Part of *Ituria*, whose Inhabitants he had oblig'd to receive the *Judaick* Religion.

ALEXANDER, his Brother, who espoused his Widow *Solome*, call'd *Alexandra*, by the *Greeks*, succeeded him, by the Intrigues of his Wife. But his Cruelty, who had not spared one of his Brothers, suspect to him, render'd him odious to his People, who revolted against him. *Josephus* says, *Antiq. lib. xv. cap. 21.* that at several Times he caused to be put to death, in the Space of six Years, 50,000 Men. One Day, while he was at Table with his Concubines, he order'd 800 Persons of Quality to be ty'd to the Cross, and that their Wives and Children should be massacred before their Eyes; for which he was call'd *Thracides*. He govern'd 27 Years, and dy'd in the Year of the World 3978.

ALEXANDRA, *Alexander*'s Wife, had been declar'd Regent of the Kingdom by her Husband, who had left two Sons, *Aristobulus* and *Hyrchanus*. This last, tho' the eldest, was less fit for the Government than his younger Brother; but their Mother wanted to govern alone; and as she had Wit and Courage enough to maintain herself, she render'd herself formidable to her Neighbours, and to her People. The Sect of the *Pharisees* had but lately began, and the Austerity of their Lives had gave them so much Credit among the People, that they were absolutely necessary to the ambitious Queen; therefore she so artificially dealt with them, that they prov'd very serviceable to her in supporting her Authority. *Hyrchanus* had succeeded his Father in the Pontificate (for ambitious as she was, she never pretended to be the Chief of the *Jewish* Church). *Aristobulus* seeing his Mother sick, seiz'd on some Places to invade the Kingdom. The Queen hearing this News, had his Wife and Children confin'd in a Tower, call'd afterwards *Antonian*, and dy'd some Time after, in the 9th Year of her Reign; of the World 3987; before *Christ* 66.

HYRCANUS, whom his Birth-right called to the Throne, took the Name of King; but having been soon after defeated by his Brother *Aristobulus*, and seeing himself abandoned by his Partisans, he relinquish'd the Crown to him, and took to a private

Life. *ANTIPATER*, an *Idumean* by Extraction, a Person of Wit, Courage, and Credit, took Occasion of his Simplicity, to ruin *Aristobulus*, whose Power he feared. He knew so well how to gain him, through Fear of the Violence of his Brother, and by the Hopes of re-ascending the Throne, that he left himself to be conducted by him, to the Court of *Aretas*, King of the *Arabs*, who promised to restore him. In Fact he entered *Judea* with an Army, in the Year of the World 3988, 3989, defeated that of *Aristobulus*, and forced him to fly to *Jerusalem*; where he besieged him in the Temple, and had certainly took him, if *Scaurus*, Lieutenant of *Pompey*, had not obliged him to raise the Siege. *Aristobulus* charged the Rear-Guard of *Aretas* in his Retreat, and killed him a great Number of Men, among whom was found *Antipater*'s Brother, the first Mover of this War. *Hyrchanus* and *Aristobulus* came to meet *Pompey* at *Damas*, whom they had chosen for Arbiter of their Differences, and who ordered them to live in Peace 'till his Arrival in *Judea*, where he would procure a Reconciliation between them. But though *Aristobulus* had been very well received by *Pompey*, he nevertheless prepared for War, and endeavoured to amuse him by several Artifices, which having been discovered by *Pompey*, he called *Aristobulus* to his Camp, where he had him arrested Prisoner. Mean while the Partisans of his Brother *Hyrchanus* introduced him in *Jerusalem*, those of *Aristobulus* retreated into the Temple, where they defended themselves during three Months, 'till they were forced at last to surrender. Then *Pompey* entered the Temple, and even the Sanctuary, which was permitted to the High Priest alone, but did not touch the Treasure.

Hyrchanus re-assumed the Pontificate in the Year of the World 3991; the 2d of the 179th Olympiad; of the Foundation of *Rome*, 699, or 692, *Cicero* and *Anthony* being Consuls; before *Christ* 62, according to *Salian*; and before *Judea* became Tributary to the *Romans*. *Hyrchanus* reigned 34 Years, always disturbed by the Ambition of his Brother *Aristobulus*.

HEROD, younger Son of *Antipater*, who had followed the Party of *Julius Cæsar* against *Pompey*, whom his Father had made Governor of *Galilee*, while he was but 25 Years old, (though *Josephus* says but 15, but his Text is corrupted, and has caused the Mistake of several Authors in the Chronology of the Years of *Herod*) was made King of the *Jews* by the Senate, at the Recommendation of *Anthony*, whom he had served faithfully. *Herod* came into *Judea* in the Year of the World 4014; of the Pontificate of *Hyrchanus* 36; of *Augustus* 4; where he found that *Antigonus* had fortified himself to resist him. At the End of two Years he besieged him in *Jerusalem*, and took him, with the Succours of *Sefias*, *Antony*'s Lieutenant, who would have kept him for a Triumph; but *Herod* acted so well near *Antony*, by Presents, that he condemned *Antigonus* to lose his Head. In him ended the Principality of the *Asmonæans* (which had lasted 126 Years, according to *Josephus*) in the Year of the World, 4015; according to *Father Petau*, 3947; according to *Clavissus*, 3913; of the Foundation of *Rome*, 717; of *Augustus*, 5; of the 145th Olympiad, 2; according to others, the 4th of the 182d; before *Christ*, 35 or 36. By that Death, *Herod* found himself peaceable Possessor of the Kingdom, which he found the Secret to keep after the Overthrow of his Protector *Anthony*, at the Battle of *Actium*. *Herod* had followed his Party against *Augustus*; but when he saw that *Antony*, against his Advice, continued to be entirely governed by *Cleopatra*, who was the Cause of his Ruin; he begun to favour that of the Victorious, and sent him Succours and Provisions to gain his Favour. He even took the Resolution to meet *Augustus*; and to be sure that nothing should be attempted against his Authority, during his Absence, he had *Hyrchanus* put to Death, notwithstanding his Age of 80 Years, his Birth, and his Pontifical Dignity. Through the same Principle of an ambitious Jealousy, he caused his Mother-in-Law, *Alexandra*, and his Wife, *Mariamne*, to be confined Prisoners;

Prisoners, for Fear, that during his Absence, they should undertake something against him. He laid his Diadem at *Augustus's* Feet, in the Year of the World 4024; of *Hyrceanus*, 45; of *Augustus* 13; of the 187th Olympiad, 2, according to *Torniel*; before Christ 25 or 26; and told him ingenuously that he had served *Antony*, to whom he had several very great Obligations, that if he was pleased to receive him in the Number of his Friends, he would serve him with the same Fidelity. *Augustus*, pleased at his Sincerity, confirmed to him the Kingdom of *Judea*. At his Return he found his Wife, *Mariamne*, so irritated against him, for his having left Order at his Departure to put her to Death, in Case he should not return, that she could never forgive him afterwards. As he loved her passionately, he suffered, for a long Time, her Reproaches and Scorns; but *Salome*, his Sister, as bad as he to the full, having accused her of having attempted to poison him, he had her Head took off. Some Time after he treated *Mariamne's* Mother with the same Cruelty, on the single Report, that during his Illness, she wanted to possess herself of some Fortresses. In the Year of the World 4028, 4029; of *Augustus*, 18; of his Reign, 16 or 17; he undertook to build a Temple from the very Foundation, which *Josephus* says, l. 15. of *Antiquit.* c. 14. he made very magnificent; but some Authors believe that he only repaired and adorned the old one, and that the Description *Josephus* gives us of it is fabulous. In the 15th and 18th Years of his Reign; of *Augustus*, 22; of the World, 4032; he built a Theatre, and an Amphitheatre, where every fifth Year he celebrated Combats, in Honour of *Augustus*, in the Manner of the Olympick Games; for which the Emperor gratified him with the Sovereignty of three new Provinces, and a Tetrarchy to his Brother, called *Pheroras*. His Gratitude for this new Favour went as far as to Impiety, by his building a Temple in the *Trachonitides*, in Honour of *Augustus*, and a new City at a Place called the Tower of *Straton*, which he called *Cæsarea*, and where he erected a Colossus, as big as that of *Jupiter Olympian*. In the 24th and 25th of his Reign; of the World, 4038, 4039; he went to meet *Agrippa*, who was come into *Asia*, and engaged him to come to *Jerusalem*, where he received him with the Magnificence of an Emperor, rather than of a Petty-King, as he was. In the 26th of his Reign; of *Augustus*, 30; of the World, 4040; having been reconciled with his Sons, by *Augustus*, he declared publicly that he would have them reign after him, naming *Antipater* first. In the 32d; of *Augustus*, 36; of the World, 4046; falling sick of a Malady, which was judged mortal by his Physicians, because of his great Age of 70 Years, he made his Will, by which he left his Kingdom to *Herod*, his younger Son, because he was irritated against *Archelaus*, and *Philip*, the two others whom *Antipater* rendered suspected to him. He bequeathed 1000 Talents to the Emperor, and made great Donations to his Sister *Salome*, whose Conformity of Manners with his had endeared to him. He altered this Will before his Death, and left the Kingdom to *Archelaus*, giving to *Herod*, whom he deprived of it, the Tetrarchy of *Galilee*, with some other Provinces; and to *Philip*, that of *Trachonitis*, of *Gaulonites*, of *Batanea*, of *Panades*. Having thus disposed of his Succession, he died in violent Pains, in the Year of the World 4051, according to *Torniel*; of his Reign 37; of *Augustus*, 41, or 42, reckoning from the Death of *Julius Cæsar*; of Christ, 1 or 2, in the 71st Year of his Age.

Note, That St. *Epiphanius* places *Herod's* Death at the 4th Year of Christ; *Severus Sulpicius* at the 5th; *Eusebius* and *Beda* at the 6th; and Cardinal *Baronius* at the 9th. *Baronius* founds his Chronology on a Fault, to be met with in the Text of *Josephus*; where, instead of 25, the Copist has put 15 Years, which was the Age of *Herod*, when *Antipater*, his Father, made him

Procurator of *Judea*, and gave him the Government of *Galilee*. The same learned Author will have, also, the 37 Years of *Herod's* Reign reckoned from the Battle of *Actium*, and not from the Declaration of the Senate, under the Consulship of *Calvinus* and *Pollio*. But there is not the least Appearance that *Josephus*, who was a Jew, and knew so distinctly *Herod's* Affairs, and who liv'd so near his Time, would have establish'd a false Supputation, and not remember'd that Battle, which had been a celebrated Epochæ. The Date of the Enumeration made by *Quirinus* under *Archelaus*, his Son, which he places at the 37th Year from that Battle, justifies, again, his Supputation; but the most important Reason is, that, according to that of *Baronius*, it cannot be prov'd that Christ was born in *Herod's* Time, which the Gospel says clearly. 'Tis what has oblig'd me to leave this Place of *Baronius*, and to place that Death, so much disputed, in the first or second Year of Christ.

There is as great a Contestation among Authors concerning the Nation of *Herod*. The most common Opinion is founded on a great Number of Fathers and antient Authors, and particularly on the Authority of *Josephus*, who makes him an *Idumean*, and calls him a Stranger. Several Moderns, on the contrary, among whom *Torniel* has signaliz'd himself, maintain, that tho' he was an *Idumean* of antient Extraction, he nevertheless was a Jew born, because his Father, and his Grandfather, had embrac'd the *Judaick* Religion, and that the Name of Jew becomes as well those who profess'd *Judaism*, as those born in *Judea*; which they prove by several Passages of the Scripture. It must be observ'd, also, that the *Idumeans*, 100 Years before *Herod*, had embrac'd *Judaism*, under King *Alexander*; they call'd *Jerusalem* their Country, the holy City, the common City, and their Metropolis, as *Josephus* shews it in his History of the *Jewish War*. *Philo*, in his Book of *Monarchy*, treats distinctly of the State of those Jews we mention, whom he calls Proselytes, by way of Distinction from the others; and says, that *Moses* had equall'd them in all Things, in his Republick, except that none but Natives should enter the Council call'd *Sanhedrim*, unless the Stranger had a Jew Mother. Sometimes, by the Name of Jews were understood those only born in the Province of *Judea*, or of a Jewish Race, with Respect to whom all the other Jews by Religion were call'd Strangers. *Josephus* speaks of it in both Manners; therefore, tho' he names *Herod* a Stranger with Regard to the first Signification, we must not conclude from thence that he was really a Stranger, much less a Gentile. He mentions his Ancestors, *Antipas* and *Antipater*, as Jews potent in Credit and Wealth, tho' they were but private Persons.

There remains another Difficulty, arising from the famous Oracle of *Jacob* on his Death-Bed; *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come*, Gen. xlix. 9. Authors are divided in the Explication of this Passage, which is very important, because it contains the Mark of the coming of the Messiah. Those who take the Word *Judah* for the particular Tribe thus call'd, and from whence the Kings since *David* were issu'd, and say that *Herod* was a Stranger, are less embarrass'd, with Regard to *Herod*; since they are oblig'd to maintain, that all the Dukes or Pontiffs who have govern'd with a sovereign Authority, the *Hebrews*, ever since their Return from the Captivity of *Babylon*, were of that Tribe; which not only cannot be prov'd, but is manifestly contradicted in the Scripture, in which it appears that *Zedekiah* was the last King of the Family

Family of *David*, and that the *Asmoneans* were of the Tribe of *Levi*, since they exercised the Sacrificature. To avoid this bad Step, they are oblig'd to imagine that on the Mother's Side they issu'd from the Tribe of *Judab*, and that therefore it can be very well said that the Scepter had not departed from *Judab*. But besides that the Scripture says nothing of that Descent, 'tis certain, that if even it was found mark'd there, that could not suffice for the Accomplishment of the Prophecy in Question; because among the *Jews* the Genealogies were reckon'd only by the Fathers. However, I believe, with several grave Authors, that in this Prediction of *Jacob*, the Name of *Judab* is to be taken for the whole *Jewish* Nation, which had been preserv'd in that Tribe ever since the Transmigration to *Babylon*, the other Tribes having been either destroy'd or dispers'd. Therefore the true Sense, in my Opinion, should be, that the *Hebrews* should be a particular People, and have Magistrates of their Nation, either Kings, Dukes, or Pontiffs, to govern them, and make them live, according to their ecclesiastical and political Laws, till the coming of the *Messiah*. This Prediction has had its Beginning, its Progress, and its entire Accomplishment. I take its Beginning at the first Victories of the *Romans* under *Pompey*, when they render'd themselves Masters of *Judea*, and made the *Jews* Tributaries. Its Progress has been in *Herod*, who being of *Idumean* Extraction, and in that Sense a Stranger, usurp'd the royal Authority over the *Jews*, dispos'd of the Pontificate at his Pleasure, and committed in the Government the Violences abovemention'd. After his Death, *Archelaus*, his Son, was depriv'd of the Kingdom, and *Judea*, reduc'd into a Province, govern'd by a Procurator of *Cæsar*. The last Execution was when *Titus* having burnt the Temple, and ruined the City, the *Jewish* Nation was entirely destroy'd by the Sword, and dispers'd throughout the World by Servitude and Flight; and had no longer Dukes, Pontiffs, Temple, nor any Thing else of a People, making a political Body, and separated from others; for some Time before this general Destruction *Jesus Christ* came into the World to make of the *Jews* and *Gentiles* a new People, who should serve him in Spirit and Truth.

Archelaus succeeded his Father in the Kingdom of *Judea*. He came to *Augustus* to be confirm'd by him in the Dominions of *Herod*, who had declar'd him his Successor. *Herod*, his second Brother, ask'd it, in Virtue of a first Will, and all his Parents join'd with him. The *Jews* had sent Ambassadors to the Emperor, to desire him that they should be deliver'd from the Domination of both, and be permitted to live under the Governors of *Syria*. The Cause was pleaded before *Augustus*, and *Nicolaus Damascenus* spoke for the Princes the *Jews* wanted to exclude. The Emperor, to reconcile them all, gave *Judea*, *Idumea*, and *Samaria*, to *Archelaus*, and divided the rest of the Kingdom between *Philip* and *Herod*, and *Galilee* fell to the last. *Archelaus* imitating, or rather surpassing his Father in Cruelty, the *Jews* were forc'd at last to send Ambassadors to *Rome*, to ask for Justice of the Emperor; who sent for *Archelaus*, and who justify'd himself so ill of the Violences he was charg'd with, that *Augustus* banish'd him to *Vienna* in the *Gauls*; and join'd the Provinces where he commanded to the Government of *Syria*. *Archelaus* reign'd 9 Years.

Herod Antipas succeeded him, and reign'd 24 Years.

Herod Agrippa succeeded *Herod Antipas*, having been taken out of Prison, where he had been put by *Tiberius* and *Caligula*; but he came into *Judea* but under *Claudius*, in the Year of *Christ* 42; of *Claudius* 1. He signaliz'd the Beginning of his Reign

by the Death of *St. James*, call'd *Major*, whose Head he sacrific'd to the *Jews* to ingratiate himself to them at his Accession to the Throne. He also imprison'd *St. Peter*, and dy'd soon after.

Agrippa the Younger succeeded *Herod Agrippa*, and reign'd 26 Years. In him ends the Kingdom of the *Jews*.

At present I'll re-assume my *Prophane Chronology*, at the Beginning of the Monarchy of the *Medes*, where I had left it.

CHRONOLOGY of the Kings of the Medes.

Arbaces, having forc'd *Sardanapalus* to burn himself, with his Wives and Children, in *Nineveh*, his Capital, began the Monarchy of the *Medes*, in the Year of the World 3102; and reign'd 20 Years.

Mandanes succeeded *Arbaces*, in the Year of the World 3122; and reign'd 50 Years.

Sarsanenes succeeded *Mandanes*, in the Year of the World 3172; and reign'd 30 Years.

Artecarnis succeeded *Sarsanenes*, in the Year of the World 3202; and reign'd 50 Years.

Arbianus, or *Cardiceas*, succeeded *Artecarnis*, in the Year of the World 3252; and reign'd 22 Years.

Arteus, call'd also *Deioces*, succeeded *Arbianus*, in the Year of the World 3274; and reign'd 53 Years.

Artines, or *Phraortes*, succeeded *Arteus*, in the Year of the World 3327; and reign'd 22 Years.

Artabanus, call'd also *Ciaxares*, succeeded *Artines*, in the Year of the World 3349; and reign'd 40 Years.

Astages succeeded *Artabanus*, in the Year of the World 3389; and reign'd 38 Years.

Note, The *Assyrians* began again to reign in *Nineveh*, during the Reign of the *Medes*, viz. *Phul* began to reign in the Year of the World 3163; and reign'd 48 Years. *Tiglathpileser* succeeded *Phul* in the Year of the World 3211; and reign'd 25 Years. *Salmanassar* succeeded *Tiglathpileser*, in the Year of the World 3236; and reign'd 9 Years. *Sennacherib* succeeded *Salmanassar*, in the Year of the World 3245; and reign'd 7 Years. *Assarhaddon* succeeded *Sennacherib*, in the Year of the World 3252; and reign'd 18 Years. In him ends the Monarchy of the *Assyrians*; for after him there's no mention made of Kings of *Assyria*, but only of *Babylon*; the Monarchy whereof was founded by *Merodach Baladan*.

CHRONOLOGY of the Kings of Babylon.

Merodach Baladan, first King of *Babylon*, began to reign in the Year of the World 3270; and reign'd 40 Years.

Ben Merodach succeeded *Merodach Baladan*, in the Year of the World 3310; and reign'd 21 Years. We imagine this *Merodach* to be the same who is call'd, in the Book of *Judith*, *Nebuchodonosor*.

Nabulassar succeeded *Ben Merodach*, in the Year of the World 3331; and reign'd 20 Years.

Note, That we have chang'd but two Years of the Number, with regard to the *Chronology* of the Kings of *Babylon*, taken from *Berosus*, by *Josephus*, in his first Book against *Appion*; which *Berosus* gives to *Evilmerodach*, by making his Reign of 22 Years. Because 'tis said, in the 4th Book of *Kings*, that *Evilmerodach* began to reign the 37th Year of the Transmigration of King *Joachim*; from which Time, to the End of the Kingdom of *Babylon*, it appears that there must have elaps'd 44 Years; which, however, must have been short, if we had not given 22 Years to *Evilmerodach*.

NEBUCHADNEZZAR the Great succeeded Nabulassar, in the Year of the World 3360; and reign'd 43 Years. This great Prince, after he had conquer'd the Ethiopians, Arabs, Idumeans, Philistines, Syrians, the Medes, Assyrians, and almost all Asia; had the sacrilegious Vanity to have an Idol made of Gold, and to command all his Subjects to adore it, in the 44th Year of his Reign; or the 25th, according to Capel. He made that famous Dream of that mystical Statue; which signify'd the Duration of the four Monarchies; and the other of a Tree whose Head touch'd Heaven, cover'd the Earth with its Branches, and under the Shadow thereof all the Animals shelter'd themselves; which was cut and thrown down in an Instant. Daniel interpreted both, and this last in particular, which he told Nebuchadnezzar was an Omen of the Change which was to happen in his Grandeur, and in his Person; which Change was strange and incredible; for this Prince, victorious over all Asia, while he was admiring the Magnificence of Babylon, which he had render'd one of the most sumptuous Cities in the World, was chang'd into an Ox, (I mean that he fancied himself such, either by a Malediction call'd Lycanthropy, or by a Disorder of his Imagination, made by the Divine Justice) and expell'd from his Palace into the Fields, the Year of the World 3387, according to Herodotus; of his Reign 36; where he liv'd seven Years, grazing like the Brutes; which being expir'd, his Reason was restor'd to him, and he acknowledg'd, by this frightful Chastisement, the Power and Goodness of the true God, who had restor'd him to his Kingdom. Nebuchadnezzar liv'd but one Year after, which he employ'd so well, by the Advice of Daniel, that the antient Fathers make no Doubt of his Salvation, founded on that, after his Penitence the Scripture does not accuse him of any Fault.

EVILMERODACH succeeded Nebuchadnezzar, the Year of the World 3430; and reign'd but 2 Years, according to the Chronology of Father Petau, Capel, and some others. Torniell, Sponde, and several others with them, give him 23 Years.

NERIGLISSAR, his Brother-in-law, or Son-in-law, kill'd him; and reign'd 4 Years.

LABOSSARDACH, yet an Infant, succeeded Neriglissar, in the Year of the World 3429; but as he gave several Signs of a very bad Genius, he was killed, by the unanimous Consent of the Grandees of the Kingdom, after he had reign'd 9 Months only.

BALTASSAR, or BELSHASSAR, Son of Evilmerodach, was put in his Place, in the Year of the World 3430, according to Herodotus; 3441, according to Capel; of the Captivity of Babylon 53, according to Torniell. Some make Baltassar Son of Neriglissar, mistaking him for Labossardach. The Babylonians call'd him Naboandel, and the prophane Historians Nabodenes. In the 17th Year of his Reign, of the World 3447, of the Captivity of Babylon 70; Cyrus, King of Persia, having defeated Astyages, King of the Medes, and transferr'd that Empire to his People, came to besiege Babylon. Baltassar, who thought it impregnable, instead of providing for its Defence, pass'd the Nights in all Sorts of Debaucheries, using in his Repasts the sacred Vessels which Nebuchadnezzar had brought from Jerusalem. At the same Time he was committing that Profanation, a Hand wrote on the Walls the Sentence of his Condemnation, in Characters which none but Daniel could read, and explain. The Event shew'd that he had not been mistaken, since this impious Prince was kill'd the same Night. In him the Monarchy of the Babylonians was extinct.

Note, That properly speaking the Babylonian Monarchy is but a Continuation of that of the Assyrians; which almost all Chronologers reckon from Belus, or Nimrod, to Baltassar; and, in their Opinion, lasted 1585 Years, and had 50 Kings.

CHRONOLOGY of the Kings of Persia.

CYRUS, who founded the Persian Monarchy on the entire Ruin of that of Babylon, began to reign in the Year of the World 3425, and reign'd 29 Years. He sent back all the Israelites into their Country, and gave them Leave, by a Proclamation publish'd throughout his whole Empire, to re-build the Temple of Jerusalem. Theodoretus says, that Daniel shew'd him his Name in Isaiah, and the Prediction of that Return made long before he was born, which engag'd him to treat the Jews with Humanity and Compassion. Cyrus dy'd in the War against Thomyris, Queen of Scythia, in the 4th Year of the 62d Olympiad, and before Christ 529, according to Father Petau.

Note, That I have made Cyrus to reign 29 Years, tho' I place the Beginning of the Persian Monarchy but after the taking of Babylon, and Baltassar's Death; because Cyrus had reign'd 20 Years before the Subversion of Babylon, having transferr'd the Monarchy of the Medes to the Persians, as it appears from Daniel xiii. Herodotus, lib. 1. Diodorus, lib. 2. and Justinus, lib. 1. But you'll ask, perhaps, who was that Darius the Mede, who reign'd but one Year after Baltassar, as mention'd in Daniel v. 6, and 9. I'll answer, that he was the Son of Astyages, mention'd by Xenophon, whom Cyrus was pleas'd to honour with the Title of King of Babylon, because he was his Kinsman, and older than him; tho' several Authors will have Darius the Mede to have reign'd in Babylon 17 or 19 Years, before it was attack'd by Cyrus; and Father Petau calls him Nabonides. Torniell, Sponde, and those who follow them, make him also King over the Chaldeans with Cyrus, and explain thus the Passage of Daniel, which says of him that he succeeded Baltassar at the Age of 62 Years. But he did not reign long, and by his Death Cyrus found himself sole Master of the Monarchy he had founded.

CAMBYSES succeeded Cyrus, in the Year of the World 3455; and reign'd 7 Years, and 6 Months.

MAGUS, with his Brother, succeeded Cambyses, in the Year of the World 3462; and reign'd but six Months.

DARIUS HYSTASPES succeeded Magus, in the Year of the World 3463; and reign'd 36 Years.

XERXES succeeded Darius Hystaspes, in the Year of the World 3499; and reign'd 21 Years, according to some; and but 9, according to others.

ARTABANUS succeeded Xerxes, in the Year of the World 3520; and reign'd but 7 Months.

ARTAXERXES, call'd Long-Hand, succeeded Artabanus, in the Year of the World 3521; and reign'd 40 Years. He prov'd very favourable to the Jews, and gave them Leave to return into Judea, if they pleas'd.

XERXES succeeded Artaxerxes, in the Year of the World 3561; and reign'd but two Months.

SOODIANUS, having kill'd Xerxes, succeeded him, in the Year of the World 3561; but he reap'd but very little Advantage of his Crime, for he reign'd but 7 Months.

DARIUS NOTHUS, who had depriv'd Sogdianus both of his Life and Crown, succeeded him, in the Year of the World 3562; and reign'd 19 Years. Historians call him the Bastard.

ARTAXERXES, call'd Mnemon, to whom Darius had left the Kingdom, succeeded him, in the Year of the World 3581; and reign'd 43 Years.

ARTAXERXES OCHUS succeeded Artaxerxes Mnemon, in the Year of the World 3624; and reign'd 23 Years.

ARSES succeeded Artaxerxes Ochus, in the Year of the World 3647; and reign'd 4 Years.

Family of *David*, and that the *Asmoneans* were of the Tribe of *Levi*, since they exercised the Sacrificature. To avoid this bad Step, they are oblig'd to imagine that on the Mother's Side they issu'd from the Tribe of *Judab*, and that therefore it can be very well said that the Scepter had not departed from *Judab*. But besides that the Scripture says nothing of that Descent, 'tis certain, that if even it was found mark'd there, that could not suffice for the Accomplishment of the Prophecy in Question; because among the *Jews* the Genealogies were reckon'd only by the Fathers. However, I believe, with several grave Authors, that in this Prediction of *Jacob*, the Name of *Judab* is to be taken for the whole *Jewish* Nation, which had been preserv'd in that Tribe ever since the Transmigration to *Babylon*, the other Tribes having been either destroy'd or dispers'd. Therefore the true Sense, in my Opinion, should be, that the *Hebrews* should be a particular People, and have Magistrates of their Nation, either Kings, Dukes, or Pontiffs, to govern them, and make them live, according to their ecclesiastical and political Laws, till the coming of the *Messiah*. This Prediction has had its Beginning, its Progress, and its entire Accomplishment. I take its Beginning at the first Victories of the *Romans* under *Pompey*, when they render'd themselves Masters of *Judea*, and made the *Jews* Tributaries. Its Progress has been in *Herod*, who being of *Idumean* Extraction, and in that Sense a Stranger, usurp'd the royal Authority over the *Jews*, dispos'd of the Pontificate at his Pleasure, and committed in the Government the Violences abovemention'd. After his Death, *Archelaus*, his Son, was depriv'd of the Kingdom, and *Judea*, reduc'd into a Province, govern'd by a Procurator of *Cæsar*. The last Execution was when *Titus* having burnt the Temple, and ruined the City, the *Jewish* Nation was entirely destroy'd by the Sword, and dispers'd throughout the World by Servitude and Flight; and had no longer Dukes, Pontiffs, Temple, nor any Thing else of a People, making a political Body, and separated from others; for some Time before this general Destruction *Jesus Christ* came into the World to make of the *Jews* and *Gentiles* a new People, who should serve him in Spirit and Truth.

Archelaus succeeded his Father in the Kingdom of *Judea*. He came to *Augustus* to be confirm'd by him in the Dominions of *Herod*, who had declar'd him his Successor. *Herod*, his second Brother, ask'd it, in Virtue of a first Will, and all his Parents join'd with him. The *Jews* had sent Ambassadors to the Emperor, to desire him that they should be deliver'd from the Domination of both, and be permitted to live under the Governors of *Syria*. The Cause was pleaded before *Augustus*, and *Nicolaus Damascenus* spoke for the Princes the *Jews* wanted to exclude. The Emperor, to reconcile them all, gave *Judea*, *Idumea*, and *Samaria*, to *Archelaus*, and divided the rest of the Kingdom between *Philip* and *Herod*, and *Galilee* fell to the last. *Archelaus* imitating, or rather surpassing his Father in Cruelty, the *Jews* were forc'd at last to send Ambassadors to *Rome*, to ask for Justice of the Emperor; who sent for *Archelaus*, and who justify'd himself so ill of the Violences he was charg'd with, that *Augustus* banish'd him to *Vienna* in the *Gauls*; and join'd the Provinces where he commanded to the Government of *Syria*. *Archelaus* reign'd 9 Years.

Herod Antipas succeeded him, and reign'd 24 Years.

Herod Agrippa succeeded *Herod Antipas*, having been taken out of Prison, where he had been put by *Tiberius* and *Caligula*; but he came into *Judea* but under *Claudius*, in the Year of *Christ* 42; of *Claudius* 1. He signaliz'd the Beginning of his Reign

by the Death of *St. James*, call'd *Majer*, whose Head he sacrific'd to the *Jews* to ingratiate himself to them at his Accession to the Throne. He also imprison'd *St. Peter*, and dy'd soon after.

Agrippa the Younger succeeded *Herod Agrippa*, and reign'd 26 Years. In him ends the Kingdom of the *Jews*.

At present I'll re-assume my *Prophane Chronology*, at the Beginning of the Monarchy of the *Medes*, where I had left it.

CHRONOLOGY of the Kings of the Medes.

Arbaces, having forc'd *Sardanapalus* to burn himself, with his Wives and Children, in *Nineveh*, his Capital, began the Monarchy of the *Medes*, in the Year of the World 3102; and reign'd 20 Years.

Mandanes succeeded *Arbaces*, in the Year of the World 3122; and reign'd 50 Years.

Sarsanenes succeeded *Mandanes*, in the Year of the World 3172; and reign'd 30 Years.

Artecarnis succeeded *Sarsanenes*, in the Year of the World 3202; and reign'd 50 Years.

Arbianus, or *Cardiceas*, succeeded *Artecarnis*, in the Year of the World 3252; and reign'd 22 Years.

Arteus, call'd also *Deioces*, succeeded *Arbianus*, in the Year of the World 3274; and reign'd 53 Years.

Artines, or *Phraortes*, succeeded *Arteus*, in the Year of the World 3327; and reign'd 22 Years.

Artabanus, call'd also *Ciaxares*, succeeded *Artines*, in the Year of the World 3349; and reign'd 40 Years.

Astages succeeded *Artabanus*, in the Year of the World 3389; and reign'd 38 Years.

Note, The *Assyrians* began again to reign in *Nineveh*, during the Reign of the *Medes*, viz. *Phul* began to reign in the Year of the World 3163; and reign'd 48 Years. *Tiglathpileser* succeeded *Phul* in the Year of the World 3211; and reign'd 25 Years. *Salmanassar* succeeded *Tiglathpileser*, in the Year of the World 3236; and reign'd 9 Years. *Sennacherib* succeeded *Salmanassar*, in the Year of the World 3245; and reign'd 7 Years. *Assarhaddon* succeeded *Sennacherib*, in the Year of the World 3252; and reign'd 18 Years. In him ends the Monarchy of the *Assyrians*; for after him there's no mention made of Kings of *Assyria*, but only of *Babylon*; the Monarchy whereof was founded by *Merodach Baladan*.

CHRONOLOGY of the Kings of Babylon.

Merodach Baladan, first King of *Babylon*, began to reign in the Year of the World 3270; and reign'd 40 Years.

Ben Merodach succeeded *Merodach Baladan*, in the Year of the World 3310; and reign'd 21 Years. We imagine this *Merodach* to be the same who is call'd, in the Book of *Judith*, *Nebuchodonosor*.

Nabulassar succeeded *Ben Merodach*, in the Year of the World 3331; and reign'd 20 Years.

Note, That we have chang'd but two Years of the Number, with regard to the *Chronology* of the Kings of *Babylon*, taken from *Berosus*, by *Josephus*, in his first Book against *Appion*; which *Berosus* gives to *Evilmerodach*, by making his Reign of 22 Years. Because 'tis said, in the 4th Book of *Kings*, that *Evilmerodach* began to reign the 37th Year of the Transmigration of King *Joachim*; from which Time, to the End of the Kingdom of *Babylon*, it appears that there must have elaps'd 44 Years; which, however, must have been short, if we had not given 22 Years to *Evilmerodach*.

NEBUCHADNEZZAR the Great succeeded Nabulassar, in the Year of the World 3360; and reign'd 43 Years. This great Prince, after he had conquer'd the *Ethiopians*, *Arabs*, *Idumeans*, *Philistines*, *Syrians*, the *Medes*, *Affyrians*, and almost all *Asia*; had the sacrilegious Vanity to have an Idol made of Gold, and to command all his Subjects to adore it, in the 44th Year of his Reign; or the 25th, according to *Capel*. He made that famous Dream of that mystical Statue; which signify'd the Duration of the four Monarchies; and the other of a Tree whose Head touch'd Heaven, cover'd the Earth with its Branches, and under the Shadow thereof all the Animals shelter'd themselves; which was cut and thrown down in an Instant. *Daniel* interpreted both, and this last in particular, which he told *Nebuchadnezzar* was an Omen of the Change which was to happen in his Grandeur, and in his Person; which Change was strange and incredible; for this Prince, victorious over all *Asia*, while he was admiring the Magnificence of *Babylon*, which he had render'd one of the most sumptuous Cities in the World, was chang'd into an Ox, (I mean that he fancied himself such, either by a Malignity call'd *Lycanthropy*, or by a Disorder of his Imagination, made by the Divine Justice) and expell'd from his Palace into the Fields, the Year of the World 3387, according to *Herodotus*; of his Reign 36; where he liv'd seven Years, grazing like the Brutes; which being expir'd, his Reason was restor'd to him, and he acknowledg'd, by this frightful Chastisement, the Power and Goodness of the true God, who had restor'd him to his Kingdom. *Nebuchadnezzar* liv'd but one Year after, which he employ'd so well, by the Advice of *Daniel*, that the antient Fathers make no Doubt of his Salvation, founded on that, after his Penitence the Scripture does not accuse him of any Fault.

EVILMERODACH succeeded *Nebuchadnezzar*, the Year of the World 3430; and reign'd but 2 Years, according to the *Chronology* of *Father Petau*, *Capel*, and some others. *Torniel*, *Sponde*, and several others with them, give him 23 Years.

NERIGLISSAR, his Brother-in-law, or Son-in-law, kill'd him; and reign'd 4 Years.

LABOSSARDACH, yet an Infant, succeeded *Neriglissar*, in the Year of the World 3429; but as he gave several Signs of a very bad Genius, he was killed, by the unanimous Consent of the Grandees of the Kingdom, after he had reign'd 9 Months only.

BALTASSAR, or BELSHASSAR, Son of *Evilmerodach*, was put in his Place, in the Year of the World 3430, according to *Herodotus*; 3441, according to *Capel*; of the Captivity of *Babylon* 53, according to *Torniel*. Some make *Baltassar* Son of *Neriglissar*, mistaking him for *Labossardach*. The *Babylonians* call'd him *Naboandel*, and the prophane Historians *Nabodenes*. In the 17th Year of his Reign, of the World 3447, of the Captivity of *Babylon* 70; *Cyrus*, King of *Persia*, having defeated *Astyages*, King of the *Medes*, and transferr'd that Empire to his People, came to besiege *Babylon*. *Baltassar*, who thought it impregnable, instead of providing for its Defence, pass'd the Nights in all Sorts of Debaucheries, using in his Repasts the sacred Vessels which *Nebuchadnezzar* had brought from *Jerusalem*. At the same Time he was committing that Profanation, a Hand wrote on the Walls the Sentence of his Condemnation, in Characters which none but *Daniel* could read, and explain. The Event shew'd that he had not been mistaken, since this impious Prince was kill'd the same Night. In him the Monarchy of the *Babylonians* was extinct.

Note, That properly speaking the *Babylonian* Monarchy is but a Continuation of that of the *Affyrians*; which almost all *Chronologers* reckon from *Belus*, or *Nimrod*, to *Baltassar*; and, in their Opinion, lasted 1585 Years, and had 50 Kings.

CHRONOLOGY of the Kings of Persia.

CYRUS, who founded the *Persian* Monarchy on the entire Ruin of that of *Babylon*, began to reign in the Year of the World 3425, and reign'd 29 Years. He sent back all the *Israelites* into their Country, and gave them Leave, by a Proclamation publish'd throughout his whole Empire, to re-build the Temple of *Jerusalem*. *Theodoretus* says, that *Daniel* shew'd him his Name in *Isaiab*, and the Prediction of that Return made long before he was born, which engag'd him to treat the *Jews* with Humanity and Compassion. *Cyrus* dy'd in the War against *Thomyris*, Queen of *Scythia*, in the 4th Year of the 62d Olympiad, and before *Christ* 529, according to *Father Petau*.

Note, That I have made *Cyrus* to reign 29 Years, tho' I place the Beginning of the *Persian* Monarchy but after the taking of *Babylon*, and *Baltassar's* Death; because *Cyrus* had reign'd 20 Years before the Subversion of *Babylon*, having transferr'd the Monarchy of the *Medes* to the *Persians*, as it appears from *Daniel* xiii. *Herodotus*, lib. 1. *Diodorus*, lib. 2. and *Justinus*, lib. 1. But you'll ask, perhaps, who was that *Darius* the *Mede*, who reign'd but one Year after *Baltassar*, as mention'd in *Daniel* v. 6, and 9. I'll answer, that he was the Son of *Astyages*, mention'd by *Xenophon*, whom *Cyrus* was pleas'd to honour with the Title of King of *Babylon*, because he was his Kinsman, and older than him; tho' several Authors will have *Darius* the *Mede* to have reign'd in *Babylon* 17 or 19 Years, before it was attack'd by *Cyrus*; and *Father Petau* calls him *Nabonides*. *Torniel*, *Sponde*, and those who follow them, make him also King over the *Chaldeans* with *Cyrus*, and explain thus the Passage of *Daniel*, which says of him that he succeeded *Baltassar* at the Age of 62 Years. But he did not reign long, and by his Death *Cyrus* found himself sole Master of the Monarchy he had founded.

CAMBYSES succeeded *Cyrus*, in the Year of the World 3455; and reign'd 7 Years, and 6 Months.

MAGUS, with his Brother, succeeded *Cambyses*, in the Year of the World 3462; and reign'd but six Months.

DARIUS HYSTASPES succeeded *Magus*, in the Year of the World 3463; and reign'd 36 Years.

XERXES succeeded *Darius Hystaspes*, in the Year of the World 3499; and reign'd 21 Years, according to some; and but 9, according to others.

ARTABANUS succeeded *Xerxes*, in the Year of the World 3520; and reign'd but 7 Months.

ARTAXERXES, call'd *Long-Hand*, succeeded *Artabanus*, in the Year of the World 3521; and reign'd 40 Years. He prov'd very favourable to the *Jews*, and gave them Leave to return into *Judea*, if they pleas'd.

XERXES succeeded *Artaxerxes*, in the Year of the World 3561; and reign'd but two Months.

SODIANUS, having kill'd *Xerxes*, succeeded him, in the Year of the World 3561; but he reap'd but very little Advantage of his Crime, for he reign'd but 7 Months.

DARIUS NOTHUS, who had depriv'd *Sogdianus* both of his Life and Crown, succeeded him, in the Year of the World 3562; and reign'd 19 Years. Historians call him the Bastard.

ARTAXERXES, call'd *Mnemon*, to whom *Darius* had left the Kingdom, succeeded him, in the Year of the World 3581; and reign'd 43 Years.

ARTAXERXES OCHUS succeeded *Artaxerxes Mnemon*, in the Year of the World 3624; and reign'd 23 Years.

ARSES succeeded *Artaxerxes Ochus*, in the Year of the World 3647; and reign'd 4 Years.

DARIUS succeeded *Artes*, in the Year of the World 3651; and reign'd 6 Years. This was the last King of *Persia*, whose Armies having been defeated by *Alexander*, Son of *Philip*, King of *Macedon*, and that young Conqueror pursuing his Victories with a marvellous Success; he establish'd the Monarchy of the *Greeks* on the Destruction of that of the *Persians*, which some say lasted 230 Years, and others 210 only. It had begun under a conquering Prince, and it ended by the Arms of another who equall'd, if not surpass'd him in military Exploits.

ALEXANDER the Great began to reign in the Year of the World 3657, and enjoy'd but 12 Years the Sovereignty he had conquer'd; for he dy'd in *Babylon*, at the Beginning of the 33d Year of his Age. Some say he was poison'd, and others, that he dy'd of a Malady which proceeded from his Excess of drinking, to which he was much addicted, and which faded all the Lustre of his other Qualities truly royal.

Note, That after *Alexander's* Death all the Provinces he had conquer'd were divided among his Captains, of whom he made almost as many Kings. *Egypt* fell to *Ptolemy*, call'd *Lagus*; *Syria* to *Laomedon*; *Cilicia* to *Philotas*; *Media* to *Pison*; *Paphlagonia*, *Cappadocia*, and the neighbouring Provinces, to *Eumenes*; *Pamphylia*, *Lycia*, and *Phrygia*, to *Antigonus*; *Lydia* to *Meleager*; *Phrygia minor* to *Leonatus*; *Thracia* to *Lyfimachus*; and *Macedon* to *Antipater*. The Provinces of the superior *Asia* were left to their Governors. The four Parts of that Distribution became each a particular Monarchy, viz. *Macedon*, *Egypt*, *Syria*, and *Asia*; and had each their respective Succession of Kings; whose *Chronology* I must entertain my Readers with, beginning with that of the Kings of *Macedon*.

CHRONOLOGY of the Kings of Macedon.

PHILIP ARIDÆUS succeeded *Alexander*, in the Year of the World 3663; and reign'd 7 Years.

CASSANDER succeeded *Philip*, in the Year of the World 3670; and reign'd 19 Years.

ANTIGONUS and ALEXANDER succeeded *Cassander*, in the Year of the World 3689; and reign'd 4 Years.

DEMETRIUS succeeded them, in the Year of the World 3693; and reign'd 6 Years.

PYRRHUS succeeded *Demetrius*, in the Year of the World 3699; and reign'd 7 Months.

LYSIMACHUS succeeded *Pyrrhus*, in the Year of the World 3700; and reign'd 5 Years.

PTOLEMY CERAUNCES succeeded *Lyfimachus*, in the Year of the World 3705; and reign'd 1 Year.

MELEAGER succeeded *Ptolemy*, in the Year of the World 3706; and reign'd 2 Months.

ANTIPATER, the same Year, succeeded *Meleager*, and reign'd 45 Days.

SOSTHENES, also, the same Year, succeeded *Antipater*; and reign'd but 2 Days.

ANTIGONUS succeeded *Sosthenes*, in the Year of the World 3708; and reign'd 36 Years.

DEMETRIUS succeeded *Antigonus*, in the Year of the World 3744; and reign'd 10 Years.

ANTIGONUS succeeded *Demetrius*, in the Year of the World 3754; and reign'd 15 Years.

PHILIP succeeded *Antigonus*, in the Year of the World 3769; and reign'd 42 Years.

PERSES succeeded *Philip*, in the Year of the World 3811; reign'd 10 Years, and was the last King of *Macedonia*; the Monarchy thereof was extinct in him.

CHRONOLOGY of the Kings of Egypt.

PTOLEMY, Son of *Philip*, *Alexander's* Father, rather than of *Lagus*, was the first King of *Egypt* after the Division made of *Alexander's* Conquests, and from

him all the Kings of *Egypt*, who succeeded him, were call'd *Ptolemy*, as those before him were call'd *Pharaoh*. He began to reign in the Year of the World 3663, and reign'd 40 Years, according to *Eusebius's* *Chronicle*.

PTOLEMY *Philadelphus*, *Ptolemy Lagus's* Son, succeeded him, in the Year of the World 3703; and *Eusebius* (whom I most commonly follow in this profane *Chronology*) and several others, make him reign 38 Years. This Prince was still more powerful than his Father; under him *Sostrates* built the fine *Pharum* of *Alexandria*; and desiring to collect the greatest Library in the World, and to enrich it with the Books which the *Jews* held most sacred, that famous Version of the *Septuagint* was made under the Direction of *Demetrius Phalereus*, to accomplish that famous Library, which consisted of 200000 Volumes.

PTOLEMY EVERGETES succeeded *Philadelphus*, in the Year of the World 3742; and reign'd 26 Years. The Name of *Euergetes*, which signifies Benefactor, was given him by the *Egyptians*, because he had brought back into *Egypt* the Idols of the Gods, and the Vases destin'd to the Sacrifices, which *Cambyfes* had carry'd away, in his Conquest of *Egypt*. *Euergetes* conquer'd the Kingdom of *Syria*, and almost all *Asia*. *Josephus* says, that after these great Exploits he came to the Temple of *Jerusalem*, and offer'd Sacrifices of Thanksgiving.

PTOLEMY, (call'd by way of Irony *Philopater*, i. e. loving his Father, whom he had kill'd) succeeded *Euergetes*, in the Year of the World 3767; and reign'd 17 Years.

PTOLEMY EPIPHANES, i. e. illustrious, succeeded *Philopater*, in the Year of the World 3783; and reign'd 24 Years. During his Minority, *Antiochus*, who reign'd then in *Asia*, and in *Syria*, and had render'd himself formidable by his great Victories over several Nations, attack'd *Egypt*, the Conquest whereof he thought very easy, because of the Violences of *Agathocles*, the young King's Tutor; but was disappointed.

PTOLEMY PHILOMATER succeeded *Epiphanes*, in the Year of the World 3806; and reign'd 35 Years. Under Pretence of supporting *Alexander Balas*, his Son-in-law, in his Usurpation of the Kingdom of *Syria*, he enter'd that Kingdom at the Head of an Army; where having been receiv'd as a Friend and Ally, in all the Towns where *Alexander* commanded, he took Possession of them for himself; but he was not long Master of *Syria*, he had usurp'd by so perfidious a Treason; for he dy'd soon after.

PTOLEMY EVERGETES succeeded *Philopater*, in the Year of the World 3840; and reign'd 29 Years.

PTOLEMY, call'd *PHISCON*, because of his Deformity, succeeded *Euergetes*, in the Year of the World 3868; and reign'd 17 Years. He assisted the *Syrians* in their Revolt against King *Demetrius*, whose Cruelty and Arrogance had render'd him odious to his Subjects. *Phiscon*, at their Instance, gave them a King of the Race of the *Seleucides*, call'd *Alexander Zelina*.

PTOLEMY ALEXANDER succeeded *Phiscon*, in the Year of the World 3884; and reign'd 10 Years, thro' the Intrigues of his Mother *Cleopatra*, to the Prejudice of his eldest Brother *Ptolemy Laturnus*.

PTOLEMY DIONYSIUS succeeded *Alexander*, in the Year of the World 3902; and reign'd 30 Years.

CLEOPATRA succeeded *Dionysius*, in the Year of the World 3932; and reign'd 22 Years. This Queen was the famous *Cleopatra* represented by some Historians as the most debauch'd Princess that ever ascended a Throne; and by others, innocent of all the Crimes laid to her Charge. The Truth is, that she was indebted for her Crown to *Julius Caesar*; and that thro' a Greatness of Soul, and Gratitude, she presented him with the most precious Jewel (at that Time) of the *Egyptian* Diadem. But leaving off the Allegory, 'tis certain that she had been closely intimate with *Julius Caesar*, as closely with *Anthony*, and attempted to be

be the same with *Augustus*; but finding herself disappointed, she had Recourse to the Sting of an Asp, to hide her from the Shame she thought she so justly deserved, and expected to be expos'd to. In *Cleopatra* ended the *Egyptian* Monarchy, and *Egypt* was made a Province of the *Romans*.

CHRONOLOGY of the Kings of Syria.

SELEUCUS NICANOR, *i. e.* Victorious, the first King of the *Syrians* since the Death of *Alexander*, began to reign in the Year of the World 3676; and reign'd 32 Years. He conquer'd, without Difficulty, *Syria*, the *Persians*, *Medes*, and *Babylonians*, who prefer'd him to *Antigonus*. It is by him that the Books of the *Maccabees* begin to reckon the Kingdom of the *Greeks*, and of the *Seleucides*, 14 Years after the Death of *Alexander*, and the 2d Year of the 117th Olympiad. The *Chronology* of the *Chaldeans* place this *Epocha* at the 3d, which proceeds from the Difference of beginning the Year, with the *Jews*, at the Spring; and with the *Chaldeans*, at Autumn.

ANTIOCHUS SOTER succeeded *Seleucus Nicanor*, in the Year of the World 3708; and reign'd 19 Years.

ANTIOCHUS THEOS succeeded *Antiochus Soter*, in the Year of the World 3727; and reign'd 15 Years.

SELEUCUS, by Irony call'd CALLINICUS, *i. e.* great Warrior, succeeded his Father *Antiochus*, in the Year of the World 3742; and reign'd 20 Years. This Prince could never oppose the Rapidity of the Conquests of *Ptolomy Evergetes*, King of *Egypt*, who dispossest him of his Kingdom.

SELEUCUS CERAUNUS succeeded *Seleucus Callinicus*, in the Year of the World 3762; and reign'd 3 Years.

ANTIOCHUS the Great succeeded *Seleucus Ceraunus*, in the Year of the World 3765; and reign'd 36 Years.

SELEUCUS PHILOPATER succeeded *Antiochus*, in the Year of the World 3801; but with a great Diminution of Strength and Glory. He was kill'd at *Aibens*, in the 12th Year of his Reign.

ANTIOCHUS EPIPHANES, his Brother, succeeded him, in the Year of the World 3813. His Name is famous in the Scripture for his Impiety. He reign'd 11 Years.

ANTIOCHUS EUPATOR, his Son, was plac'd on the Throne by *Lysias*, his Kinsman, in the Year of the World 3824. He was but 9 Years of Age when he began to reign, and reign'd but 2 Years; for he was dispossest of the Kingdom by *Demetrius*, Son of *Seleucus Philopater*, to whom it did belong; and killed, with his Kinsman *Lysias*, by their own Troops.

DEMETRIUS SOTER saw himself a peaceable Possessor of his Kingdom, which *Antiochus Epiphanes* had stolen from him; but having, during the Course of his Reign, render'd himself odious, and insupportable to his Neighbours, they favour'd the Usurpation of a Son of *Antiochus Epiphanes*, call'd *Alexander Balus*, or *Balas*. He was a Pretender to the Kingdom of *Syria*, and seiz'd, at first, on *Ptolemaides*. *Justinus* says, that it was a young Man, bold and enterprising, who was very much like *Antiochus's* Son, whom the *Antiochians* engag'd in this Enterprize, with the Assistance of *Ptolomy*, King of *Egypt*; *Attalus*, King of *Asia*; and the King of *Cappadocia*, with whom *Demetrius* was at War, who the Year following, in a Battle against his Enemy, lost his Kingdom, and his Life; after he had reign'd 12 Years.

ALEXANDER, who had usurp'd *Demetrius's* Throne, succeeded him, in the Year of the World 3838; and reign'd 10 Years.

DEMETRIUS, Son of that other *Demetrius*, from whom *Alexander* had wrested the Crown, dispossest him in his Turn, in the Year of the World 3848; and reign'd but 3 Years; having been forc'd, after he had been beaten by *Tripbon*, to fly into the Provinces of the superior *Asia*.

ANTIOCHUS SEDETES, Son of *Alexander Balas*, whom *Tripbon* had sav'd, and plac'd upon the Throne of *Syria*, succeeded *Demetrius*, in the Year of the World 3851; and reign'd but 1 Year; having been kill'd by *Tripbon*, who thereby became Master of the Kingdom.

DEMETRIUS, the 7th of that Name, succeeded him, in a Part of the Kingdom, in the Year of the World 3860; and reign'd 4 Years. And making Alliance with the *Jews*, he form'd a Design to recover the other Part of *Syria*; but having undertook a War against the *Parthians*, and gain'd some Victories, he was taken by Treason, and conducted into *Hyrkania*.

TRIPHON was thereby left sole Possessor of the Kingdom of *Syria*; and reign'd 12 Years.

ANTIOCHUS SOTER, *Demetrius's* Brother, over whom *Tripbon* had usurp'd the Kingdom, finding that *Tripbon* had render'd himself odious to his Subjects, dethron'd him, and was proclaim'd King, in the Year of the World 3876; and reign'd 18 Years. He was kill'd in a War he undertook against *Phraates*, King of the *Parthians*, who detain'd his Brother *Demetrius* Prisoner; some say by his Enemies, others with his own Hands, unwilling to survive the Loss of his Glory. If this be the *Antiochus* mention'd in the 2d Book of the *Maccabees*, he was ston'd to Death by the Priests of a Temple he wanted to plunder.

DEMETRIUS, whom *Phraates* releas'd afterwards, and sent back into *Syria*, render'd himself Master of it, and possess'd it 4 Years. His Cruelty forc'd his Subjects to revolt, and to receive for King, *Alexander Zebina*, whom *Ptolomy Evergetes* gave them. *Demetrius* was forc'd to fly, and being expell'd from all the Places where he had taken Sanctuary, was kill'd at his landing at *Tyre*. *Appian* says, that *Cleopatra*, his first Wife, kill'd him, to be reveng'd for his having marry'd *Rhodogone*, Daughter of the King of *Parthia*. She had brought him two Sons, *Seleucus* and *Antiochus*, call'd *Grypus*, because of his hook'd long Nose. The first having taken the Diadem against his Mother's Will, was kill'd by her. Therefore,

ANTIOCHUS GRYPUS succeeded his Father *Demetrius*, and reign'd 29 Years. He punish'd his Mother for the Murder of his Brother, and oblig'd her to drink the Poison she had prepar'd for him. He was almost always at War with *Antiochus* call'd *Sizenus*, because brought up at *Cizick*.

ANTIOCHUS SIZENUS succeeded *Grypus*, in the Year of the World 3875; and reign'd 18 Years.

PHILIP succeeded *Antiochus Sizenus*, in the Year of the World 3894; and reign'd 2 Years. He was the last of the Kings of *Syria*; for the *Syrians* seeing their Country ravag'd by the Civil Wars, caus'd by several Pretenders to their Throne, elected *Tigranes* King of *Armenia*. But he could not resist the formidable Powers of the *Romans*; and having been conquer'd by *Pompey*, *Syria* was reduc'd into a Province, 688 Years since the Foundation of *Rome*, and 228 of the *Syrian* Monarchy, since *Seleucus*, to the Beginning of *Tigranes's* Reign, which was of 18 Years, according to *Justinus*; or of 14, according to *Appian*.

Note, That properly speaking there were no other Kings of *Asia* but those of *Syria* and *Egypt*, by Turns, *Antigonus* and *Demetrius* excepted. *Antigonus* was the first stil'd King of *Asia*; he began to reign in the Year of the World 3668; and reign'd 18 Years. *Demetrius*, the last King of *Asia*, began to reign in the Year of the World 3686; and reign'd 17 Years. *Demetrius* was taken Prisoner by *Seleucus*, King of *Syria*, and depriv'd of his Kingdom.

Before I pass to the *Chronology* of the *Roman* Emperors, (the next in Order) it is proper I should inform the Reader of the *Roman* Affairs, from the Foun-

Foundation of that Metropolis of the World, to *Julius Cæsar's* Usurpation.

CHRONOLOGY of the Roman Affairs, from the Foundation of Rome to Julius Cæsar.

ROME was founded by *Romulus*, in the Year of the World 3300, according to *Torniel*; according to *Capel*, 3247; according to *Genebrard*, 3403; according to *Clavissus*, 3198; the 7th of *Achaz*, King of *Judab*; of *Oseab*, King of *Israel*, the 4th; the 3d Ending of the 6th Olympiad, according to *Varro*; or the 4th according to *Verus Flaccus*; before *Christ*, according to *Father Petau*, 754; according to *Salian*, the Year of the World 3302; the first of the 5th Olympiad; and before *Christ* 751.

Six Kings reign'd in *Rome* for the Space of 220 Years, according to *Livius*, and *Dennis of Halicarnassus*. 1. ROMULUS, 37 Years. An Interregnum of 1 Year. 2. NUMA POMPILIUS, 43 Years. 3. TULLIUS HOSTILIUS, 32. 4. L. TARQUINUS PRISCUS, 38. 5. SERVIUS TULLUS, 44. 6. L. TARQUINUS SUPERBUS, 25.

The CONSULS began the Year of the World 3478, the 61st Olympiad, and the 15th of the Reign of *Darius Hystaspes*. The consular Government lasted till *Julius Cæsar*, i. e. 462 Years.

The SECESSION of the People, and the first Creation of *Tribunes*, happen'd the 261st Year of the Foundation of *Rome*; the Year of the World, according to *Livius*, 3495; the 72d Olympiad.

The Magistracy of the DECENVIRS began the Year of the Foundation of *Rome* 303, and lasted scarce 3 Years, *Liv. lib. 3*.

The first Creation of DICTATORS was made (according to *Liv. lib. 2*.) in the Year of the Foundation of *Rome* 253; *T. Lartius* having been the first created.

The Military TRIBUNES began to exercise a consular Authority, in the Year of the Foundation of *Rome* 311.

Note, That *Consuls* were the Head of the Senate.

They commanded the Armies of the Republick, and were supreme Judges of the Differences between the Citizens. In regard, however, they had made some Abuse of their Power, it was allow'd, by the *Valerian Law*, for the Party aggriev'd to appeal from their Tribunal to the People; especially in Cases where the Life of a *Roman Citizen* was concern'd. In Process of Time, the *Consuls* being too much taken up with the grand Affairs of State, or at the Head of Armies, there were other Magistrates created for the Distribution of Justice to the People, in lieu of *Consuls*. After the *Romans* had expell'd their Kings, they were govern'd by two *Consuls*, having their Name à *Consulendo*, elected by an Assembly of the People. Their Office was to hold a Year; and if either of them dy'd in the Course of the Year of their *Consulate*, a new one was elected. To be elected *Consul*, it was regularly requir'd that the Candidate should be at least 43 Years old; tho' we meet with some Exceptions to this Rule. The Election was held in the Month of *January*, in the *Campus Martius*, afterwards in the *Capitol*.

TRIBUNE of the People, *Tribunus Populi*, was a Magistrate chosen out of the Commons to protect them against the Oppression of the Great, and to defend the Liberties of the People against the Attempts of the Senate and *Consuls*. Their Number, at first, was but two; but the next Year, under the *Consulate* of *A. Posthumus Aruncius*, and *Cassius Viscellinus*, there were three more added; and this Number of five was afterwards increas'd, by *L. Trebonius*, to ten. The Appellation *Tribune* was given them by reason they were at first chosen out of the *Tribunes* of

the Army. The *Tribunes* call'd Assemblies of the People when they pleas'd, and in those Assemblies frequently annull'd the Decrees of the Senate. Nothing could be concluded without their Consent, which they express'd by subscribing the Letter *T* at the Bottom of the Decree, they had in their Power to prevent the Execution of any Decree, without giving any Reason for it, and merely by subscribing *Veto*, I forbid. They even sometimes call'd the *Consuls* and *Dictator* to Account for their Conduct before the People.

Military TRIBUNE, *Tribunus Militum*, was an Officer who commanded in chief over a Body of Forces; particularly the Division of a Legion, much the same with our Colonel, or the *French Maître de Camp*. There was some Distinction of the *Tribunes* into *Laticlavii* and *Angusticlavii*; those born of a noble Family, were allow'd, after they were made *Tribunes* of a Legion, to take the *Latusclavus*; the rest were only to wear the *Angustusclavus*. Whence *Suetonius* takes Care to inform us, that his Father was *Tribunus Laticlavius* of the 13th Legion. Over these *Tribunes* of Legions and Cohorts there were other *Tribunes*, who commanded in the Absence of the *Consuls*, and were invested with a consular Authority. *Budeus* will have these to be much the same as the Marshals of *France*, or, at least, Lieutenant-Generals. *Romulus*, likewise, establish'd a *Tribune* of the Cavalry, *Tribunus Equitum*, who was the same with the *Magister Equitum* under the *Dictators*, the first Officer after the Kings. *Varro* will have it, they were call'd *Tribunes*, because, at first, they were only three in each Legion, when the Legion consisted of 3000 Men, taken out of the three Tribes then on Foot. In Proportion as the Legion was increas'd, the Number of *Tribunes* was likewise increas'd to six. At first the Nomination lay in the General of the Army; but in the Year of *Rome* 311, it was appointed, that the People should nominate one Part, and the General another. The latter were call'd *Rufuli*, from *Rutilius Rufus*, who pass'd the Law. Those chose by the People in the *Comitia*, were call'd *Comitiati*; they were indifferently either *Patricians* or *Plebeians*, and had the same Marks of Honour as the *Consuls* themselves. The *Tribune of the Prætorian Cohorts*, was the Captain of the Guards.

DECENVIRI, was an Order of Magistrates created with a sovereign Power, to draw up, and make Laws for the People; thus call'd, by reason their Number was ten. To the *Decenviri* was given all the legislative Authority ever enjoy'd by the Kings, and after them by the *Consuls*. One among them had all the Ensigns and Honours of the Function, and the rest had the like in their Turn, during the Year of their *Decemvirate*. It was the *Decenviri* drew up the Laws of the twelve Tables, call'd thence *Leges Decemvirales*, which for a considerable Time were the whole of the *Roman Law*. In the Year 303, the *Consuls Appius Claudius Crassinus*, and *T. Genucius Augurinus*, being oblig'd to abdicate; the first *Decenviri* were created, as we have observ'd; the Year following ten new ones were appointed to succeed them; and in the Year 305 another Set were to have been chosen, but that the People rose, made them lay down, and resum'd the *Consuls*. The excessive Debauchery of *Appius Claudius Crassinus*, one of the *Consuls*, who was first oblig'd to abdicate, and who had been chosen first *Decemvir* three Times, was the principal Cause. There were also military *Decenviri*, and on divers Emergencies *Decenviri* were created to manage and regulate certain Affairs, after the same Manner as Boards of Commissioners are appointed among us. Thus we find

find *Decemviri* for conducting Colonies; *Decemviri* to prepare and preside at Feasts in Honour of the Gods; *Decemviri* to take Care of the Sacrifices; and *Decemviri* to keep the Sybils Books.

DICTATOR was a Magistrate created by the Senate, or People, on some extraordinary and eminent Occasion, to command with sovereign Authority for a certain Time, ordinarily limited to six Months, tho' the Office was sometimes continu'd to twelve Months. Recourse was never had to such an Officer, but in dangerous and difficult Times, as in sudden Wars, popular Factions, &c. He had absolute and monarchic Power while his Dictature lasted; and some will even have it, his Power went beyond that of the Kings. He was Arbiter of Peace and War, and had Command of Life and Death, without any Appeals lying to the People. Twenty-four Axes were bore before him, whereas only twelve were bore before the Consul. The first *Dictator* chose from among the People was *T. Lartius*, created, as we have already observ'd, in the Year of Rome 253. *Dionysius Halicarnassensis* derives the Word *ab Edicendo*, because they ordain'd and appointed what they pleas'd. But *Varro* will have the Word taken hence, that the Consul nam'd him, which the *Latins* call'd *Dicere*. *Lib. 4. De Lingua Latina*. Dictator, quod à Consule dicebatur, cursus Dicto, audientes omnes essent.

ROME was taken by the *Gauls*, (according to *Dionysius of Halicarn.* l. 1. *Liv.* l. 5.) in the Year of its Foundation 365.

The ROMAN WAR with King *Pyrrhus*, happen'd in the Year of Rome 473. *Liv. lib.* 13.

The ROMANS appear'd first upon the Sea, and began the first *Punick War*, in the Year of Rome 489; the 129th Olympiad; of the World 3723, *Polyb.* l. 3. and lasted 22 Years, *Eutrop.* l. 3.

The 2d *PUNICK WAR* began in the 140th Olympiad; the Year of Rome 537; of the World 3771; *Polyb.* l. 3. and lasted 17 Years, l. 30.

The ROMAN WAR with *Philip*, King of *Macedon*, began in the Year of Rome 554; of the World 3788; and ended the Year of the World 3821; the King of *Persia* being then taken by *Æmilius Paulus*, *Liv.* l. 44, and 45.

The ASIATICK WAR was happily ended by *L. Scipio*, Brother of *Scipio the African*, against *Antiochus the Great*, King of *Syria*, in the Year of Rome 564; of the World 3298; *Liv.* l. 37.

The third *PUNICK WAR* began in the Year of Rome 602; of the World 3836; and was ended in 5 Years by *Scipio the African*, call'd the Lesser. *Flor.* l. 49, 51. *Eutrop.* l. 4.

The NUMANTIAN, or NUMANTINE WAR, began in the Year of Rome 620.

The JUGURTHINE WAR began in the Year of Rome 643; of the World 3877. *Sallust.*

The WAR of the *Cymbrians* began before the *Jugurthine War*, but was ended after it, by *C. Marius*. From this I'll pass to the *Chronology* of the Roman Emperors.

CHRONOLOGY of the Roman Emperors.

The Roman Republick had risen to so great a Pitch of Glory, Power, and Grandeur, that it being almost impossible she could rise higher; it was necessary, in some Measure, she should come down. She had no foreign Enemies who could make her fall, having vanquish'd all those who had some Strength, and possessed herself of their Dominions, either by Alliances, or Conquests. Therefore the Divine Providence chose her very Citizens to chastise her for her Crimes.

Pompey and *Julius Caesar* were the first in Reputation, Authority, and in Capacity, either for Peace, or War. Each of them had an Ambition out of Measure, and could no longer be kept within the narrow Limits of simple Citizens. After several Artifices to

destroy one another, their Differences broke out, at last, into a Civil War. *Pompey* espous'd the best, and most honest Party, which was that of defending the Publick Liberty. *Cæsar* having cross'd the *Rubicon*, found himself soon in a Condition of having not committed a great Crime in vain. After the Battle of *Pharsalia*, where *Pompey* was vanquish'd, and forced to fly into *Egypt*, where he was kill'd by the Party of *Ptolomy*, King of that Country. Some Time after he vanquish'd also *Scipio* and *Juba*, in *Africa*; and in *Spain* the Son of *Pompey*. Having put an End to the Civil Wars, he triumph'd five Times, viz. 4 Times in the same Month after the Death of *Scipio*, and the fifth after the Defeat of the Sons of *Pompey*. After he had treated the *Romans* with all Sorts of Diversions, he apply'd himself to regulate the Affairs of the Republick. He corrected the Feasts, by adding two Months to the Year, which he order'd should henceforward begin at the Month of *January*. He elected *Patricians*, increas'd the Number of Senators, *Ediles*, *Questors*, and other inferior Magistrates; he expell'd from the Order of the Senators those who had been convicted of Concussion. He impos'd a Custom on foreign Merchandise, and abolish'd the Use of *Sedans*, *Robes of Purple*, *Pearls*, &c. and prohibited a too great Sumptuosity in private Tables. He made Citizens of *Rome*, all Doctors in Physick, and all Professors of the liberal Arts; that thereby those who were already in the City should be engag'd to stay in it, and others invited to it. He abolish'd all the Colleges, except those establish'd Time out of Mind; he order'd that all Debtors should pay their Creditors, and that, to that Effect, all Possessions should be valu'd at the same Price they were rated at before the War, abating of the Debt what had been paid for the Interest, what was written in the Obligation, and what had been deliver'd since; so that by this Ordinance the Creditor lost a 4th Part of what he had lent. But notwithstanding all these wholesome Laws, and all he did besides for the Good of the Roman Republick; being consider'd by some of the most considerable among the *Romans* as an Oppressor of the publick Liberty, and an Usurper, a Conspiracy was form'd against him, conducted by *Cassius* and *Brutus*; the Consequence whereof was, his being assassinated in the Senate by the Conspirators, where he receiv'd 23 Wounds, of which there was but one mortal, in the Opinion of the Physician *Antistius*, and which was the 2d which he receiv'd in the Breast. This Accident happen'd in the Ides of *March*, against which *Spurina* had forewarn'd him. He had had several Presages of his unhappy Catastrophe, and, among others, the Night which preceded the Day of his Death he dream'd that sometimes he soar'd above the Clouds, and sometimes that *Jupiter* shook Hands with him. *Calpurnia*, his Wife, dream'd also, that the Roof of her House was falling to Ruin, and that her Husband was murder'd in her Arms. He met with a Man, on his Way to the Senate, who gave him a Memoir which contain'd all the Particulars of the Treason formed against him, which he mixed with some other Papers he held in his left Hand, as if he design'd to have read it soon.

JULIUS CÆSAR was 56 Years old when he was assassinated. He usurp'd the Sovereign Authority in the Year of the World 3937, and possess'd it 4 Years. He was tall, well shap'd, of a fine Complexion, had black Eyes, and a quick Sight; and was of a strong Constitution, except in his latter Years, when he was subject to fainting Fits. As for the Qualities of his Mind, he was brave, without Rashness; liberal, without Prodigality; magnificent, without Profusion; and so eloquent, as to be admir'd, even by the famous Orator *Cicero*, his Enemy; dextrous in all Sorts of military Exercises, and indefatigable. He march'd oftener at the Head of his Armies on Foot, than on Horseback; seldom conducting them thro' dangerous Roads, and never without having observ'd first the Situation of the Country. He was never disconcerted, nor ever persuaded to desist from his Enterprizes by

any Scruple of Religion; despising all Predictions, Omens, &c. He us'd to attack the Enemy, not only with a premeditated Design, but according as the Occasion would allow it. Himself alone has often rally'd his Army, and brought them back to the Charge when it was almost entirely routed. He always shew'd himself so meek and tractable towards his Friends, that *C. Pompeius* having been surpriz'd by a Malady in accompanying him thro' a Wood, where there was but a small Hut; *Cæsar* quitted it to him, and laid on the Ground in the open Air. He never conceiv'd so great an Enmity or Hatred against any Body, but that he could forget it; using always a very great Moderation when he us'd to take Revenge of the most atrocious Injuries he had receiv'd. But, on the other Hand, he is accus'd of having abus'd his Authority, by having accepted excessive Honours; such as the perpetual Consulate, the perpetual Dictature, the Censoriat, and the Title of Emperor; the Surname of Father of the Country, a Statue among the Kings, and a high Seat in the Orchestre; but, above all, of having affected the Divinity.

Julius Cæsar usurp'd the Sovereign Power, and robb'd the *Romans* of their Liberty, in the Year of the World 4005; of the Foundation of *Rome* 705, or 709; the 4th of the 182d Olympiad; before *Christ* 48; and govern'd 4 Years.

Note, That after the Funeral of *Julius Cæsar*, his last Will was open'd, and read aloud in the House of *Anthony*, at the Request of his Father-in-law *Piso*; by which he appointed for his Heirs, his three Nephews, Children of his Sisters; viz. *C. Octavius* for nine Parts of his Estate, which he had divided into twelve; and *L. Pinarius*, with *Q. Pedius*, for the three others. *Octavius* came to *Rome* to enter into Possession of the Succession of his Uncle, against the Advice of his Mother, and of his Father-in-law *Philip*. Having afterwards rais'd Forces, he govern'd the Republick during 12 Years, says *Suetonius*; first with *Anthony* and *M. Lepidus*, call'd since the Triumvirate; and some Time afterwards with *Anthony* alone. In that Interval he had five Civil Wars, viz. that of *Mutina*, *Philippi*, *Perusia*, *Sicily*, and *Actium*. The first and last were against *Anthony*, the second against *Brutus* and *Cassius*, the third against *L. Anthony*, Brother of the Triumvir, and the fourth against *Sex. Pompey*, Son of the great *Pompey*. But that of *Actium*, decided between him and *Anthony* the Quarrel of the Empire of the World, and gave Birth to the *Roman Monarchy* foretold by *Daniel*.

Augustus began to govern alone, in the Year of the World 4017; according to Father *Petau*, 3947; according to *Clavissus*, 3913; the 4th of the 185th Olympiad; according to others, the 4th of the 182d; of the Foundation of *Rome*, 719; and reign'd 44 Years: During which Time, he engag'd the most strenuous Asserters of the antient Liberty to admire his Domination by his wise Conduct, and the general Tranquillity he procur'd to the whole Earth. He ended, at *Nole*, a Life which his good Constitution had carry'd to the Age of 75 Years, 10 Months, and some Days; the Year of *Christ* (by which we design to reckon henceforward) 14. His Qualities, join'd to his good Fortune, had rais'd him to the highest Degree of Grandeur. He had robb'd his Fellow Citizens of their Liberty, but he had took from them Privileges which they were not capable to keep any longer; his Beginning was that of an Usurper, but he ended as a Father; and had said of him, that *he should never have been born if he was to die*. The greatest Wrong he did to the *Romans*, was, to leave the Empire to *Tiberius*, whose bad Qualities he was not unacquainted with; and in that I chuse to accuse him of Weakness, and of too great a Complaisance for *Livia* his Wife, who had gain'd an absolute

Power over him; rather than of that black Malice *Tacitus* would have us suspect him, of having thought to have himself regretted, and of rendering his Government illustrious, by the Comparison of his Virtues with the Vices of his Successor.

Note, That under *Augustus*, the King of Kings, the true, legitimate, and eternal Emperor of Heaven and Earth, the second Person of the holy Trinity, the Son of God, *Jesus Christ*, was born, not to ravish from, but restore to Mankind their antient Liberty, they had been robb'd of by *Adam's* Prevarication. All the Authors who treat of this miraculous Birth, make so many different Opinions, as to the Year of *Augustus*, of the World, of the Olympiad, of the Foundation of *Rome*, of the Consulate under which it happen'd; and every one of them believes to prove his Sentiment by indubitable Demonstrations. *Torniel* places it in the Year of the World 4089; *Sulian* 4052; *Gordon* 4001; *Cornelius a Lapide* 3951; *Sixtus* of *Sienna* 3962; Father *Petau* 3983. Among *Protestant Chronologers*, *Capel* reckons the Year of the World 3999, or 4000, and some few Years more; *Seibius Calvisius* 3947; and *Simpson* 4003. As for the *Greeks*, they differ from the *Latins* by 1500 Years; so that it is a Labyrinth, out of which it is impossible to extricate one's self. As Authors have reckon'd differently the Years of *Augustus*, some taking them from the Death of *Julius Cæsar*, others from his first Consulate, or the Battle of *Actium*; hence follows a different Supputation for that of the Birth we speak of. For the Consulate, *St. Epiphanius* places it under the 13th Year of *Augustus*, with *Silvanus*; *Cassiodorus* under that of *Cornelius Lentulus*, and *Valerius Messala*, or *Messalius*; *Severus Sulpicius* under that of *Sabinus* and *Rufinus*. As for the Olympiad, this says that it was the 3d Year of the 194th; that the 2d, others the 3d, &c. I have follow'd, in this Diversity of Opinions, that of Cardinal *Baronius*; 'tis true, that he has not distinguish'd the *Æra*, or *Christian Epochs*, invented by *Dionysius Exiguus*, who liv'd under the Emperor *Justinian*, of the true Year when *Christ* came into the World, which the Learned *Chronologers* place a Year or two before. *Dexterrius* anticipates it of 4 Years; *Kepler* of 3; *Anthony Capel* of 6. But we must fix on two; so that, agreeable to this Calculation, the present Year we reckon 1742, should be 1744, since the true Year of *Christ*.

TIBERIUS, to whom *Augustus* had left the Empire, succeeded him the 19th of *August*, of *Christ* 14. *Tiberius* knew perfectly well how to treat the *Romans*, who had not then Courage enough to shake off the too heavy Yoke impos'd upon them, nor Wisdom enough to use themselves to it, and endeavour to render it supportable. Never Prince was more profoundly deceitful, nor left less Room to penetrate his Designs. He was perfidious even often against his own Intention, so much he had us'd himself to Deceit and low Cunning. The Jealousy of the Command was always more powerful over him, than the Love of his nearest Kindred, and nearest Friends. The Death of *Germanicus*, who was the greatest Object of his Jealousy, and that of his Wife *Agrippina*, was a Proof of it, equally fatal and bold. Their Sons *Drusus* and *Nero*, were treated with the same Rigour. His best Friends could not escape his Hands. After he had rais'd *Sejanus* to the highest Degree of Elevation and Grandeur, a Subject can aspire to, he made him perish miserably; and involved in his Ruin all those who were suspected by him, and of whom he wanted to be revenged. The Senate was deprived of the most noble and most virtuous Members it was compos'd of, by the Malice and Impudence of Delators, who were the faithful Instruments

of the Cruelties, and Jealousy of him who used to say, that *he held the Empire as a Wolf by the Ears*. *Tiberius* was no less monstrous in his Voluptuousness; and the Solitude of the Island of *Caprea*, where he lived a long while shut up, could not hide them so well but *Suetonius* has known them; tho' they should have been buried in Oblivion. Life became tedious to him, and he had within himself a Judge, who left none of his Crimes unpunished; but as if he wanted to have them forgotten, he chose for his Successor a Man worse than he was himself; and that Man was *Caligula*, Son of *Germanicus*. And in Gratitude, *Tiberius* being very near Death, this new Prince impatient to see himself Master of the World, strangled him, 'tis said, with his own Hands. Some say, that he was poison'd by *Caius*. Others, that the Paroxysms of his Fever, having given him some Respite, they refused him Victuals. And others, that a Pillow was thrown on his Face whilst he was in a fainting Fit. But *Seneca* writes, that *Tiberius* finding himself near Death, drew his Ring from off his Finger, and held it sometimes as if wanting to give it to somebody; and afterwards did put it again on his Finger, and keeping his Left-Hand clinch'd, was a long while without moving; but that having afterwards called his Servants, and finding that no body answer'd him, he got out of Bed, near which fainting away he died, the 16th of *March*, of the Year of *Christ* 37; after he had lived 72 Years, and reign'd 22 Years, six Months, and 18 Days. *Tiberius* was very learn'd, and spoke very well the *Greek* Tongue. For his Person he was very corpulent, and strong of Body, very tall, broad Shoulders, broad Stomach, and otherwise well limb'd. He had a very fine Complexion, long Hairs, and very good Features.

Note, That under *Tiberius*, the Amphitheatre of *Fidenes* buried 50000 Men under its Ruins, and that *Germanicus*, *Tiberius's* Nephew, defeated *Arminius*, and push'd his Conquests as far as the *Elbe*.

CALIGULA succeeded *Tiberius* the 16th of *March*, of the Year of *Christ* 37. *Caligula* rival'd, or rather surpass'd his Predecessor in Malice, Violence, Impurities, and all other Crimes the Soul of a Tyrant is capable of. There was never a Man more furious, nor more extravagant. He dissipated in few Months, the immense Treasure *Tiberius* had heap'd up in several Years; and which amounted to sixty Millions, six Hundred and seventy-five Thousand golden Crowns; the poorer he was, the more prodigal. He made no Scruple of the most horrible Injustice, nor of debasing himself far beneath his Rank and Quality, to find Money to defray his Expences, which were incredible. 'Tis almost impossible to conceive the Brutality of his Mind, and to judge of his Humour it sufficeth to repeat these Words of his, *Would to God the Roman People had but one Head*. His greatest Folly was that of being consider'd as a God. He had the Heads of the Images of the ancient Divinities taken off, and his put in the Place. He used to stand between the Statues of *Castor* and *Pollux* to be ador'd, and he boasted of lying with the Moon; in a Word, there was no Extravagancy where that ridiculous Desire of Deification had not carried him to. But the most violent was that of having his Statue placed in the Temple of *Jerusalem*; because he knew the Opposition he should meet with from the *Jews*, in endeavouring to oblige them to a Worship, which their Law condemn'd as a Sacrilege. He gave Orders to *Petronius* Governor of *Syria*, to have a Statue made which should represent him under the Form of *Jupiter*, and to have it placed in the Sanctuary; but he was dissuaded from that Attempt by *Agrippa*, Son of *Aristobulus*, whom the old *Herod* had caused to be put to Death, and who was one of his Favourites. But he repented soon of his Complaisance, and commanded that a gilded *Cō-*

lossus should be made at *Rome*, and his Resolution was to have it placed in the Temple of *Jerusalem*, before the *Jews* could know any thing of it. His intended Journey into *Egypt* was, by his Presence, to support that Consecration, after which he made no doubt, but the whole Earth would adore him; but God stop't his sacrilegious Designs by the Hands of *Cereas*, who kill'd him the 24th of *January*, of the Year 41, after he had lived 29 Years, reign'd 3, 10 Months, and 8 Days. *Caligula* is accused, besides all his other Vices, of having debauch'd his own Sisters. He was tall, corpulent, pale, the Neck and Legs very small, the Temples and Eyes shallow, the Forehead large and frightful, thin Hairs, the Top of the Head bald, and his whole Body cover'd with rough Hairs.

CLAUDIUS his Uncle succeeded him, the 24th of *January*, of the Year 41. Never was a Man so stupid. His own Mother wanting to exaggerate the Stupidity of some body, used to say freely, that he was as great a Fool, as her Son; he was governed by his Freed-men. His Wife *Messalina*, whose Debaucheries has render'd her Name famous, was so impudent, and altogether so conscious of his Stupidity, that she married another Man while he was yet living. At last he took the Resolution to have her put to Death, and some Days afterwards ask'd for her, as if she had been yet living. The young *Agrippina* his Niece, whom he had married, sent him soon out of the World, by the Poison she gave him, with Mushrooms, which was call'd since the *God's Meat*. Several say, that so soon as he had swallow'd down the Poison he lost his Speech, and that having been tormented with violent Pains, during the whole Night, he expired at break of Day. His Death was kept secret till every thing could be regulated with regard to his Successor. He died the 13th of *October*, of the Year 54, *Asinius Marcellus* and *Acilius Aviola*, being then Consuls; in the 64th of his Age, and the 13th of his Empire.

Note, That in the 2d Year of the Empire of *Claudius*, happen'd that great Famine foretold by *Agabus*, and at the very Time he had mark'd. *Claudius* shew'd on that Occasion, a truly paternal Care for the Support of the People of *Rome*. *Josephus* relates, that a Queen of the *Adiabeniens* had a vast Quantity of Corn bought at *Alexandria*, and dried Raisins in the Island of *Cyprus*, which she sent to *Jerusalem* for the Subsistence of the poor Inhabitants; the *Christians* of *Antioch* sent also great Alms to the *Christians* of *Jerusalem*, by *Paul* and *Barnabas*.

NERO, the Son of *Agrippina*, by *Domitius Anobarbus*, her first Husband; but whom *Claudius* had adopted in his Family; succeeded him the 13th of *October* of the Year 54; he did nothing unworthy of a great Prince during the first five Years of his Empire; on the contrary, he begun by giving all the Marks of a virtuous Inclination, protesting publicly, that he was determin'd to govern the Empire according to the Command of *Augustus*, giving on all Occasions several Proofs of Liberality, Compassion, and Civility: He abolished some Impositions, and diminished others. But he abandoned himself afterwards to all Sorts of monstrous Voluptuousness; his Cruelty equalled his Infamies, having caused his own Mother to be put to Death; and *Rome* set on Fire for his Diversion; he was abominated by the Senators, as the cruel Executioner of the most honourable of their Order: The Citizens abhorred him as a Monster, born in all Appearance for the entire Ruin of the Empire, and of the human Race. There was no Chastity which could withstand him; and he infamously boasted of having preserved it in no Part of his Body. He had attempted to change a Boy into a Woman, and married another, with all the nuptial Ceremonies. At last, God having made use of him as a Scourge to Mankind, punished him in his Turn.

In

In *Gaul*, the *Roman* Army quitted his Service; and in *Spain*, *Galba* revolted against him. This last News being brought to him while he was at Table, surprized him so much, that he tore the Letters, threw down the Table, and broke two rich Vessels which he valued much. He asked for some Poison of the famous *Locusta*, which he put into a Gold Box. He entered the Gardens of *Servilius*, from whence he sent his Confidants to prepare a Fleet at *Hospie*, designing to fly; on which he founded the Tribunes of the *Pretorian* Guard, to know if they would accompany him; but some excused themselves on various Pretences, and others refused it openly. In that Dilemma, he found (as he confessed himself) neither Friends or Foes; and no body would promise to kill him, if he was once reduced to that Extremity. The Soldiers of his Guard abandoned him, so that he was forced to change his Cloaths to disguise himself, and to seek his Security in the Flight, wherein he was accompanied but with four Men. He was pursued from all Sides, to be sacrificed to the publick Vengeance; and when he saw himself on the Point of being taken, for fear of the Supplice inflicted on those the Senate had declared Enemies of the Republick, he was forced to kill himself. He was not worthy to die by a more honest Hand; and he could not have had a more infamous Executioner than himself. The Empire had suffer'd him 13 Years, 8 Months, and some Days. He died the 39th Year of his Age, the 10th of *June* of the Year 68.

Note, That under *Nero* began the first Persecution against the Christians, during which *St. Peter* and *St. Paul* suffered Martyrdom, the one being crucified with his Head downwards, according to his Desire, and the other beheaded, in the 13th Year of his Empire, of *Christ* 67; after the first had govered the Church of *Rome* 24 Years, 5 Months, and 11 Days, according to *Cardinal Baronius*, and 25 accomplished, according to *Eusebius*.—Some orthodox Authors say, that *Nero* was the Antichrist; because *St. Paul* says of him, that he exercised the Mystery of Iniquity; but in this Place the Apostle could not speak of *Nero*, who was not Emperor when he wrote the Second Epistle to the *Thessalonians*, out of which those Words are extracted. *St. Augustin* relates two other Opinions still more extravagant: One maintained, that *Nero* was to rise from the Dead, to be the Man of Sin; the other, that he was not dead, but would appear at the End of the World to fight *Jesus Christ*. *Severus Sulpicius*, otherwise a very grave and judicious Author, has wrote this Dream in such a Manner, as if he really believed it.—*Suetonius* and *Tacitus* speak of an Impostor, who gave himself for *Nero*, and found several Partisans; but was soon discovered, and punished for his Imposture, with the last Supplice.

SERGIVS GALBA was elected by the Army he commanded, to succeed *Nero*, in the Year 68. He pretended to be descended from *Jupiter*, and *Pasiphae*, *Minos's* Wife, King of *Crete*. The Origin of the Name of *Galba*, of the Family of the *Sulpicius's*, is variously recounted by *Suetonius*. His Father had been Consul. *Augustus* making him sit at his Table, told him one Day by a sudden Motion, *Thou Galba wilt also taste of the Empire*. He took no Notice of those prophetick Words; and made a Jest openly of the Prediction made to his Grandfather, that the Empire would enter late into his Family; that will happen, said he, when a Mule shall grow secund. A long while after this Discourse, that Prodigy happened; and when he was informed of it, he confirmed himself in the Design he had conceived to revolt against *Nero*, and so render himself Master of the World. He could have had the same Thought after *Caligula's* Death, and several pressed him to it; but he prefer'd the Sweetness of a private Life, to the

Pomp of the sovereign Power. This Moderation gained him the Esteem of *Claudius*, who always considered him as a Man of an extraordinary Merit. In fact, he had retained the Severity of the antient Manners, either in War, for the Discipline of the Armies; or, in Peace, for his Manner of Living, and the Government of his Family. *Nero* had given secret Orders, that he should be put to Death; he was informed of it, and the Fear of Death, joined to the Sollicitations of *Vindex*, and of several Persons of Virtue, who desired him earnestly to succour his Country against a Tyrant, who wanted to destroy it, made him resolve to revolt, if it was a Revolt to deprive *Nero* of the Empire, who had robbed it from *Britannicus*.—Historians accuse him of a sordid Avarice, and of having been entirely governed by three Favourites, and who were making Haste, as under an old Prince, to make their Fortune and heap up Riches. The Soldiers of the Army of *Germany* having not received from him the Gratification they expected, and promised to them by him, being offended, besides at a Word he had said, and which was worthy of an Emperor, that *he used to chuse his Soldiers not to buy them*, wrote to the Soldiers of the *Pretorian* Guard, that they could by no Means approve of an Emperor made in *Spain*, and therefore desired them to chuse another more agreeable to all the Armies. This News made *Galba* judge that he was less despised for his old Age, than because he had no Children; which made him resolve to adopt *Pison*, a young Man of an illustrious Family, and of very great Hopes: He brought him to the Camp, and declared his Choice publickly to the Soldiers, but as he mentioned no Gift, he left room for the Practices of *Otho*. Six Days after this unfortunate Adoption, there was so powerful a Cabal made among them against *Galba*, that they killed him the 10th of *January*, without any body endeavouring to defend him. He was in the 63d Year of his Life, and the 7th Month of his Reign.

OTHO, his Assassin, succeeded him, the Year of *Christ* 69; but he did not enjoy long the Fruit of his Crime. He had been *Nero's* Favourite, and the Companion of his Debaucheries, which shewed what was to be expected from his Government. The Army of *Germany* had chosen, on their Side, *Vitellius*, who was still a worse Master. If *Otho* had followed the Counsel of the wisest of his Friends, he had continued the War; but either through Impatience, or Despair, he killed himself with a Poniard, the 20th of *April* of the Year 69, after he had reigned 3 Months and 5 Days.

VITELLIUS succeeded *Otho*, the 20th of *April* of the Year 69: He had insinuated himself into *Caligula's* Favour, by an infamous Flattery, which went so far as to adore him as a God. The same Art had rendered him agreeable to *Claudius*: And History remarks, that he used to carry one of *Messalina's* Shoes in his Pocket, and so kiss it as something sacred. *Nero* was also gained by the same vile Means; and *Vitellius* obtained from those Princes very honourable Posts, in which he behaved in a different Manner. In the Proconsulate of *Africa*, he governed himself with a great deal of Justice and Innocence; and in the Post of the Publick Works of *Rome*, he was accused of having even robbed the Temples. When he had usurped the sovereign Power, he made use of it to gratify his Passions: He was so great an Epicure, that he made four Meals a Day, and could not be treated but at a vast Expence: According to *Suetonius*, a Repast was very cheap, when it not exceeded 1200 Pounds Sterling. *Suetonius* mentions a Feast made by that Emperor's Brother, to treat him, wherein were served 2000 different Fishes; and of a Pasty, which *Vitellius*, when he regaled his Brother in his Turn, had put on the Table, and which was made of Pheasants Tongues, of Brains of Peacocks, and of Livers of unknown Birds, which he had brought over, by Sea, from *Spain*: He called it, by reason of it's Bigness, *Minerva's* Buckler, and did

did cost 2500 Pounds Sterling. His Cruelty was equal to his Gluttony, and his Friends and Servants fell a Victim to it; being even suspected of having not spared his own Mother. This unsupportable Conduct caused the Revolt of the Armies of *Mursia*, *Pannonia*, (at present *Hungary*) *Judea* and *Syria*, who chose for Emperor *Vespasian*. He was vanquished by Sea and Land; and at last received the Ignominy of his Death by the Hands of his Soldiers, the 3d of *October*, according to *Josephus*, or of *December*, according to *Tacitus*, the just Punishment of the Crimes he had committed, in so great a Number, that it is surprising there could have been so many perpetrated, in the short Space of eight Months Reign, (or of a Year, wanting ten Days, according to others,) not very well established.

VESPASIAN succeeded him the 1st of *July*, of the Year 69: He was of the Race of the *Flavians*, who, before him, had not made a very great Figure. Through *Narcissus's* Favour, he had received the Command of the Armies of *Germany*, and of *Britain*, where he had vanquished those People in several Battles, and brought under the *Roman* Yoke two formidable Nations, with twenty of their Cities, or Towns. He had governed *Africa* with all the Integrity imaginable: But under the Empire of *Nero*, he was obliged to resign all his Posts, and retire to an obscure Place, to obey that Prince; who banished him from his Court, because, while he was reciting his Verses, *Vespasian* fell asleep. Under his Reign, the Empire, which had been afflicted by the Civil Wars under the three preceding Reigns, enjoyed that Tranquillity so long wished for. *Vespasian* was a very great Prince, either in Peace or War, if Avarice had not tarnish'd the Lustre of his Virtues. He died the 24th of *June*, of the Year 79, after he had reigned ten Years.

Note, that under *Vespasian's* Reign, the *Jews* were punished for the Parricide committed on *Jesus Christ*. *Titus*, his Son, having by his Orders, assembled his Forces in *Cesarea*, came to besiege *Jerusalem*, at the Time of the Solemnity of the Passover; which had brought to that City an infinite Number of People from all Parts of *Judea*, in the Confidence that there was nothing to fear. *Titus* seated his Camp towards the Mount of Olives; where the Son of God, looking over that unfortunate City, did shed Tears, foreseeing its Calamity. The Approach of the Enemy put an End to all the Parties *Jerusalem* was then divided into, and they all united in their common Defence; and behaved in it with so much Valour, that *Titus* was often exposed to the greatest Danger for his Person: But without losing Courage for his bad Success in some Attacks, he, on the contrary, pursued the Siege with such Vigour, that in six Days he was Master of the two first Walls, and lodged himself at the Foot of the third. The Magazines of Corn, kept in the City, and which could have sufficed for several Years, being set on Fire, caused a Famine; and several leaving *Jerusalem* to avoid it, *Titus* had them crucified. The Number of them was so great at last, that it wanted Room to erect Gibbets, where those unhappy Fugitives were hung. It being rumoured throughout the Army, that those who came to surrender themselves, and which had been received to Mercy, had swallowed their Gold; the *Arabs* and *Syrian* Soldiers killed in one Night two thousand of them, and searched in their Entrails for the Treasures they thought they had buried there. *Titus* stopt the Course of that Cruelty; and to force the Besieged to surrender the sooner, he caused *Jerusalem* to be environed with a Wall, flanked with thirteen Forts; which was perfected in three Days. The Provisions were so much diminished in the City, that after they had had Recourse to the most filthy Things,

they were forced to feed on human Flesh. A Mother killed her own Child at her Breast, and prolonged her Life a few Days, at the Expence of that which she had given.

This Extremity could not soften the Hearts of those who governed; they deceived the People by false Prophecies of a sudden Succour, and obliged them to reject all honest Conditions offered by *Titus*. This Obstinacy engaged him to pursue the Siege with still more Vigour: He took the Tower called *Antonian*, which was near the Temple: The Soldiers burned the Portico which joined those two Edifices on the Side of the *Septentrio*, and the *Jews* did the same of that towards the West, to destroy the *Romans*, who had rendered themselves Masters of it. *Titus* began then to think of taking the Temple; and had all the Machines prepared, which were necessary to attack it with Fire and Sword: But as he was on the Point of executing it, he had a Sort of Pity for so celebrated a Place, and commanded, willing to preserve it against the Opinion of the Council of War, to extinguish the Flames, which began to burn the Outside. He was obeyed immediately: But Men could not preserve what God had resolved to destroy. In this Attack, (says *Josephus*, l. 7. of the *Jewish War*, c. 18.) a Soldier, without respecting the Orders *Titus* had given, to save the Temple, did set the Edifices next to it on Fire: The *Jews* ran on all Sides to extinguish it; *Titus* did the same on his Side; but the Confusion was so great, that he could not be heard, much less have his Orders executed; so that the Fire encreasing always its Violence, the Temple was reduced to Ashes the 10th of *August*. It had been burnt the same Day by *Nebuchadnezzar* King of *Babylon*. *Josephus* reckons from its Duration to its Conflagration, 1130 Years, 7 Months, and 15 Days, since its first Foundation by *Solomon*; and 639 Years and 45 Days since it had been repaired under *Cyrus*. *Herod Ascalonites* had re-edified it almost from its Foundation, with the Sumptuousity worthy not only of a petty King of *Judea*, but of an Emperor of the whole Earth. The Temple being burnt, *Titus* gave Leave to the Soldiers to burn the City, and took likewise the Fortrefs of *Sion*; so that the Eighth of *September* of the Year 72; or 60, according to others; of *Vespasian* the 2d, on the Sabbath Day, he was absolute Master of *Jerusalem*. *Josephus*, making the Enumeration, by the Sacrifices made at *Easter*, says, that those who were then in a Condition to eat the Paschal Lamb, amounted to Two millions seven hundred thousand Persons; besides a vast Number of those, whom the legal Impurities, or some other Reason, hindered from celebrating the Passover with the rest. Of this incredible Multitude, Eleven hundred thousand died during the Siege, and Ninety-seven thousand were made Prisoners, during the whole War, according to the Supputation of the same Author, who was present at the Siege, and Ruin of his unhappy Country. *Titus* caused *Jerusalem* to be entirely ruined, reserving only some Towers to lodge the Garrison he had left there.

TITUS succeeded his Father *Vespasian*, the 24th of *June*, of the Year 79: He had a great deal of Clemency, Liberality, and Compassion, and all the other Virtues of a great Prince; he was learned, and a Friend to the Learned; and was justly called, the Delight of Mankind. He died the 13th of *September*, of the Year 81, after he had reigned two Years, two Months, and twenty Days. He gave but a short Joy to the World; and his Days, which he thought lost, when not marked with some Liberality, ran with too much Precipitation.

Note, That under *Titus* happen'd that famous Conflagration of Mount *Vesuvius*, which ruin'd whole Towns and Cities, and a vast Tract of Land. The Ashes flew as far as *Africa*, *Egypt*, and *Syria*. *Pliny* the elder wanted to see near this terrible Prodigy, but was punish'd for his curious Temerity; having been suffocated by the Flames. *Rome* run the Risque, also, under his Reign, of perishing by a Fire, which lasted 3 Days, and 3 Nights, with an excessive Violence. During which Time, several Temples were consum'd, with a vast Number of Palaces and Houses.

DOMITIAN, his Brother, in the Opinion of several, employ'd Poison, to take his Place, the 13th of *September* of the Year 81. He was cruel, impudent, vain, and extravagant; for he took the Name of God, and Lord. The Poets of his Times, and *Martial* in particular, presented him with as much of that Incense as he could want; and their Verses, which we read at this Time, are despicable Witnesses of their Flattery for a Prince, who, far from deserving the Name of God, and of Son of *Pallas*, was even unworthy of that of a Man. He was kill'd by *Stephen*, a Freed-man of *Clement* the Consul, the 18th of *September* of the Year 96; after he had reign'd 15 Years, and 5 Days. *Suetonius* writes, that the Day before his Death he said that the next Day the Moon would be bloody for him in the Sign *Aquarius*; from whence Father *Petau* infers, that he died two Years sooner than mention'd by Cardinal *Baronius*. *Apollonius Tyaneus*, that famous Magician, was at the same Time *Domitian* was kill'd, haranguing the People of *Ephesus*. He stopp'd all of a sudden, and drawing two or three Steps back, his Eyes frightfully fix'd on the Earth, cry'd, *Strike, strike the Tyrant*. *Nero* reviv'd in his Person, and the Persecution against the *Christians* was renew'd.

NERVA was elected Emperor, the 18th of *September* of the Year 96, with an indelible Joy. He began happily his Reign, by an Edict of a general Absolution for all those who had been banish'd or imprison'd for Crimes of Impiety. He had Courage, Prudence, and Spirit, and spar'd nothing to restore the Empire to its antient Lustre. He dy'd the 17th of *January* of the Year 98, after 1 Year, 4 Months, and 29 Days Reign.

TRAJAN, whom he had associated to the Empire, on the single Consideration of his Virtue, succeeded him, the 27th of *January* of the Year 98. If he had not a Birth proportion'd to that high Dignity, his Soul was adorn'd with those excellent Qualities which made *Nerva*, who chose him, judge that he was worthy of it. He had very well serv'd *Vespasian*, and *Titus* his Son, in the Wars against the *Jews*, where he commanded the 12th Legion. He wrote to the Senate at his Accession to the Empire, *that never, by his Order, an honest Man should be put to Death, nor noted of Infamy*; but kept very ill his Oath, with Respect to the *Christians*; for tho' he publish'd no Edicts expressly against them, nevertheless, the Prohibition he made of nocturnal Assemblies, and of new and foreign Religions, left Room for the Governors of Provinces to persecute *Christ's* Servants. He dy'd either of a Malady, or of Poison, in a Town of *Cilicia* call'd then *Selinuntis*, and since the City of *Trajan*, the 10th of *August*, of the Year 117; after he had reign'd 19 Years, 7 Months, and 15 Days; and in the 61st Year of his Age; or, according to others, in the 64th. His Cruelty, Incontinency in the Love of Boys, Excess of Drinking, and his obstinate Idolatry, tarnish'd all his Virtues.

Note, That in the 7th Year of his Empire *Trajan* began to erect, at *Rome*, that famous Column which was ended, but 7 Years after. 'Tis one of the most marvellous Efforts of Architecture, and which shews more the Grandeur of the Prince who undertook it. Under it his Ashes, having

been brought to *Rome*, were deposited. The 13th Year, and the 112th of *Christ*, happen'd that frightful Earthquake at *Antioch*, which one cannot read in the History of *Dion* without being seiz'd with Horror. The Presence of *Trajan*, who us'd to pass the Winter there, had drawn from all the Provinces of the Empire an innumerable Multitude of Persons of all Ranks and Qualities, either for their private Affairs, or to gratify their Curiosity, by the Sight of so magnificent a Court. In that Calamity there was not a single House left entire, nor an Inhabitant who was not maim'd. They were oblig'd to save *Trajan*, with great Difficulty, thro' a Window; the neighbouring Mountains sunk into the Earth, some Rivers were dry'd, and new Sources appear'd.

ADRIAN, who had been adopted by *Trajan*, succeeded him, the 10th of *August* of the Year 117. He was learned in all Things, and equall'd the greatest Princes of his Time; but his excellent Qualities were blacken'd by his Persecution against the *Christians*, and having all those whom he thought could aspire to the Empire put to Death; among whom was his Brother-in-law *Servian*, who was almost 100 Years old. He also oblig'd his Wife *Sabina* to kill herself. He adopted for his Son *Antoninus*, call'd the *Pious*, on Condition that he should adopt two others, viz. *Lucius Aelius Verus*, and *Marcus Antoninus*; this, Son of *Anius Verus*, his Wife's Brother; and that, Son of *Lucius Aurelius* and *Ceronius Commodus*, whom he had chosen some Time before for his Successor, but who was dead before him. Having thus provided a Successor, he ended his Life by a voluntary Abstinence, the 12th of *July* of the Year 138; after he had reign'd 20 Years, 10 Months, and 29 Days. He rebuilt *Jerusalem*, and chastis'd severely the rebellious *Jews*.

ANTONINUS, call'd the *Pious*, on his Father's Side a *Gaul*, and whom *Adrian* had adopted, succeeded him, the 12th of *July* of the Year 138. He had a great deal of Wit, Learning, Eloquence, Policy, Moderation, Honesty, and Tendernefs for his People, and was very liberal. He dy'd the 7th of *March* of the Year 161; after 22 Years, 7 Months, and 26 Days Reign.

Note, That during *Antoninus's* Empire, happen'd a general Famine, in which an infinite Multitude of Persons perish'd of Hunger. The *Circus* at *Rome* was almost entirely ruined. The Inundation of the *Tyber* caus'd great Ravages, and Fire consum'd more than 300 Houses. Earthquakes destroy'd several Cities in *Asia*; and those of *Antioch* and *Narbonne* were consum'd by Fire.

MARCUS AURELIUS, call'd the *Philosopher*, succeeded *Antoninus*, the 7th of *March* of the Year 161. He had all the good Qualities which can be desir'd in a great Prince for the Felicity of his People; and in his Person was seen the Accomplishment of that old Proverb, that *the World would be happy, if all Philosophers were Kings, or all Kings Philosophers*. He was unhappy in his Family; his Son-in-law was as voluptuous, and as irregular in his Conduct, as himself was continent and moderate. The Name of *Faustina*, his Wife, is still infamous, for her Incontinency; and some Historians say that he knew nothing of her Debauchery, or that if he knew it, he had the Prudence to dissemble it. He was so griev'd at the vitiated Inclinations of his Son *Commodus*, that he appear'd tir'd of his Life. In Fact, as he lov'd the Empire so extremely, he could be but sensibly touch'd to leave it to a Person whom he knew unworthy of it. One of his Friends having ask'd him, while he was expiring, to whom he recommended his Son; *To you*, said he, *and to the immortal Gods, if he deserves it*. He dy'd of a voluntary Abstinence, the 17th of *March* of the Year 189;

189; in the 59th Year of his Age; after he had govern'd the Empire for the Space of 19 Years, and 10 Days.

Note, That *Marcus Aurelius* vanquish'd the *Parthians* and *Marcomans*. The 8th Year of his Empire, a Plague, said to have come out of a small Trunk broke open by a Soldier in the Temple of *Apollo* at *Babylon*, ravag'd the whole Earth. *Galen*, that celebrated Physician, was at *Rome* at that Time; but instead of trusting to the Remedies of his Art, he took his Security by Flight.

Commodus succeeded him, the 16th of *March* of the Year 180; and *Rome* saw in his Person a second *Nero*, who had neither Piety for his Gods, nor Respect for the most inviolable Laws of Nature; Fidelity for his Friends, nor Gratitude for his Servants; nor Regard for the Innocence or Merit of Persons. All the Good he did was, his sparing the *Christian* Blood, which had been so cruelly lavish'd away under the Reign of his Father. He had form'd a Design to have *Martia*, whom he kept as his Wife, put to Death, together with *Lartus*, Captain of his Guard, and *Eleus*, his Chamberlain; but he was prevented by them: For the Pocket-Book, where he had mark'd them, happening to fall into the Hands of *Martia*, she shew'd it to the two others; whence all three form'd the Resolution to poison him, and *Martia* charg'd herself with the Execution of their Design. Accordingly, she presented him with Wine mix'd with a violent Poison, at his coming out of the Bath. But as the Poison had not so quick an Effect as they expected, they had him strangled by an *Athleta*, with whom he us'd to exercise himself often in Wrestling. He dy'd the 31st of *December* of the Year 194, or 193, according to others; after he had reign'd 12 Years, 9 Months, and 19 Days.

Ælius Pertinax, a Man of low Extraction, but who from small Posts in the Army had been rais'd to the Consulate, the Præfecture of *Rome*, and to the Government of the greatest Provinces; was elected Emperor at the Beginning of *January* of the Year 195, or 193, according to others; being then sixty Years of Age. The Senate consented to it easily, in Hopes that by his Prudence and Virtue he would re-establish every Thing on their antient Footing. In Fact, he made several very good Laws, and shew'd himself very far from the Insolence and Violence of his Predecessors. But as *Lælius*, who had rais'd him to the Empire, and the Pretorian Soldiers, could not suffer the Re-establishment of the military Discipline, which had been entirely abolish'd under *Commodus*; and the Innocence of his Manners reproaching them tacitly with their Dissolution, they murder'd him, 3 Months after his Election, which had appear'd very long to him in the Exercise of the sovereign Authority, to which he was always ready to prefer the Tranquillity of a private Life. Courtiers who could not relish the Severity of his Conduct, rejoic'd at his Death; but the People mourn'd for him, with good Reason, since they expected that under so wise a Prince they should enjoy a profound Tranquillity.

Didius Julianus, who to the Splendor of his Birth had added that of the greatest Posts in War, and of the most honourable Employments in Peace; was elected by the Soldiers to succeed *Pertinax*, notwithstanding the Intrigues of *Sulpician*, Præfect of *Rome*, and Father-in-law of the last deceas'd Emperor, the same Year 195. He promised them to revive the Memory of *Commodus*, and a considerable Gift. The Senate, to whom he had referr'd the Judgment of that military Faction, approv'd it, and gave him the Title of Emperor; but that Example was not follow'd by the People, who believing him the Author of *Pertinax's* Death, committed all Sorts of Outrages against him, so far as to throw Stones at him as he went to the Senate. *Pescennius Niger* in *Syria*, *Albinus* in *Britain*, call'd afterwards

England, and *Septimus Severus* in *Pannonia*, revolted openly against him; the two last agreed together, and *Septimus Severus* coming to *Rome*, *Didius Julianus* was kill'd by the Pretorian Soldiers, towards the latter End of *May* of the Year 195; after he had reign'd 2 Months, and 5 Days.

SEPTIMUS SEVERUS, elected by the Pretorian Guard, succeeded *Didius Julianus*, in the Month of *June* of the Year 195. He had a great deal of Wit, Conduct, and Learning, and lov'd the Learned. He gain'd several Victories by his Courage and good Conduct, but was cruel, blood-thirsty, vindictive, and violently passionate. He pass'd into *England*, and died at *York*, the 4th of *February* of the Year 213; after 17 Years, 8 Months, and 3 Days Reign.

CARACALLA, his Son, succeeded him, the 4th of *February* of the Year 213. He was discover'd wanting to poison his Father, which caus'd so profound a Melancholy to *Severus*, that it accelerated his Death. At his Arrival at *Rome*, he had the Physicians of his Father put to Death, because they had refus'd to follow the Instructions he had given them of poisoning him. His Brother *Geta* was sacrific'd to his Ambition, in the very Bosom of his Mother. All those who had been his Servants, or of *Severus*, were treated in the same Manner; and the Historians of those Times reckon 20000 Persons whom he had massacred. *Papinian*, a famous Lawyer, and Præfect of the Prætory, refusing to excuse or defend his Fratricide, was beheaded. His Generosity would make the *Christian* Doctors blush for Shame, of being so ready to excuse the Crimes of Kings, when they have any Hopes at Court. He did not so much as spare the *Vestals* of his Gods, some of whom he had bury'd alive, after he had ravish'd one. He had neither Humanity for his Subjects, nor Sincerity for his Allies. As his Cruelties had render'd him odious to Mankind, he thought that they were all his Enemies; therefore he was very curious to consult the Devil, imagining that thro' his Means he could avoid the Danger he was threaten'd with. He wrote, while in *Egypt*, to a Man call'd *Maternianus*, whom he had left at *Rome* for his secret Affairs, that he should make an Assembly of the most learned Magicians he could find, to know from them when he was to die. I don't know if they foretold the Time of his Death; but, however, a Centinel, call'd *Martian*, kill'd him, in his Journey from *Edessa* to *Carras* in *Mesopotamia*, the 7th of *June* of the Year 218; after he had reign'd 6 Years, and 2 Months.

OPILIUS MACRINUS, by whose Orders he had been kill'd, caus'd himself to be elected in his Place, the 12th of *April* of the Year 219. He was born a Moor, and of a very low Extraction; Fortune had rais'd him to the Post of Præfect of the Prætory, but he did not enjoy long a Dignity acquir'd by a Crime. The Soldiers who had rais'd him to the Throne kill'd him, the 7th of *June* of the Year 220; after he had reign'd 1 Year, and 2 Months wanting 2 Days. His too great Severity in the Observance of the military Discipline, caus'd his violent Death; for he was not contented to have the Maroders ty'd to a Cross, but had them punish'd by Supplices ordain'd for Slaves, that the Ignominy, join'd to the Pain, should deter others from committing any Violence.

ANTONINUS, Son of *Caracalla* and *Semis*, or *Semiramis*, was elected by the Army to succeed *Macrinus*, the 16th of *May* of the Year 220. Historians commonly call him *Heliogabalus*, and in several Medals he is call'd *Helagabalus*; because before his Election to the Empire he was Priest of the Sun among the *Phœnicians*, who give the same Name to that Planet. He brought his God with him to *Rome*, and commanded that he should be ador'd throughout the whole World, to the Exclusion of all others. He built a Temple for him, and wanted to bring into it the Fire kept in the Temple of *Vesta*, the *Palladium*, and the sacred Bucklers. *Lampidius* says, that he sacrific'd to him human Victims, which were the most beautiful Boys and Girls he could find. All Vices

were seen in him to the last Degree of Horror they could arrive. His Luxury had no Limits, and to make him desire something, it was enough that its Price was excessive. His Repasts consisted of 22 Services, and his Caterers were oblig'd to run to furthest Provinces to cover his Table with rare Birds, and unknown at *Rome*. Nothing else but Balsams were burnt in his Lamps. He had Cisterns full of the most excellent perfum'd Water. He marry'd, in secret, a *Vestal* call'd *Aquila Severa*, that from her and him who was Pontiff should come, said he, a celestial Posterity. His Impurities were detestable; the Soldiers of his Guard, to whom he had render'd himself insupportable, having learn'd that he wanted to put to Death *Alexander Cæsar*, whom he had adopted, kill'd him in his Camp, and his Mother with him, the 6th or 10th of *March* 223; after he had enjoy'd the sovereign Authority 3 Years, 9 Months, and 4 Days; in the 18th Year of his Age. Their Bodies were drawn thro' the Streets of *Rome*, and thrown into a Common-Shore, and afterwards into the *Tyber*; whence he has been call'd since *Heliogabalus Tiberinus*.

Note, That *Heliogabalus* had caused several Senators to be put to Death, because they refused to approve the Senate of Women he had created, to judge the Causes of Ladies; and of which his Mother *Semis* was President, or perhaps, Speaker.

ALEXANDER, Son of *Mammaea*, that Woman so famous in History, was saluted Emperor by the Army the 6th of *March*, of the Year 226, with extraordinary Applauses of all the Senators, and of the People of *Rome*. He was compassionate, good, honest, couragious, learned, just; a great Admirer of Letters, and Friend to the Learned, modest, judicious; a great Captain; and made Merit and Virtue flourish in the Empire. He used to propose to the People the Name of those he wanted to promote to some Post; that they might have the Opportunity to declare what they knew, which could reasonably give them the Exclusion. He used to say, that the *Jews* and *Christians* observing that Custom, for their Priests, it should be introduced for the Governors and Magistrates of the Empire. He had learned from the last, this fine Sentence, *Alteri ne feceris quod tibi fieri non vis*; and not only had it often in his Mouth, but had it pronounced aloud by a Herald, every Time a Criminal was punished. He ordered that it should be engraven in several Places of his Palace, and in the publick ones. He loved the *Christians*, and favoured them on several Occasions: But he was unfortunately murdered in his Tent at *Mayence*, by a Soldier, the 15th, or 18th of *March*, of the Year 237, and the 29th of his Age; of which he had reigned 13 Years, 9 Months, and 13 Days.

MAXIMINUS CAJUS JULIUS, was raised to the Empire the 18th of *March*, of the Year 137. He was rather a Monster of Cruelty than a Man; his Actions were so inhuman and furious, that he was called the *Phalaris* and *Busiris* of his Age. He was killed by his Soldiers before *Aquilea*, which he was besieging, in the Month of *October*, of the Year 242, after two Years, and almost six Months Reign. He used to eat in one Day 64 Pounds of Meat, and to drink 24 Quarts of Wine. The Senate opposed to him the four following Emperors.

PAPIENUS and BALBINUS came to the Empire in the Year 242, with an universal Applause; the People expected to enjoy under their Government a profound Peace: But the Soldiers, not been used to obey Emperors made by the Senate, massacred them both inhumanly, the same Year 242; after they had reigned 10 Months, or a Year. They had both a great deal of Courage, Prudence, and Conduct.

GORDIAN was elected Emperor, in the Year 240, while *Maximin* was yet alive. He adopted his Son of the same Name; and were both good, honest,

brave, learned, laborious; Friends to Letters, and to the Learned. They were both killed about the Year 242, after they had reigned very near two Years.

GORDIAN III. succeeded them, by a military Faction, being yet but 16 Years of Age, in *April*, of the Year 242. In the second Year of his Reign, having smothered the War, which was beginning in *Africa*, by the Revolt of *Sabinian*, he gave to the Empire a general Tranquility. He punished the Insolence of the *Persians*; who to be revenged of the Affront they had received under *Alexander*, had made an Irruption, like that of a Torrent, into *Syria*; where they had taken *Antioch*. After the Death of *Gordian*, his Father-in-law, he gave his Post of Præfect of the Prætorium, to *Philip*, a Person of a mean Extraction. This Elevation inspired him with the Ambition of rising still higher; and forgetting the Gratitude he should have had for his Benefactor, whose Virtue besides, claimed his Respect; he had him assassinated on the Frontiers of *Persia*, the 10th of *March*, of the Year 246, where he had pursued *Sapor*. All his Murderers perished by a violent Death. *Gordian* reigned 6 Years; and was prudent, brave, wise, meek, honest, and moderate.

PHILIP succeeded him the 1st of *March*, of the Year 246. He endeavoured to blot out the Spot of the Murder he had perpetrated, by several salutary Regulations, and by the Peace he procured to the Empire. *Eusebius*, l. 6. c. 13. writ that he was a *Christian*; and that one *Easter Eve*, wanting to enter the Church, the Bishop of the Place opposed it, and told him, That he could not be received, till he had made publick Penance for the publick Crimes laid to his Charge; to which he humbly submitted. This Narration is justly suspected of Falshood, or of Equivocation; and *Eusebius* gives it as a Rumour, rather than as a Certainty. Several *Latin* Authors, and very ancient, as *Vincentius* of *Lerins*, *Orosius*, and *Cassiodorus* affirm it. But if *Philip* has been a *Christian*, his Christianity cannot be referred but to the latter End of his Life. He made very just and wholesome Laws, against the Abomination of the Love of Boys, who were exposed in Publick to a Brutality which cannot be named without Horror. He deprived Poets, who by obscene and satyrical Verses, debauched the Morals, and black'ned the Reputation of Persons of Quality and Virtue; of the Privileges granted to Professors of Sciences. But those Ordinances were as much Political as *Christian*; and I do not see what Reason we should have to wish for the first *Christian* Emperor, a Man who had committed an horrible Murder, to gain the Empire. The *Seculary Games* were celebrated the Fourth of his Reign, where began the 1000th, since the Foundation of *Rome*, the 22d of *April*. *Cassiodorus* says, That there was seen, then, a Combat of a thousand Gladiators; which does not agree very well with *Philip's* Christianity. He lost the Empire by the same Means he had acquired it; a violent Death, which happened in the Year 251, after he had reigned seven Years.

DECIUS succeeded him, in the Year of *Christ* 251. He was couragious and bold, but very cruel. The first Edicts he publish'd, were against the *Christians*. *Denis*, Bishop of *Antioch*, writes, that the Persecution he excited against them, which *Orosius* reckons for the 7th, the *Fideles* thought they were arriv'd at that Time where *Christ* had said that the Temptation would be so great, that the Elects, if such a Thing had been possible, would be induced to Error. He was drown'd in a Marsh where his Horse had carry'd him, while he was flying before the *Goths*, who had routed his Army in *Massa*, in the Year 252; having reign'd but 1 Year, and 4 Months. His Body never appear'd since that Accident.

GALLUS succeeded him, in the Year 252. He was cruel, blood-thirsty, and was kill'd by his Soldiers as he went to chastise *Emilian*, who had revolted, in the Year 257; after he had reign'd 4 Years.

VALERIAN came to the Empire in the Year 257.

He had been proclaim'd Emperor, *Gallus* yet living, by the Army of the *Alps*. In the first Year of his Empire, *Valerian* loved the Christians, and his Palace was full of them; but having been abused by an *Egyptian*, who made Profession of Magic; he changed all on a sudden, of Manners and Customs; and made no Scruple to sacrifice human Victims to the Devil, and to search in Entrails of Children for Signs of Futurity. After this Impiety, it was easy to persuade him to persecute the Christians, who till then had been pretty well used. In this Charge, he kindled against them the most violent Persecution the Church had seen yet. But he was defeated at last by *Sapor*, King of *Persia*, thro' the Treason of *Macrinus*; who treated him with so much Ignominy, that he made use of his Back as a Stool to get on Horseback; and afterwards had him flea'd alive, about the Year of *Christ* 262.

GALLIAN, his Son, succeeded him, in the Year 62. He was cruel, vicious, and abandon'd to all Sorts of Crimes. *Claudius* caus'd him to be assassinated at *Milan*, with his Brother and his Sons, the 21st of *March* 270; after he had reign'd 8 or 9 Years.

Note, That under *Gallian's* Reign the *Scythians* destroy'd all the Cities of *Bithynia*. In *Sicily* an Army of Thieves committed incredible Ravages. A Flood of Men run into *Germany* and *Italy*, and came as far as *Ravenna*. *Crocus*, incited by his Mother's Exhortations, was their Conductor. The *Goths*, on their Side, desolated *Grecia*, *Macedonia*, and *Asia*. The *Quades* and *Sarmates* plunder'd *Pannonia*; the *Parthians* conquer'd *Mesopotamia*, and over-ran *Syria*. The Temple of *Diana*, so famous, and reckon'd among the 7 Wonders of the World, was plunder'd, and burnt by the *Scythians*. *Æmilian* caus'd himself to be declar'd Emperor by the Army of *Egypt*. *Aureolus*, on his Side, had render'd himself Master of *Illyria*; *Valens* of *Archaia*; *Pison* of *Thessalia*; *Trebellian* of *Isauria*; and almost every Province of the Empire had its Tyrant. *Trebellius Pollio* reckons 30 of them, and has wrote their History, but in a Manner which irritates rather the Curiosity of the Reader, than it is satisfactory because of its Brevity. The Indolence, Voluptuousness, Cowardice, and Stupidity of *Gallian*, encourag'd all the Chiefs of his Forces to think of supplanting him in a Place of which he was so unworthy. There was never a Man more voluptuous, and more extravagant in his Voluptuousness. In the Spring he had Chambers made of Roses, and Castles of Apples. He us'd to eat Melons in the midst of Winter, and every Month of the Year there were Figs and Fruits serv'd on his Table. He never drank but out of Vessels of Gold, and precious Stones. He bathed 6 or 7 Times a Day in Summer, and 2 or 3 in Winter, with young Girls and old Women. He never drank 2 Glasses of the same Wine.

CLAUDIUS came to the Empire the 24th of *March* of the Year 270. *Trebellius Pollio* says, that he had the Moderation of *Augustus*, the Piety of *Antoninus*, and the Virtue of *Trajan*; and could have given them the Example of all these Virtues, if he had been their Predecessor. He defeated in two Battles the *Goths*, *Sarmatians*, and *Scythians*, who compos'd an Army of 30000 Men. He dy'd of the Plague in *Pannonia*, in the Year 272, after 2 Years and some Months Reign, which was very short, says again *Trebellius Pollio*; but which had appear'd such, if he had reign'd as long as the Life of a Man can extend itself.

Note, That his Brother *Quintilius* was elected Emperor in his Place by the Soldiers; but his Rigour render'd him so odious to them, that they kill'd him, 15 Days after his Election.

AURELIAN, a *Hungarian* born, but of very mean Extraction, was proclaim'd Emperor by the Legions, after he had pass'd thro' all the Degrees of the Militia, with a great deal of Honour; which was the Cause why the Senate and the People receiv'd him with great Applause. He expell'd the *Scythians* from *Pannonia*, where they committed horrible Ravages, and granted them the Peace they ask'd for. He was as happy against the *Marcomans*, whom he defeated in a second general Engagement near *Placentia*; but having threaten'd his Secretary *Mnestheus* on some Suspicion he had conceiv'd of his Fidelity, his Secretary, who was not unacquainted with his Temper, resolv'd to be before-hand with him. Therefore he counterfeited his Hand, and made a List of the most valiant of the Army; where, among those he hated, he plac'd some others for whom he had no Ill-will, as if *Aurelian* had condemn'd 'em all to die; he even added his own Name to it, to render the Thing more credible. When the Prospects saw this Memoir, they soon resolv'd the Death of him, who they thought had design'd theirs; which they effected between *Byzantium* and *Heraclea*, the 29th of *January* of the Year 278; after 5 Years and some Months reign.

Note, That the Army consulted the Senate on the Election of a new Emperor, not thinking it proper to chuse any of those who had kill'd *Aurelian*, to take his Place, since thereby it had been crowning their Crime, and exposing the Lives of all the Emperors to the Ambition and Suspicion of all Sorts of Persons. The Senate, on their Part, referr'd that Choice to the Army, having seen, by Experience, that military Men were not dispos'd to obey Princes chosen by those of the Long Gown. Six Months of *Interregnum* elaps'd in these mutual Differences, at the End whereof

CLAUDIUS TACTUS was elected Emperor by the Senate, the 25th of *September* of the Year 278, with a general Applause of the People, and of Persons of Distinction; every one expecting from his Virtue and Prudence a happy Government. The *Christians* had Reason to bless the Beginning of his Reign, for he revok'd all the Edicts of his Predecessors. They had scarce enjoy'd this new Calm, when the Death of this Prince came to disturb it, at the End of six Months, the 13th of *April* of the Year 278.

PROBUS succeeded him, the 3d of *July* of the Year 278, having been rais'd to the first Dignity of the World, with publick Acclamations. He was the Son of a Peasant of *Dalmatia*, but his Valour, Wit, and other excellent Qualities, supply'd all the Defects of his Birth, in so advantageous a Manner, that no Exception was taken against it. He defeated 400000 *Germans* in *Gaul*, and obtain'd another signal Victory against the *Sarmatians* in *Illyria*; and the *Goths* in *Thracia*. *Bonofus* and *Proculus* revolted against him, but both perish'd unfortunately. But the Triumphs he reasonably expected over the *Persians*, were stopp'd, by the Treason of his Parricide Soldiers, who murder'd him, the 2d of *November* of the Year 283, the 5th of his Reign, according to *Vospisk*; or the 7th, according to *Eusebius*, *Orosius*, *Cassiodorus*, *Aurelius Victor*, and *Eutropius*.

MARUS AURELIUS CARUS was elected by the Army to succeed him, the 17th of *December* of the Year 283. His first Care was to have *Carinus* and *Numerian*, his Sons, created *Cæsars*, who soon afterwards he associated to the Empire. He was brave, prudent, and a wise Soldier. He was kill'd by Thunder, on the River *Tigris*; or, according to others, dy'd of a Malady in the Beginning of the 2d Year of his Reign; of *Christ* 284; after he had vanquish'd several Nations.

CARINUS succeeded him, in the Year of *Christ* 284. He render'd himself guilty of all Sorts of Crimes, and had several innocent Persons put to Death.

Death for suppos'd Crimes. He dy'd in the Year 287, after 2 Years Reign.

NUMERIAN succeeded him, in the Year 287. He was meek, brave, eloquent, learned, a Friend to Learning and of the Learned. *Arius Aper*, his Father-in-law, kill'd him in his Bed, in the Year 288, after he had reign'd 1 Year, and some Months.

DIOCLESIAN, of a mean Birth in *Dalmatia*, and who had been Slave to the Senator *Annulinus*, was elected Emperor by the Army, the 17th of September of the Year 288. He had a vast Wit, a great deal of Prudence, Courage, Policy, and Experience in the military Art; but abandon'd himself to that Excess of Folly, as to desire to be ador'd as a God. He excited a violent Persecution against the *Christians*, and abdicated the Empire the 1st of April 306, after he had reign'd 20 Years.

MAXIMIAN HERCULES was associated to the Empire by *Dioclesian*, the 1st of April of the Year 289. He was a Prince that was wise, prudent, brave, and of great Firmness and Resolution. He abdicated the Throne in the Year 308, after 18 Years Reign.

CONSTANTIUS succeeded to the Empire in the Year 308. His Virtue render'd him worthy of his Fortune; for he was a very accomplish'd Prince, an Enemy to Impositions, and shew'd that he possess'd immense Treasures in the Good-will of his Subjects. He dy'd in the Year 310, after he had reign'd 2 Years, 3 Months, and 25 Days.

CONSTANTINE the Great came to the Empire in the Year of *Christ* 310. He was the first *Christian* Emperor, modest, pious, brave, liberal, prudent, a great Conqueror, and a wise Captain. While he besieg'd *Maxentius* in *Rome*, a luminous Cross appear'd in the Air, in Sight of the whole Army, with this Inscription, *IN HOC SIGNO VINCES; Thou shalt vanquish in this Sign*. The same Thing was confirm'd to him in a Dream, say all the ecclesiastical Historians; as *Eusebius*, *Sozomenes*, *Socrates*, *Evagrius*, *Theodoret*, &c. and the next Day he gain'd that famous Battle which rid *Rome* of a Tyrant, and the Church of a Persecutor. The Cross was display'd as the Bulwark of the *Romans*, and of the whole Empire; Peace was restor'd to the Church, and *Constantine* loaded it with Honours. Victory follow'd him every where, and the Barbarians were vanquish'd by him, or by his Children. He defeated *Licinius*, who had revolted against him, tho' he had married *Constantine's* own Sister. *Constantine* having divided the Empire between his Sons, and given the western Empire to *Constantine* and *Constans*, and the eastern to *Constantius*, died at *Nicomedia*, the 22d of May of the Year 337; in the 65th Year of his Age, and the 31st of his Empire. His Body was put into a golden Coffin, carry'd to *Constantinople*, and deposited in his Palace, where he was serv'd for several Days as if he had been living. He was afterwards bury'd in a Monument, which he had caus'd to be erected, while living, in the Church of the Apostles.

Note, That under *Constantine's* Reign that monstrous Beast, *Popery*, which has been since represented under so many different hideous Shapes, began to flourish; and that Sign of the Whore of *Babylon*, the Cross, to be respected: Unless we rather chuse to believe, that what's said on that Subject, by the most authentick, faithful, and irreproachable Historians of those Times, is nothing else but a mere Romance, or that *Constantine* himself was nothing else but a Visionary, or an illiterate and superstitious *Papist*, first Cousin to the late King of *France*, *Lewis XIV.*

Note, also, That in the same Reign was founded the City of *Constantinople*, which borrows its Name from *Constantine* himself, who was the Founder thereof. It was built on the Ruins of *Byzantium*, a City of *Thracia*, beyond *Chalcedon* in *Bithynia*. *Constantine* adorn'd it with a great

Quantity of sumptuous Edifices, with an Hippodrome, Fountains, Galleries, &c. and made it the Capital of the East. He created a Senate equal to the *Roman* Senate, and granted to the Inhabitants the same Honours, and the same Privileges enjoy'd by the *Romans*.

CONSTANTIUS, his Son, succeeded him, the 22d of May of the Year 337. He was cruel, impious, and inconstant, and made no other Use of his Authority than to protect the *Arians*, and persecute the Orthodox. He defeated the Tyrant *Magnentius* in several Encounters, and forc'd him to kill himself at *Lyons*, where he had took Sanctuary. He dy'd the 3d of November of the Year 361; after he had reign'd 24 Years, 5 Months, and 12 Days.

JULIAN the Apostate succeeded *Constantius*, in the Year 361. He was vigilant, laborious, chaste, sober, learned, liberal, and full of Wit; but cruel, and impious. He perish'd in *Persia*, in an Occasion where he had engag'd with too much Temerity, the 6th of June of the Year 363, after 1 Year, and very near 8 Months Reign. *Libanius*, an intimate Friend of *Julian*, and a Pagan, writes, that he was kill'd by a *Christian*, in the last Battle he fought against the *Persians*.

JOVIAN succeeded to the Empire the 27th of June of the Year 363. He had a great deal of Piety, Courage, and Prudence; and caus'd the Temples of the Idols, which had been open'd by *Julian*, to be shut. He dy'd in a Village of *Bithynia*, on his Journey to *Constantinople*, the 17th of February of the Year 364; after he had reign'd 7 Months, and 22 Days.

VALENTINIAN, the first of the Name, came to the Empire the 25th of February of the Year 364. He was pious, wise, just, and liberal; but so passionate, as to grow, in some Measure, furious. He dy'd the 17th of November of the Year 375; after 11 Years, 8 Months, and 21 Days Reign.

GRATIAN succeeded him the 17th of November of the Year 375. He was pious, modest, chaste, eloquent, brave, judicious, and a great General. He dy'd the 25th of August of the Year 383; after he had reign'd 7 Years, 9 Months, and 12 Days.

VALENTINIAN II. succeeded him, the 25th of August of the Year 383. He was pious, prudent, and very brave. He dy'd the 15th of May of the Year 392, after 8 Years, 8 Months, and 21 Days Reign.

THEODOSIUS, the first of the Name, call'd the Great, came to the Empire the 15th of May of the Year 392. He was pious, moderate, affable, just, prudent, inclin'd to Clemency, and possess'd all the military Virtues. He dy'd the 17th of January of the Year 395, after he had reign'd 16 Years, wanting 2 Days.

HONORIUS, the first of the Name, and his Son, succeeded him in the western Empire, the 17th of January of the Year 395. He dy'd of the Dropsy, the 15th of August of the Year 423, in the 29th Year of his Age, of which he reign'd 28 Years, 5 Months, and some Days. Historians speak variously of this Prince; some of them say that he had but very little Wit, and still less Courage; having never appear'd at the Head of his Army, notwithstanding the great Wars his Reign was disturb'd by. Others, on the contrary, represent him as a religious Prince, who lov'd Justice. 'Tis true, that he maintain'd powerfully the *Christian* Religion, against the *Pagans*, *Jews*, *Hereticks*, and *Schismatics*; but in the rest of his Conduct there appears neither political Wisdom, Courage, nor Wit: For he was always govern'd by some Minister or other, who abus'd his Favour.

Note, That in the 12th Year of *Honorius*, *Rhadagis*, born a *Scythian*, invaded *Italy*, at the Head of 200000 *Goths*. They ruined all the Towns they met with in their Passage, and exercis'd on the Inhabitants all the Cruelties those Barbarians could invent. The *Roman* Forces were

were not strong enough to oppose that Torrent; therefore *Honorius* was oblig'd, on that Occasion, to have Recourse to the Succours of other *Goths* and *Huns*, under the Conduct of *Haldinus* and *Sarus*. But without coming to an Engagement, the Army of *Rhadaguse* was seiz'd all on a sudden with a Panick Fear, says *Orosius*, lib. 7. c. 37. fled, and was pursu'd by the *Romans*, who kill'd *Rhadaguse*, and made so great a Number of them Prisoners, that they were sold afterwards like Drovers of Beasts, at a very low Price. *St. Augustine*, lib. 5. *De Civit. Dei*, c. 27. mentions this Victory; and attributes it to a manifest Protection of God, which, says he, the *Christians* should publish, for Fear of being accounted as ungrateful as the *Idolaters*, who wanted to bury it in Oblivion. *Zosimus* says, on the contrary, that *Stilicon* surpriz'd *Rhadaguse* beyond the *Danube*, before he could enter the *Roman* Provinces, and defeated him in the 9th Year of *Honorius's* Reign. The Invasion of *Alarick* threw all *Italy* into such a Consternation, as well as the Emperor himself, that he had *Rome* environ'd with new Walls, and sent *Stilicon* at the Head of an Army to oppose *Alarick's* Progress. *Stilicon* met him in *Liguria*, where he gave him Battle, and entirely defeated him; but *Stilicon*, to favour his private Interests, frustrated the Empire of the Fruits of that Victory, and tarnish'd the Glory of his Action. For while it was in his Power to make *Alarick* Prisoner, keeping him besieg'd on all Sides, he concluded a secret Alliance with him, and facilitated his Escape. Ever since he made a Tool of *Alarick*, to render himself more considerable, and indispensibly necessary to *Honorius*; sometimes beating him, and sometimes letting him conquer, and keeping him under Pretence of employing him against *Arcadius*, Emperor of *Constantinople*. At his Instigation *Alarick* ask'd the Emperor the Payment of his Army which *Stilicon* had stopp'd in *Egypt*, to pass into the eastern Empire. *Honorius* mention'd that Affair to the Senate, and ask'd, which was more expedient, to give Money to *Alarick*, or to declare War against him? But the Authority of *Stilicon* obstructing the Liberty of the Suffrages, it was resolv'd to give to the *Barbarian* 4000 Pound Weight of Gold, to buy the Peace. *Lampadius* (says *Orosius*, l. 7. c. 38.) oppos'd that Resolution as much as it was in his Power, and said boldly, that *acting thus, it was not buying the Peace, but making a Passion of a despicable Servitude*. The Senate having been dismiss'd, and *Stilicon* fearing the Authority of *Lampadius*, who had acquir'd a very great Credit and Reputation; took Sanctuary in the next *Christian* Church. This Retreat giving the Opportunity to *Lampadius* to undeceive the Emperor, and to let him into all the Treasons of *Stilicon*; he procur'd that all the *Roman* Magistrates of his Faction were kill'd. *Stilicon* himself underwent the same Fate at *Ravenna*, where he had fled. His Son *Eucherius*, whom he wanted to raise to the Empire, having fled likewise, came to *Rome*, where *Honorius* caus'd him to be strangled, with his Mother *Serena*. The Senate order'd that *Stilicon's* Name should be eras'd from all the publick Places where it should be found engraven, and all his Statues thrown down. This unhappy Catastrophe should deter those who have the Favour of Princes, and the entire Direction of their Affairs, from ever rising against their Benefactors, who should be sacred to them; and from attempting to try how far Fortune could carry them. For she only shews them the Place of their Master, to make them fall, if they are Fools, and ungrateful enough to aspire to it. This also may teach Fathers how to moderate their Ambition, for their Children, and not to endea-

your to raise them by a Crime, or to a Rank above their Condition; for those Designs are almost always fatal to those who form them, and the unjust Desire of a Grandeur above one's Sphere, ruins the solid Grandeur which one could possess with Security.

CONSTANTIUS, *Honorius's* General, was associated to the Empire the 8th of *February* of the Year 421. He was the Buckler of the Empire against the Tyrants of the 5th Century, having render'd himself famous, by his Valour, Prudence, Victories, and Conquests. He dy'd the 2d of *September* of the same Year, after about 7 Months Reign.

VALENTINIAN III. succeeded to the Empire, the 23d of *March* of the Year 425. He was weak, vicious, a great Admirer of common Prostitutes, and without any Merit. He was entirely govern'd by his Mother, and his Eunuchs, who had the sole Disposal of all the Posts and Employments in the Empire. His longest Journey was from *Ravenna* to *Rome*, and from *Rome* to *Ravenna*; yet he wasted as much Time to resolve himself to it, as if it had been a very long one. His Mother and Favourites us'd to keep him shut up in his Palace, where he plung'd himself in all Sorts of Voluptuousness, spending Part of his Time in Exercises becoming rather a Woman, than a Man. Therefore *Sidonius Apollinaris* calls him a Fool Half-man. He was kill'd in the *Field of Mars*, by *Maximus's* Intrigues, the 17th of *March* of the Year 455; after he had been call'd Emperor 30 Years.

Note, That in the 20th Year of *Valentinian's* Reign *Attila*, King of the *Huns*, who call'd himself *Flagellum Dei*, invaded *Italy* at the Head of a formidable Army. He ravag'd all the Places he met in his Passage, and, amongst the rest, *Aquileia*, *Pavia*, and *Milan*, were entirely destroy'd. He took the Road of *Rome*, and *Valentinian*, who could not defend himself against that Deluge of Men, sent Pope *St. Leon* in Embassy to *Attila*, who concluded a Peace with him, engag'd him to re-pass the *Danube*, and return into his own Country.

In the 27th Year of *Valentinian*, of *Christ* 452; those who had sav'd themselves from the Ruins of *Aquileia*, and of the neighbouring Cities, retir'd into small Islands of the Gulph of the *Adriatick Sea*, and laid the Foundations of the Republick and City of *Venice*. Its Glory equals that of the greatest Empire, and by the Form of its Government, and the Wisdom of its Conduct, has always maintain'd her Freedom, oblig'd all the Princes of the World to value her Alliance and Friendship, has extended her Conquests very far on the *Archipelago*, and on the Continent, and has gloriously rais'd herself when on the Brink of Ruin.

MAXIMUS finding no Resistance, usurp'd the Empire, the 17th of *March* of the Year 455; and marry'd *Eudoxia*, *Valentinian's* Widow, by Force, to defile his Master's Bed, as his Master had defil'd his. He created *Cesar*, his Son *Palladius*, and made him marry *Eudoxia*, *Valentinian's* Daughter. But one Night being in Bed with *Eudoxia*, in the Transports of the Love he had for her, he confess'd to her, that the same Love had engag'd him to have *Valentinian* kill'd. *Eudoxia*, who had always suspected it, and was looking, in her Mind, for an Expedient to be reveng'd of it; form'd, at that Instant, the Resolution to have Recourse to the most violent Expedients to ruin him. Accordingly, she sent, the next Day, a Person she could entirely confide in, to *Genferick*, King of the *Vandals*, to intreat him to come into *Italy*, to take a just Revenge of the Death of *Valentinian*, his Ally; and to deliver her from the Servitude *Maximus* kept her in, under the Name of Husband. *Genferick*, unwilling to let slip so favourable an Occasion of extending his Conquests, had soon a great Fleet fitted out,

out, and landed in *Italy* unexpected. He enter'd *Rome* without Resistance, and *Maximus* was forc'd to fly; but the *Romans* pursu'd him, and ston'd him to Death, the 12th of *June* of the same Year 455; after he had reign'd 77 Days.

Note, That the *Vandals* plunder'd *Rome* for 14 Days successively, without sparing the Churches; the Riches whereof they carry'd along with them into *Africa*, and especially the gold and silver Vessels which the Emperor *Titus* had brought from the Temple of *Jerusalem*, and which had been preserv'd till then with a great deal of Care. *Evagrius* says, that the City was burnt; *Nicephorus*, that nothing was burnt but what serv'd to publick Spectacles.

Avitus, whom *Maximus* had sent Ambassador to *Theodorick*, King of the *Goths*, was created Emperor by his Army, and with the Consent of all the Persons of Quality who were then in *Gaul*, the 10th of *July* of the Year 455. He did all he could to decline that Dignity, which he knew he could not maintain. But he could not resist the Desire of the Army, nor that of the *Goths* themselves, who promis'd to support him; therefore he concluded a Peace with them, and came into *Italy*, where he found the *Romans* so irritated against him, because he was *Maximus's* Partisan, that not finding himself strong enough to defend the Purple he was cloath'd with, he laid it down, if we may believe *Cassiodorus*, in the City of *Placentia*; having reign'd but 10 Months, and 8 Days. *Evagrius* says, that he dy'd of the Plague; and *Nicephorus*, that he ended his Life by a voluntary Abstinence.

MAJORIAN was elected Emperor by the Senate, and by the Army, the 7th of *April* of the Year 457. He was commendable for his Wit, Learning, and Valour; and his Prudence in the military Art made him gain several great Victories. But the perfidious *Racimer*, whom he had made *Generalissimo* of all his Forces, caus'd him to be kill'd in the City of *Tortosa*, the 7th of *August* of the Year 461; after 4 Years, 4 Months, and 2 Days Reign.

SEVERUS LIBIUS was put in his Place by the Parricide who had kill'd him, the 19th of *November* of the Year 461. The infamous *Racimer* us'd him as he had done his Predecessor, and poison'd him the 15th of *August* of the Year 465; after he had reign'd 3 Years, 8 Months, and 2 Days.

Note, That there was an *Interregnum* of 1 Year, and some Months, or of very near 2 Years.

ANTHEMIUS was made Emperor by the Credit of *Racimer*, in the Month of *August* of the Year 467. He was worthy of the Empire for his political Virtues. *Racimer*, who had made him Emperor, and marry'd his Daughter, caus'd him to be kill'd at *Rome* the 11th of *July* of the Year 472; after he had reign'd 4 Years, and 11 Months.

OLIBRIUS was created Emperor in his Place, by the same *Racimer*, the same Year 472; but he enjoy'd but a very short Time his new Dignity, for he was kill'd six Months after his Creation, by the *Goths*.

Note, That there was an *Interregnum* of 4 Months, and 14 Days.

Note, also, That *Racimer* dy'd 40 Days after the Murder of his Father-in-law *Anthemius*. He was a Man without Faith, whom the Weakness of the Emperors had rais'd from a simple Soldier to the first Dignities of the Army, and who had put himself in a Condition to dispose of the western Empire as he thought fit.

GLYCERIUS was rais'd to the Empire by the *Goths*, the 5th of *March* of the Year 473; but he was de-

pos'd, after he had reign'd very near a Year, by *Julius Nepos*. *Glycerius* was afterwards made Bishop of *Salone*, according to *Evagrius*; or of *Pont*, according to *Jornandes*.

JULIUS NEPOS took *Glycerius's* Place, the 14th of *June* of the Year 474; and was depos'd, in his Turn, by *Orestes*, whom he had made General of his Army, after he had reign'd very near 15 Months.

MANILIUS, (call'd in Scorn *Augustulus*, because the *Roman Empire*, which had began under *Augustus*, ended in the West under this young Man) was created Emperor by his Father *Orestes*, the 31st of *October* of the Year 475. He was the last Emperor acknowledged for such at *Rome*, from whence he was expell'd by *Odoacer*, King of the *Erules*, who made himself King of *Italy*, the 23d of *August* of the Year 476.

Note, That the whole Glory of the Empire, which had been divided, was by this Extinction of the western Empire transferr'd to *Constantinople*, the Seat of the Empire of the East, which had since a long Succession of Emperors, whose *Chronology* I'll begin by *Constantine the Great*, since he built that City, and chose it for the Place of his Residence.

CHRONOLOGY of the Emperors of the East.

CONSTANTINE the Great, first *Christian* Emperor in the East, succeeded *Constantius Chlorus*, his Father, in the Year 306. He chose for the Seat of his Empire the City of *Byzantium*, which he call'd *Constantinople*, after he had rebuilt it in a magnificent Manner, the 11th of *May* of the Year 330.

CONSTANTIUS II. succeeded him, the 22d of *May* of the Year 337. He abandon'd himself to the *Arians*, and persecuted the Church. He dy'd at *Mop. turenes*, between *Cilicia* and *Cappadecia*, in the 45th Year of his Age; having reign'd 13 Years, with his Father *Constantine*, and 25 after *Constantine's* Death.

JULIAN the Apostate came to the Empire the 11th of *December* of the Years 361. He was kill'd with an Arrow, in the 2d Combat he gave to the *Persians*.

JOVINIAN was proclaim'd Emperor by the Army, the 27th of *June* of the Year 363. *Sozomene* says, that he refus'd at first the imperial Dignity, protesting that he was a *Christian*; but that when the Soldiers were inform'd that his Religion was the Cause of his Refusal, they all declar'd aloud, that they were of the same Religion. The Extremity of the Peril, to which the Temerity of *Julian* had reduc'd the Army, and the Scarcity of Provisions, oblig'd *Jovinian* to conclude a Peace with the *Persians*, by abandoning to them some Countries which had formerly belong'd to the Empire. He dy'd suddenly at *Dadastranes*, a Village of *Bithynia*, either for having eat to Excess the preceding Night, or because he lay in a Room newly built, the Walls whereof were yet damp, and where a great Quantity of Charcoal had been burnt during the Winter, to dry it.

VALENTINIAN I. was proclaim'd Emperor by the Army at *Nice*, in *Bithynia*, the 25th of *February* of the Year 364; after he had been adorn'd with the Marks of his Dignity, the Soldiers cry'd, that there should be a Colleague given him, to help him to support it. But he told them, *It was in your Power to proclaim me Emperor; but since you have proclaimed me, 'tis no longer in your Power, but in mine, to do what you propose. Be quiet, as Subjects ought to be, and I'll order as your Sovereign what I judge proper.* After he had thus rejected the Proposition of the Army, he came to *Constantinople*, where he associated his Brother *Valens* to the Empire, giving him the East for his Part, and reserving for himself all that extended towards the West, and from *Illyria* to *Africa*.

VALENS was associated to the Empire the 29th of *March*, or the 1st of *April* of the Year 364. He was impio.

impious, and cruel, having indiscreetly attack'd the *Goths* advantageously posted near *Adrianople*, he was burnt in a Tower, where he had hid himself, after the Defeat of his Army, the 9th of *August* of the Year 378, in the 50th Year of his Age; after he had reign'd 14 Years, 4 Months, and 9 or 12 Days.

THEODOSIUS the Great came to the Empire, in the Year 392. He was the Joy and Admiration of the whole World, as we have observ'd already.

ARCADIUS, his Son, succeeded him in the Empire of the East, the 17th of *January* of the Year 395. He had neither Courage, nor Merit; and was govern'd by his Wives and Eunuchs. He dy'd the 1st of *May* of the Year 408; after 13 Years, 3 Months, and 15 Days Reign.

THEODOSIUS II. his Son, succeeded him, the 1st of *May* of the Year 408. He was a very good Prince, entirely govern'd by his Sister *Pulcheria*, for a very considerable Time, till, by the Artifices of *Chrysaphius*, and the Importunities of his Wife *Eudoxia*, he dismiss'd that generous and learned Princess, who was capable to govern not only that divided Empire, but the whole World. He took for Pretext of her Disgrace, this: *Theodosius* having, for a considerable Time, thro' Laziness, sign'd all the Petitions which were presented to him, without reading them, which was of a very dangerous Consequence for the publick Affairs; she let him know his Fault by an ingenious Invention; which was, to present to him a Paper containing, that she bought his Wife for a Slave, if his Majesty would consent to it. *Theodosius* sign'd that Writing without reading it; and *Pulcheria* having it in her Hands, detain'd the Empress, who was come to visit her. The Emperor asking for his Wife, she told him, that she had bought her, and shew'd to him what he had sign'd, of the Vendition. *Theodosius*, instead of making a good Use of this Piece of Wit of his Sister, was irritated at it; and *Eudoxia*, his Wife, finding him in that Humour, made him easily consent to her Disgrace. While she govern'd, the Empire had enjoy'd a long Prosperity; but as soon as she quitted the Helm, and *Chrysaphius* was made Master of it, *Theodosius*, who suffer'd himself to be govern'd by that base and wicked Minister, committed a vast Number of unpardonable Faults, so far as to be reduc'd to the shameful Necessity of paying Tribute to *Attila*, King of the *Huns*. He dy'd the 29th of *July* of the Year 450; after he had reign'd 42 Years, 2 Months, and 28 Days.

MARCIAN was elected Emperor by *Pulcheria's* Credit, and an Arret of the Senate, the 25th of *August* of the Year 450. *Pulcheria*, who had succeeded to the Empire, and was in the 51st Year of her Age, marry'd him, for Reasons of State, on Condition that they should live in Celibacy. *Marcian* was judicious, prudent, brave, charitable, and virtuous; he liv'd with *Pulcheria*, as with his Sister, and had never the least Affection for any other Woman which could offend the Purity of his Marriage. He had no Favourites, nor Ministers, who could abuse his Goodness, or his Authority, to gratify their private Passions. He dy'd the 16th of *January* of the Year 457; after 6 Years and a Half's Reign.

LEO I. call'd *the Elder*, or *the Great*, was elected Emperor, the 7th of *February* of the Year 457. He may be rank'd among the good Emperors; and nothing diminishes the Glory of his Virtues, but the Indulgence he us'd towards the *Hereticks* who liv'd at his Court, and especially *Basiliscus*, his Wife's Brother. He forgave him the Treason he had been guilty of in *Africa*, against the Maxims of the best Politicians, which were against so black an Action's being left unpunish'd. He dy'd in the Month of *November* of the Year 474; after he had reign'd 17 Years, and 9 Months.

Note, That under his Reign a Rain of Ashes fell at *Constantinople*, which had been carry'd thither by the Winds, from Mount *Vesuvius*, which, that Year, had vomited frightful Flames.

ZENO, the *Isaurian*, his Son in-law, succeeded him, in the Year 474. His Reign was blacken'd with all the Crimes a Tyrant is capable of; he had the Air of a Satyr; his Wife *Ariadne* caus'd him to be bury'd alive, the 6th of *April* of the Year 491; after 18 Years of the most violent Tyranny. *Cedrenus* says, in his Abridgment, that it was rumour'd, that his Head had been cut off in the Night, without being known by whom. But the Truth is, that having been attack'd with a Fit of the Epilepsy, to which he was subject, he was thought dead; and that *Ariadne*, his Wife, who wanted to be rid of him, had him bury'd in Haste. He came afterwards to himself; and his Tomb having been open'd, the Guards, whom the Empress had order'd to be plac'd there, told him, that there was another Emperor in his Place. No Matter, said he, take me from hence, and carry me to a Monastery, where I'll end my Days. The Soldiers did but laugh at that Proposal; so that he dy'd phrenetick, after he had eat his Arms, and his Slippers. *Zonarus* writes, that having made himself drunk, which happen'd very often, his Wife had him bury'd in that Condition.

ANASTASIUS, the first of that Name, was rais'd to the Empire by the Empress *Ariadne*, the 11th of *April* of the Year 491; which confirm'd the Suspicion of a criminal Love between them, during *Zeno's* Life. The Reputation of Piety he had acquir'd in a private Life, made his Subjects conceive very great Hopes of his future Government; and the People of *Constantinople*, while he assist'd at the *Circenses Games*, after his Coronation, cry'd, *Prince, command as you have liv'd*. In Fact, the Beginning of his Reign answer'd their Hopes; for he began by taking off an Imposition, call'd *Chrysargyre*, which was rais'd every four Years, not only on the Heads of Persons of what Rank soever, either Poor or Slaves; but likewise on all Animals, and even Dogs; for every one of which there were paid 3 Farthings; and had all the Registers of this Tax burnt in the publick Place. He forbid the Venality of the Magistracy, which had been introduc'd by his Predecessor, and which was the Cause of the Corruption of the Judges in the Empire, and of the Oppression of the Poor. But the Virtue of *Anastasius* being not sincere, or not strong enough to conquer his Passions, he soon alter'd his Conduct, and shew'd himself as violent, avaricious, and unjust, as he had been meek and liberal. He us'd to forgive the Criminals, let their Crimes be ever so enormous, when they could purchase their Pardon with Money. He sold all Sorts of Employments, and loaded the Provinces with new Impositions. He made himself the Heir of the Deceas'd, under some frivolous Pretence or other. He was not in the least sensible of the Glory of the *Roman* Name; and he prefer'd the purchasing Peace, at a dear Rate, of the Enemies, to the Honour of going to War against them as an Emperor. He us'd to appoint for Governors of Provinces, young Men without Virue, or Experience, who confiding in his Protection, plunder'd them with Impunity. He was kill'd by Thunder, the 8th of *July* of the Year 518; after he had reign'd 27 Years, 3 Months, and 29 Days.

Note, That under *Anastasius's* Reign, the *Goths* having besieg'd *Constantinople*, *Proclus*, an Engineer, burnt their Fleet with Burning-Glasses. But note, also, that the Fleet was not compos'd of *English* Men of War.

JUSTINUS the Elder, or the first of that Name, was taken from the Dunghil to be plac'd on the Imperial Throne, the 9th of *July* of the Year 518. He was a Man who from a Shepherd, or Hog-Driver, became a Soldier; and having pass'd thro' all the Degrees of the Militia, with a great deal of Reputation, had arriv'd to the first Dignities of the Empire, and acquir'd great Credit and Authority. He is famous for his Piety, and Zeal for the *Catholick* Religion; for his Love for his Subjects, and his Care for the

Re-union of the oriental with the occidental Church. He dy'd of an Ulcer in his Thigh, the first of *August* of the Year 527; after he had reign'd 9 Years, and 22 Days.

JUSTINIAN, the first of that Name, who had been adopted, and crown'd by *Justinus* himself, took the Government of the Empire in the Month of *April* of the Year 527, being then 45 Years of Age. *Evaagrius*, an Author very near his Time, accuses him of a sordid Avarice, which had engag'd him to make so many Laws and Novels as so many Nets to catch the Estates of private Persons. *Nicephorus*, who wrote long after his Death, undertakes his Defence, and praises him as a very religious, zealous, and liberal Prince; who publish'd several good Laws, and made vast Conquests. For my Part, I really believe that in the last Violences he exercis'd against the orthodox Bishops, he was deceiv'd by those who had all his Confidence; and as he was very ignorant, he could not discover the Imposture, nor distinguish the Truth from private Interests of Ambition and Revenge. He dy'd the 14th of *November* of the Year 566; after he had reign'd 39 Years, 7 Months, and 23 Days.

Note, That under *Justinian's* Reign *Belissarius*, the greatest General of his Time, defeated the Army of the *Persians* under the Conduct of *Mirrhanes* their General. The same *Belissarius* defeated, likewise, in the Year 530, the Army of *Gilimer*, in *Africa*, and forc'd *Gilimer* himself to fly. *Justinian* publish'd a very just and necessary Ordinance against the Bishops who came to Court without an apparent Necessity; for of these frequent Journeys it happen'd, that the Churches were left without their Pastors, which was the Occasion of several Disorders; and the Bishops us'd to spend the Revenues of their Bishopricks, instead of distributing them to the Poor. This Law would be very necessary in our Time, where the greatest Part of the Bishops are seen at Court, without being brought to it by the urgent Necessity of their Dioceses. The Laicks have just Reason to suspect, that they are invited there either by Ambition, or Avarice, or by the Diversion of the good Company, or the Inquietude of Mind, and a Surfeit of their Functions. For if they would live as Bishops, they have no Need to appear at Court, where they are needless. If they want to live as Courtiers, they render themselves ridiculous, and even odious, to those who shew them the greatest Demonstration of Friendship; or if it is to grow richer, that Desire is not very agreeable to an apostolical Spirit.

JUSTINUS II. call'd the *Younger*, came to the Empire the 14th of *November* of the Year 566. The Beginning of his Reign appear'd fortunate; but he soon discover'd the Corruption of his Manners, and fell into Excesses of Folly, to which he was very subject. He was always beaten by the *Persians*, and their King *Chosroes*. He dy'd in a Paroxysm of Phrenzy, the 4th or 5th of *October* of the Year 577, or 578; after 13 Years, and 9 Months Reign. *Evaagrius* gives him more, and Cardinal *Baronius*, who in the first Edition of his Annals has follow'd his *Chronology*, has retracted himself in the second.

TIBERIUS FLAVIUS, whom *Justinus* had chosen for his Successor, ascended the Throne the 6th of *October* of the Year 578. The Empress *Sophia* had rais'd him to that Dignity, in Hopes to marry him; but as he had his Wife call'd *Augusta*, she was so irritated to see herself frustrated of her Hope, that she conspir'd against him in Favour of *Justinian*, *Justinus's* Nephew; but to no Purpose. *Tiberius* answer'd the Hopes his Subjects had conceiv'd of his Virtue, and extraordinary Merit. Under his Reign the Affairs of the Empire chang'd Face; for by the Victories of *Mauricius*, General of his Armies, he stopp'd the Rapidity of the good Fortune of the *Persians*, and forc'd the proud *Chosroes*, their King, to die of Sorrow at *Ctesiphonte*.

He dy'd with all the Glory and Reputation of a great Prince, the 14th of *August* of the Year 582; after he had reign'd very near 4 Years.

Note, That when *Tiberius* created *Mauricius Caesar*, whom he design'd for his Successor; he made the following Speech: 'Thou must continue, said he, to make me a good Epitaph of thy Manner of governing thy People. Adorn my Sepulchre with thy Virtues; answer the Expectation the whole World has conceiv'd of thee; thou must not tarnish the Glory of those Virtues, nor deviate in any Thing from thine antient Generosity; moderate, by thy Reason, the sovereign Power thou hast been rais'd to, and let Philosophy serve as a Guide to thy absolute Authority. The Empire is an exalted State, which is apt to turn the Heads of those who have it not very strong, and discovers what they are in Reality: Therefore thou must not imagine that thou dost surpass as much all others in Prudence and Capacity, as thou dost it in good Fortune. Study, with the greatest Application, how to make thyself belov'd, rather than fear'd by thy Subjects; and prefer salutary Advice to Flattery; for the royal Power hates Correction, tho' it be the Thing a Sovereign wants most. Let Justice walk always before thine Eyes, and be the Rule of all thine Actions. Look on the Imperial Purple with the Eyes of a Philosopher, as a simple Robe thou art cloath'd with; and think that the Jewels of thy Diadem differ in nothing from the Pebbles on the Sea-Shore. The dark Colour of the Purple forewarns Princes against abandoning themselves to vain Glory, and admonishes them to make frequent Reflections on the Duties of their Post, which will hinder them from being dazzled by the fatal Brilliant of the monarchical Vestment. The Scepter of the Empire ought to admonish thee, that thou dost not exercise an unlimited Power; but that thou dost live in a pompous Servitude, with Regard to other Men. Let Humanity and Mansuetude govern thy Wrath, and shake thy Pride. Nature has given a King to the Bees, and arm'd him with a Sting, that he may sting those who will not obey: But that King is not tyrannical; he minds nothing but how to serve the Bees, and his Sting is just. At least let's be his Imitators, if we are not willing to be govern'd by Reason. I tell thee these Things as an affectionate Father, who wishes for thy Glory, and the Prosperity of thy Reign; and if thou govern thyself according to these Rules, thy Life must be full of Glory, and Felicity.'

MAURICIUS TIBERIUS was plac'd on the Throne the 14th of *August* of the Year 582. He had a vast deal of Wit, Courage, Prudence, and Valour; and was very zealous for the Defence of the orthodox Faith; but he was cruel and avaricious: His Avarice hinder'd him from redeeming, at a very low Price, his Subjects who had been made Captives by the King of the *Avari*. This infamous Action cost him his Life, and that of his Children; for the *Constantinopolitans* having revolted, their Example was soon after follow'd by the Army, who elected *Phocas*, who enter'd *Constantinople* amidst the publick Acclamations; who caus'd five of *Mauricius's* Sons to be murder'd before his Eyes, himself being kill'd also, the 27th of *November* of the Year 602; after he had reign'd 20 Years.

PHOCAS usurp'd the Empire the 27th of *November* of the Year 602. He affect'd, at first, a great deal of Meekness, Liberality, and Love for the Learned; but he soon became cruel, blood thirsty, and abandon'd himself to all Sorts of Abominations. *Heraclius*, who had been created Emperor in *Africa*, assembled his Forces, with which he came to *Abides*, thence to *Heraclea*,

Heraclea, and from *Heraclea* to *Constantinople*, which he enter'd, after he had defeated the Fleet of the Emperor, in the Port of *Sophia*. *Phocas* was seiz'd, and *Photinus*, whose Wife he had debauch'd, wanting to be reveng'd for that Affront, enter'd the Palace, divested *Phocas* of the imperial Robe, put him on a black one, and presented him to *Heraclius*; who told him, with a terrible Voice, *Hast thou thus governed the Empire?* *Phocas*, without being in the least disconcerted, answer'd him, *Thou must govern better*. *Heraclius* afterwards caus'd *Phocas's* Feet, Hands, and privy Parts, to be cut off; and commanded, lastly, that he should be beheaded. His Body was dragg'd thro' the Streets of *Constantinople*, and afterwards burnt.

HERACLIUS was crown'd Emperor, with *Eudoxia* his Wife, whom he marry'd the same Day of his Coronation, the 5th of *October* of the Year 610. He was brave and judicious. He dy'd the 11th of *March* of the Year 641; after 30 Years, 7 Months, and 5 Days Reign.

Note, That in the 25th Year of *Heraclius's* Reign, of *Christ* 630; began the Sect of that abominable Impostor *MAHOMET*, the Venom whereof has poison'd more than Half the Earth. He was born in *Arabia Felix*, and his first Profession was that of Groom of a Stable. He had neither Wit, nor Knowledge, and did not know so much as how to read, or write. He enter'd into the Service of a rich Widow, and had Dexterity enough to oblige her to marry him, after he had debauch'd her. During his Marriage, he us'd to fall often into epileptick Fits, and his Convulsions were very violent; which his Wife supported patiently enough, and to appease her, he us'd to make her believe that the Angel *Gabriel* appear'd to him often, and that his Presence caus'd those Convulsions. There was a detestable Monk call'd *Sergius*, who had been expell'd from his Monastery because he profess'd *Arianism*; to whom this Woman communicated all that *Mahomet* had told her, and this Wretch confirm'd her in the Belief of that false Apparition; assuring her, that *Mahomet* was a Prophet. She communicated this Secret to her Neighbours, who told it to their Husbands; and thus, in a short Time, it was rumour'd abroad that *Mahomet* had Communication with the Angel *Gabriel*. This Impostor finding that his Imposture had found Belief among the Populace, invented new Dreams, which, he said, were reveal'd to him by his Angel. Among the rest, he publish'd a Book under his Name, compos'd by *Sergius*, full of Follies, which, notwithstanding, he pretended he had receiv'd from Heaven; and had it distributed among the People of the Country, who were Fools enough to put Faith in it. In my Treatise of *Mahometanism*, under the Letter *M*, I'll give the whole History of this ridiculous Sect.

CONSTANTINE II. *Heraclius's* Son, succeeded him the 11th of *March* of the Year 641; but he reign'd 3 Months only. It was thought that the Empress *Martina*, his Mother-in-law, caus'd him to be poison'd, the 22d of *June* of the same Year, to place her Son *Heracleonas* on the Throne.

HERACLEONAS succeeded him, the 22d of *June* of the Year 641. He ascended the Throne by the Murder of *Constantine*, and was brought down from it by an Arret of the Senate, who order'd his Nose, and his Mother's Tongue, to be cut off, and both sent into Exile, towards the End of *December* of the same Year.

CONSTANTIUS, *Heraclius's* Grandson, was rais'd to the Empire in the Year 641. He committed several very great Excesses against Religion, protected *Hereticks*, and had his Brother put to Death without

Cause; who, say the Visionaries of those Times, haunted him afterwards, with a Cup full of Blood, and these Words, *Drink Brother*.

CONSTANTINE POGONATUS, *i. e.* bearded, because he us'd to wear a long Beard, succeeded *Constantius*, the 15th of *July* of the Year 668. He took a just Revenge of the Death of his Father, and gain'd, by his Prudence and Courage, several Victories over the *Saracens*. He dy'd in the Year 685; after he had reign'd 17 Years, and about 2 Months.

JUSTINIAN, his Son, call'd the Younger, succeeded him in the Month of *September* of the Year 685. He was impious, cruel, and vindictive, which made him hated of his Subjects; and was, in Part, the Cause of his violent Death. For *Leontius*, Duke of the East, who had been imprison'd 6 Years, on false Reports, tho' he had done signal Services to the Empire, having been, at last, set at Liberty, on Condition that he should depart from *Constantinople*, waiting in the Port for a favourable Wind, to obey that Order, having been press'd by his Friends, who were come to take their Leave of him, to lay hold of the favourable Opportunity of the Disaffection of the *Constantinopolitans*, to seize on the Empire, arm'd some Soldiers, and came to the Pretory, of which he render'd himself Master; and the Revolted having soon afterwards taken *Justinian* Prisoner, they cut off his Nose, and sent him into Exile. They also seiz'd the Monk *Theodosius*, and *Stephen* his Treasurer, the two Ministers of his Violences; and after they had been dragg'd thro' the City, they were burnt alive. *Justinian* had afterwards his Head cut off by *Philippicus's* Orders, in the Year 711; after he had reign'd 16 Years.

PHILIPPICUS BARDANES succeeded him, in the Year 713. He was impious, cruel, and without Wit. He dy'd in the Year 715; after 1 Year, and 6 or 10 Months Reign.

ANASTASIUS II. succeeded him the 4th of *June* of the Year 715. He was learned, moderate, and religious. He dy'd in the Year 717; after he had reign'd 2 Years, and 9 Months.

THEODOSIUS ADAMITANUS was elected Emperor by the Army, in the Year 717. He was but a Tax-gatherer when he was rais'd to the imperial Throne; whom the Army, who had revolted from *Anastasius*, forc'd, by a ridiculous Caprice, to accept the Empire; but, however, that Choice, made without Reflection, prov'd advantageous to the Empire; for *Theodosius* prov'd a very good, moderate, and pious Prince. But as he had been plac'd on the Throne against his Inclination, he abdicated it in Favour of *Leo Isaurus*, in the Year 717; after he had reign'd 1 Year, and 2 Months.

LEO III. call'd *Isaurus*, succeeded him, the 25th of *March* of the Year 717. He was cruel, impious, and wild. He dy'd after 24 Years, 2 Months, and 25 Days Reign.

CONSTANTINE, his Son, (call'd *Copronimus*, because he had eas'd himself in the baptismal Font, at his Baptism) succeeded him, in the Year 741. He was impious, cruel, Protector of the Caprices of the *Iconoclasts*, and Persecutor of the Orthodox. He dy'd of a violent Fever, caus'd by a Carbuncle on his Thigh, the 14th of *September* of the Year 775; after he had reign'd 34 Years, and 3 Months.

Note, That in the 9th Year of *Copronimus's* Reign, of *Christ* 749; happen'd an Earthquake in *Syria*, which destroy'd several Cities, some of them being even transported, together with their Inhabitants, from one Place to another. In one of the Extremities of *Mesopotamia* the Earth parted for the Breadth of two Miles, and from that Depth rais'd another white and sandy Earth, in the Middle whereof appear'd an Animal, in the Shape of a Mule, but whose Voice was human, and who foretold an Irruption against the *Arabs*.

LEO IV. came to the Empire the 14th of September, of the Year 775. He affected at first to appear pious and magnificent; but discover'd soon after, that he inherited the Impiety, and all the other Vices of his Father and Grandfather. He died of a Fever the 8th of September, of the Year 780; after he had reign'd 5 Years, wanting 6 Months.

CONSTANTINE VII. his Son, an Infant, succeeded him, under the Regency of his Mother Irene, a Woman illustrious for her Beauty, Wit, and Prudence. This cruel and impious Prince plung'd himself in all Sorts of Debauchery, and died the 19th of August, of the Year 797; after 16 Years, 11 Months and some Days Reign.

IRENE the Empress possessed herself of the Government of the Empire, the 19th of August, of the Year 797; she was possessed, as we have already observ'd, of a great deal of Beauty, Judgment, and Policy; but her Passion for the Throne, blinded her to that Excess, that she caused the Eyes of her own Son to be put out. She died the 9th of August, of the Year 802, after 5 Years, 2 Months, and 16 Days Reign.

NICEPHORUS, first of the Name, succeeded Irene, on the Throne, the 31st of November, of the Year 802. He was cruel, avaritious, and impious. He was taken by the Bulgarians, who cut off his Head the 16th of July, of the Year 811; after he had reign'd 8 Years, 8 Months and 27 Days.

MICHAEL CUROPALATES, his Son-in-law, ascended the Throne, the 2d of October, of the Year 811. He was a good Prince, courageous, intrepid, prudent, and beloved of his People. Michael having lost the Battle against the Bulgarians, near Adrianople, a City in Thracia, fled to Constantinople, and there form'd the Design to quit the Empire, in favour of Leo the Armenian. This refused it a long while, till Nicephorus the Patriarch, and all the Patricians (says Theophanes) forc'd him to accept it. But Cedrenus, and some other Historians, relate this Affair in a quite different Manner. They say that the Loss of the Battle happen'd by the Treason of Leo, who, notwithstanding, made use of it to blame the Emperor as a Coward, and incapable to maintain the Honour of the Empire; which disgusted the Soldiers, and made them proclaim Leo Emperor. Michael having heard of the Election, as he had acquir'd a great Command over his Passions, and lov'd Peace, he sent to Leo the Diadem, the purple Robe, and the Slippers, which were the Marks of the Empire, and the next Day retired into a Monastery with his Wife and Children, in the Year 813; after he had reign'd 1 Year, and 9 Months.

LEO V. call'd the Armenian, succeeded to the Empire the 11th of July, of the Year 813. He had some excellent Qualities which he tarnish'd by his Cruelty for his Relations; for he order'd that Theophylactes his eldest Son should be castrated. He was kill'd in his Chapel on Christmas-Eve, of the Year 820; after he had reign'd 7 Years, 5 Months, and 14 Days.

MICHAEL II. call'd the Stouter, whom Leo had caused to be condemn'd to be burnt alive, for the atrocious Injuries he had vomited against him, was proclaim'd Emperor, in the Year 820. He was impious, cruel, and without Religion. He died of a Dysentery, or Bloody Flux, in Excretion to the whole World the 1st of October, of the Year 829; after 8 Years, 9 Months, and 7 Days Reign.

THEOPHILUS I. his Son succeeded him, the 1st of October, of the Year 829; he had Wit, and was a Politician, but passionate and blood-thirsty. He undertook several great Wars against the Saracens; and died in the Year 842; after he had reign'd 12 Years.

MICHAEL III. his Son, call'd the Drinker, succeeded him in the Month of January, of the Year 842. He was abandon'd to all Sorts of Crimes, of Infamies and Brutalities, and gloried in surpassing in Abominations Nero, Caligula, and Heliogabalus.

He was kill'd by Bazile, the 24th of September, of the Year 867; after 23 Years, and 8 Months Reign.

BAZILE, the first of that Name, call'd the Macedonian, ascended the Throne in the Year 867. He was just, religious, and full of Merit. He died the 1st of March, of the Year 886; after 18 Years, 5 Months, and 7 Days Reign.

LEO VI. call'd the Philosopher, succeeded him the 1st of March, of the Year 886. He was pious, learn'd, and a very great Prince. He gain'd two Battles against the Servians. He died the 11th of June, of the Year 911; after 25 Years, 3 Months, and 10 Days Reign.

ALEXANDER II. succeeded him the 11th of June, of the Year 911. He plung'd himself in all the most infamous and atrocious Crimes, and became a perfect Atheist. He died the 7th of June, of the Year 912; after 11 Months, and 27 Days Reign.

CONSTANTINE PORPHIROGENITA succeeded him, the 7th of June, of the Year 912. He was pious, good, prudent, and Friend of the Learned. He died poison'd by his Son, the 9th of November, of the Year 959; after 48 Years, and 5 Months Reign.

ROMANUS the younger, ascended the Throne the 9th of November, of the Year 959, by a Parricide, expell'd his Mother and Sisters; and liv'd in Indolence, and in continual Debaucheries. He died the 15th of March, of the Year 963; after 3 Years, and 4 Months Reign.

NICEPHORUS, call'd Phocas, came to the Empire the 16th of August, of the Year 963. He render'd himself illustrious by his great Conquests. But his Avarice eclipsed all his great Actions. He died the 11th of December, of the Year 969; after 6 Years, 3 Months, and 26 Days Reign.

JOHN ZEMISCES, succeeded the 26th of December, of the Year 969. He render'd himself famous by his great Victories, his Conquests, his Piety, and his Justice; and died the 4th of December, of the Year 975; after 5 Years, 11 Months, and 10 Days Reign.

BAZILE II. call'd the Younger, ascended the Throne in the Year 975. He render'd himself illustrious by his Conquests; but he was very cruel, having caused the Eyes of 15000 Bulgarians to be put out. He died in the Year 1025; after he had reign'd 50 Years.

CONSTANTINE X. call'd the Younger, came to the Empire in the Year 1025. He pass'd all his Time in Pleasures and Voluptuousness. He died the 9th of November, of the Year 1028; after he had reign'd very near 3 Years.

ROMANUS III. succeeded him the 9th of November, of the Year 1028. He appear'd pious, liberal, and magnificent at first; but became, afterwards, avaricious, which gave him the Name of Argyrophiles. He died poison'd the 11th of April, of the Year 1034; after he had reign'd 5 Years, and 6 Months.

MICHAEL IV. call'd Paphlagonian, ascended the Throne in the Year 1034. He was a very beautiful Prince, very eloquent, and had a Boldness which nothing could stop. He died the 10th of December, of the Year 1041; after 7 Years Reign.

MICHAEL V. call'd Celapates, came to the Empire in the Year 1041. He prov'd ungrateful to those who had rais'd him to the Empire. His Eyes were put out, and he died in the Year 1042; after he had reign'd 4 Months, and 5 Days.

CONSTANTINE MONOMACHUS, succeeded him the 11th of February, of the Year 1042. He was indolent, and lost in Vices. This Prince caused the Temple of Jerusalem to be rebuilt, which the Saracens had ruinated 39 Years before. The Turks became Masters of almost all Asia. He died the 30th of November, of the Year 1054; after 12 Years, 5 Months, and 20 Days Reign.

THEODORA, Daughter of Constantine the Younger,

was plac'd on the Throne towards the Year 1054; and died the 22d of *August*, of the Year 1056; after 1 Year, 8 Months, and 23 Days Reign.

MICHAEL, call'd *Stratonicus*, came to the Empire in the Month of *August*, of the Year 1056. He was not very well qualify'd for the Empire, tho' very brave, and very well vers'd in the military Art. He died the last Day of *August*, of the Year 1056.

ISAAC I. call'd *Comnene*, came to the Empire the 8th of *June*, of the Year 1057. He had a vast deal of Wit, and had acquir'd a great Reputation in the War. But he eclips'd all his Virtues by his Avarice and Pride. He died in the Year 1059; after 2 Years, and 3 Months Reign.

CONSTANTINE XII. call'd *Ducas*, came to the Empire the 25th of *December*, of the Year 1059. He was a prudent Prince; but tho' he lov'd Justice and Equity, he render'd himself despicable by his Avarice. He died the 31st of *June*, of the Year 1067, after he had reign'd 7 Years and a half.

ROMANUS IV. call'd *Diogenes*, ascended the imperial Throne the 1st of *January*, of the Year 1068. He defeated several Times the *Saracens*, and took several of their Places; but he unfortunately fell into their Hands, and died in the Month of *October*, of the Year 1071; after he had reign'd 3 Years, 1 Month, and 12 Days.

MICHAEL VII. call'd *Parapinaces*, succeeded to the Throne in the Month of *October*, of the Year 1071. He was very learn'd, and lov'd the Learn'd, but his Avarice render'd him odious to his Subjects. He died in the Year 1078; after he had reign'd 6 Years, and a half.

NICEPHORUS BOTONATES came to the Empire the 25th of *March*, of the Year 1078; he was brave and prudent, but very unfortunate. He died the latter End of *March*, of the Year 1081; after he had reign'd 3 Years.

ALEXIS COMNENE succeeded him the 1st of *April*, of the Year 1081. He was a very well made Prince; but 'tis said that his Conduct prov'd disadvantageous to the *Croisades*, made for the Conquest of the Holy Land. He died the 15th of *August*, of the Year 1118; after he had reign'd 37 Years, 4 Months, and 15 Days.

JOHN COMNENE succeeded him the 15th of *August*, of the Year 1118. He was a fine Prince, pious, just, brave, and render'd himself illustrious by his Victories. He died of being wounded with a poison'd Arrow, the 8th of *April*, of the Year 1143; after he had reign'd 24 Years, 7 Months, and 15 Days.

EMANUEL COMNENE succeeded him the 8th of *April*, of the Year 1143. He was thought at first a Coward, and perfidious; but towards the latter End of his Reign, he grew liberal and charitable. He died the 27th of *September*, of the Year 1180; after he had reign'd 47 Years, 5 Months, and 23 Days.

ALEXIS II. call'd *Porphyrogenita*, came to the Empire the 27th of *September*, of the Year 1180. *Andronicus* caus'd him to be strangled, and his Body throw'd into the Sea, while he was yet but 15 Years of Age, in the Month of *October*, of the Year 1183; after 3 Years, and some Days Reign.

ANDRONICUS, the first of the Name, ascended the Throne in the Month of *October*, of 1183. He was cruel, blood-thirsty, impious, brutish, and inhuman. He was soon punish'd for all his Crimes; *Isaac* caus'd his Hairs, Beard, and one Eye to be pull'd out, one Hand to be cut off, and had him expos'd in that Condition on a Camel, to the Rage and Fury of the Populace. He died the 12th of *September*, of the Year 1185; after 1 Year, 11 Months, and 10 Days Reign.

ISAAC II. call'd *Ange* or *Angel*, succeeded him in the Month of *September*, of the Year 1185. He liv'd in a Manner unworthy of a Prince; he maintain'd some Wars, in which he was worsted, tho' he de-

stroy'd the Tyranny of some Petty-Lords. He died the 10th of *April*, of the Year 1195; after 9 Years, and 8 Months Reign.

ALEXIS ANGE, or ANGEL III. of the Name, call'd *the Tyrant*, began to reign the 10th of *April*, of the Year 1197. He was brutal, passionate, and so avaritious, that that miserable Passion render'd him capable of the meanest Actions. He died in the Year 1203; after 8 Years, 3 Months, and 10 Days Reign.

ALEXIS IV. call'd *the Younger*, succeeded him the 1st of *August*, of the Year 1203; and died in the Year 1204; after he had reign'd 1 Year.

ALEXIS V. call'd *Ducas Murrusle*, came to the Empire in the Year 1204. He was reported cruel, impious, and addicted to all Sorts of Vices. He died the same Year, having been thrown from the Top of a Tower. After his Death the *French* render'd themselves Masters of the Empire.

CHRONOLOGY of the French Emperors of Constantinople.

BAUDOUIN, first of the Name, Emperor of *Constantinople*, was before Earl of *Flanders*. He render'd himself Master of that imperial City, the 16th of *May*, of the Year 1204. He was vigilant, courageous, and good, but he wanted Prudence; he fell into an Ambuscade of *Bulgarians*, who cut off his Arms and Legs. He died the latter end of *July*, of the Year 1206; after two Years, and some Months Reign.

HENRY, first of the Name, succeeded his Brother *Baudouin*, the 16th of *August*, of the Year 1206. He maintain'd his Authority by his Valour, Prudence and Victories. He died the 11th of *June*, of the Year 1216; after he had reign'd 10 Years, 2 Months, and 22 Days.

PETER II. Prince of *Courtenay*, was declar'd Emperor the 9th of *April*, of the Year 1217. He was brave, wise, and pious, and was assassinated the same Year.

ROBERT of *Courtenay* succeeded his Father in 1221. He caus'd by his Weakness great Revolutions in the Eastern Empire; and was kill'd by a Lord of his Court, in the Year 1229; after he had reign'd 8 or 9 Years.

BAUDOUIN II. Prince of *Courtenay*, came to the Empire in the Year 1237. His first Wars were fortunate enough. But he neglected to be upon his Guard, therefore was surpris'd by his Enemies, who re-enter'd *Constantinople* through an Aqueduct, in the Year 1261; after the *Latins* had kept the Empire for the Space of 58 Years; and *Baudouin* died in 1273; after 33 Years, and some Months Reign.

Sequel to the CHRONOLOGY of the Greek Emperors of Constantinople.

THEODORUS LASCARIS was expell'd *Constantinople* by the *French* in 1204. He retired to *Nice* in *Asia*, where he was crown'd Emperor: Where he collected together the scatter'd Parts of his Empire, which he preserv'd by his Prudence and Courage; and died in 1222; after he had reign'd 18 Years.

JOHN DUCAS III. succeeded him in the Year 1222. He was a Prince famous for his great Victories. He extended the Limits of his Empire every where; and was severe without Cruelty; and a great Oeconomist, without Avarice. He died in the Year 1255; after he had reign'd 33 Years.

THEODORUS II. call'd *the Younger*, ascended the Throne in the Year 1255. He was brave, prudent, and gain'd several Victories. He died in the Month of *August*, of the Year 1258, or 59; after he had reign'd 4 Years.

JOHN IV. call'd *the Younger*, succeeded him in 1259. He reign'd but one Year.

MICHAEL VIII. call'd *Paleologue*, was proclaim'd Emperor

LEO IV. came to the Empire the 14th of *September*, of the Year 775. He affected at first to appear pious and magnificent; but discover'd soon after, that he inherited the Impiety, and all the other Vices of his Father and Grandfather. He died of a Fever the 8th of *September*, of the Year 780; after he had reign'd 5 Years, wanting 6 Months.

CONSTANTINE VII. his Son, an Infant, succeeded him, under the Regency of his Mother *Irene*, a Woman illustrious for her Beauty, Wit, and Prudence. This cruel and impious Prince plung'd himself in all Sorts of Debauchery, and died the 19th of *August*, of the Year 797; after 16 Years, 11 Months and some Days Reign.

IRENE the Empress possessed herself of the Government of the Empire, the 19th of *August*, of the Year 797; she was possessed, as we have already observ'd, of a great deal of Beauty, Judgment, and Policy; but her Passion for the Throne, blinded her to that Excess, that she caused the Eyes of her own Son to be put out. She died the 9th of *August*, of the Year 802, after 5 Years, 2 Months, and 16 Days Reign.

NICEPHORUS, first of the Name, succeeded *Irene*, on the Throne, the 31st of *November*, of the Year 802. He was cruel, avaritious, and impious. He was taken by the *Bulgarians*, who cut off his Head the 16th of *July*, of the Year 811; after he had reign'd 8 Years, 8 Months and 27 Days.

MICHAEL CUROPALATES, his Son-in-law, ascended the Throne, the 2d of *October*, of the Year 811. He was a good Prince, courageous, intrepid, prudent, and beloved of his People. *Michael* having lost the Battle against the *Bulgarians*, near *Adrianople*, a City in *Thracia*, fled to *Constantinople*, and there form'd the Design to quit the Empire, in favour of *Leo* the *Armenian*. This refused it a long while, till *Nicephorus* the Patriarch, and all the Patricians (says *Theophanes*) forc'd him to accept it. But *Cedrenus*, and some other Historians, relate this Affair in a quite different Manner. They say that the Loss of the Battle happen'd by the Treason of *Leo*, who, notwithstanding, made use of it to blame the Emperor as a Coward, and incapable to maintain the Honour of the Empire; which disgusted the Soldiers, and made them proclaim *Leo* Emperor. *Michael* having heard of the Election, as he had acquir'd a great Command over his Passions, and lov'd Peace, he sent to *Leo* the Diadem, the purple Robe, and the Slippers, which were the Marks of the Empire, and the next Day retired into a Monastery with his Wife and Children, in the Year 813; after he had reign'd 1 Year, and 9 Months.

LEO V. call'd the *Armenian*, succeeded to the Empire the 11th of *July*, of the Year 813. He had some excellent Qualities which he tarnish'd by his Cruelty for his Relations; for he order'd that *Theophilactes* his eldest Son should be castrated. He was kill'd in his Chapel on *Christmas-Eve*, of the Year 820; after he had reign'd 7 Years, 5 Months, and 14 Days.

MICHAEL II. call'd the *Stouter*, whom *Leo* had caused to be condemn'd to be burnt alive, for the atrocious Injuries he had vomited against him, was proclaim'd Emperor, in the Year 820. He was impious, cruel, and without Religion. He died of a *Dysentery*, or Bloody Flux, in Excretion to the whole World the 1st of *October*, of the Year 829; after 8 Years, 9 Months, and 7 Days Reign.

THEOPHILUS I. his Son succeeded him, the 1st of *October*, of the Year 829; he had Wit, and was a Politician, but passionate and blood-thirsty. He undertook several great Wars against the *Saracens*; and died in the Year 842; after he had reign'd 12 Years.

MICHAEL III. his Son, call'd the *Drinker*, succeeded him in the Month of *January*, of the Year 842. He was abandon'd to all Sorts of Crimes, of Intinies and Brutalities, and gloried in surpassing in Abominations *Nero*, *Caligula*, and *Heliogabalus*.

He was kill'd by *Bazile*, the 24th of *September*, of the Year 867; after 23 Years, and 8 Months Reign.

BAZILE, the first of that Name, call'd the *Macedonian*, ascended the Throne in the Year 867. He was just, religious, and full of Merit. He died the 1st of *March*, of the Year 886; after 18 Years, 5 Months, and 7 Days Reign.

LEO VI. call'd the *Philosopher*, succeeded him the 1st of *March*, of the Year 886. He was pious, learn'd, and a very great Prince. He gain'd two Battles against the *Servians*. He died the 11th of *June*, of the Year 911; after 25 Years, 3 Months, and 10 Days Reign.

ALEXANDER II. succeeded him the 11th of *June*, of the Year 911. He plung'd himself in all the most infamous and atrocious Crimes, and became a perfect Atheist. He died the 7th of *June*, of the Year 912; after 11 Months, and 27 Days Reign.

CONSTANTINE PORPHIROGENITA succeeded him, the 7th of *June*, of the Year 912. He was pious, good, prudent, and Friend of the Learned. He died poison'd by his Son, the 9th of *November*, of the Year 959; after 48 Years, and 5 Months Reign.

ROMANUS the younger, ascended the Throne the 9th of *November*, of the Year 959, by a Parricide, expell'd his Mother and Sisters; and liv'd in Indolence, and in continual Debaucheries. He died the 15th of *March*, of the Year 963; after 3 Years, and 4 Months Reign.

NICEPHORUS, call'd *Phocas*, came to the Empire the 16th of *August*, of the Year 963. He render'd himself illustrious by his great Conquests. But his Avarice eclipsed all his great Actions. He died the 11th of *December*, of the Year 969; after 6 Years, 3 Months, and 26 Days Reign.

JOHN ZEMISCES, succeeded the 26th of *December*, of the Year 969. He render'd himself famous by his great Victories, his Conquests, his Piety, and his Justice; and died the 4th of *December*, of the Year 975; after 5 Years, 11 Months, and 10 Days Reign.

BAZILE II. call'd the *Younger*, ascended the Throne in the Year 975. He render'd himself illustrious by his Conquests; but he was very cruel, having caused the Eyes of 15000 *Bulgarians* to be put out. He died in the Year 1025; after he had reign'd 50 Years.

CONSTANTINE X. call'd the *Younger*, came to the Empire in the 1025. He pass'd all his Time in Pleasures and Voluptuousness. He died the 9th of *November*, of the Year 1028; after he had reign'd very near 3 Years.

ROMANUS III. succeeded him the 9th of *November*, of the Year 1028. He appear'd pious, liberal, and magnificent at first; but became, afterwards, avaricious, which gave him the Name of *Argyrophiles*. He died poison'd the 11th of *April*, of the Year 1034; after he had reign'd 5 Years, and 6 Months.

MICHAEL IV. call'd *Paphlagonian*, ascended the Throne in the Year 1034. He was a very beautiful Prince, very eloquent, and had a Boldness which nothing could stop. He died the 10th of *December*, of the Year 1041; after 7 Years Reign.

MICHAEL V. call'd *Celapates*, came to the Empire in the Year 1041. He prov'd ungrateful to those who had rais'd him to the Empire. His Eyes were put out, and he died in the Year 1042; after he had reign'd 4 Months, and 5 Days.

CONSTANTINE MONOMACHUS, succeeded him the 11th of *February*, of the Year 1042. He was indolent, and lost in Vices. This Prince caused the Temple of *Jerusalem* to be rebuilt, which the *Saracens* had ruinated 39 Years before. The *Turks* became Masters of almost all *Asia*. He died the 30th of *November*, of the Year 1054; after 12 Years, 5 Months, and 20 Days Reign.

THEODORA, Daughter of *Constantine the Ninth*, was

was plac'd on the Throne towards the Year 1054; and died the 22d of *August*, of the Year 1056; after 1 Year, 8 Months, and 23 Days Reign.

MICHAEL, call'd *Stratonicus*, came to the Empire in the Month of *August*, of the Year 1056. He was not very well qualify'd for the Empire, tho' very brave, and very well vers'd in the military Art. He died the last Day of *August*, of the Year 1056.

ISAAC I. call'd *Comnene*, came to the Empire the 8th of *June*, of the Year 1057. He had a vast deal of Wit, and had acquir'd a great Reputation in the War. But he eclips'd all his Virtues by his Avarice and Pride. He died in the Year 1059; after 2 Years, and 3 Months Reign.

CONSTANTINE XII. call'd *Ducas*, came to the Empire the 25th of *December*, of the Year 1059. He was a prudent Prince; but tho' he lov'd Justice and Equity, he render'd himself despicable by his Avarice. He died the 5th of *June*, of the Year 1067, after he had reign'd 7 Years and a half.

ROMANUS IV. call'd *Diogenes*, ascended the imperial Throne the 1st of *January*, of the Year 1068. He defeated several Times the *Saracens*, and took several of their Places; but he unfortunately fell into their Hands, and died in the Month of *October*, of the Year 1071; after he had reign'd 3 Years, 1 Month, and 12 Days.

MICHAEL VII. call'd *Parapinaces*, succeeded to the Throne in the Month of *October*, of the Year 1071. He was very learn'd, and lov'd the Learn'd, but his Avarice render'd him odious to his Subjects. He died in the Year 1078; after he had reign'd 6 Years, and a half.

NICEPHORUS BOTONIADES came to the Empire the 25th of *March*, of the Year 1078; he was brave and prudent, but very unfortunate. He died the latter End of *March*, of the Year 1081; after he had reign'd 3 Years.

ALEXIS COMNENE succeeded him the 1st of *April*, of the Year 1081. He was a very well made Prince; but 'tis said that his Conduct prov'd disadvantageous to the *Croisades*, made for the Conquest of the Holy Land. He died the 15th of *August*, of the Year 1118; after he had reign'd 37 Years, 4 Months, and 15 Days.

JOHN COMNENE succeeded him the 15th of *August*, of the Year 1118. He was a fine Prince, pious, just, brave, and render'd himself illustrious by his Victories. He died of being wounded with a poison'd Arrow, the 8th of *April*, of the Year 1143; after he had reign'd 24 Years, 7 Months, and 15 Days.

EMANUEL COMNENE succeeded him the 8th of *April*, of the Year 1143. He was thought at first a Coward, and perfidious; but towards the latter End of his Reign, he grew liberal and charitable. He died the 27th of *September*, of the Year 1180; after he had reign'd 47 Years, 5 Months, and 23 Days.

ALEXIS II. call'd *Porphyrogenita*, came to the Empire the 27th of *September*, of the Year 1180. *Andronicus* caus'd him to be strangled, and his Body throw'd into the Sea, while he was yet but 15 Years of Age, in the Month of *October*, of the Year 1183; after 3 Years, and some Days Reign.

ANDRONICUS, the first of the Name, ascended the Throne in the Month of *October*, of 1183. He was cruel, blood-thirsty, impious, brutish, and inhuman. He was soon punish'd for all his Crimes; *Isaac* caus'd his Hairs, Beard, and one Eye to be pull'd out, one Hand to be cut off, and had him exposed in that Condition on a Camel, to the Rage and Fury of the Populace. He died the 12th of *September*, of the Year 1185; after 1 Year, 11 Months, and 10 Days Reign.

ISAAC II. call'd *Ange* or *Angel*, succeeded him in the Month of *September*, of the Year 1185. He liv'd in a Manner unworthy of a Prince; he maintain'd some Wars, in which he was worsted, tho' he de-

stroy'd the Tyranny of some Petty-Lords. He died the 10th of *April*, of the Year 1195; after 9 Years, and 8 Months Reign.

ALEXIS ANGE, or ANGEL III. of the Name, call'd *the Tyrant*, began to reign the 10th of *April*, of the Year 1197. He was brutal, passionate, and so avaritious, that that miserable Passion render'd him capable of the meanest Actions. He died in the Year 1203; after 8 Years, 3 Months, and 10 Days Reign.

ALEXIS IV. call'd *the Younger*, succeeded him the 1st of *August*, of the Year 1203; and died in the Year 1204; after he had reign'd 1 Year.

ALEXIS V. call'd *Ducas Murrufle*, came to the Empire in the Year 1204. He was reported cruel, impious, and addicted to all Sorts of Vices. He died the same Year, having been thrown from the Top of a Tower. After his Death the *French* render'd themselves Masters of the Empire.

CHRONOLOGY of the French Emperors of Constantinople.

BAUDOÛIN, first of the Name, Emperor of *Constantinople*, was before Earl of *Flanders*. He render'd himself Master of that imperial City, the 16th of *May*, of the Year 1204. He was vigilant, courageous, and good, but he wanted Prudence; he fell into an Ambuscade of *Bulgarians*, who cut off his Arms and Legs. He died the latter end of *July*, of the Year 1206; after two Years, and some Months Reign.

HENRY, first of the Name, succeeded his Brother *Baudouin*, the 16th of *August*, of the Year 1206. He maintain'd his Authority by his Valour, Prudence and Victories. He died the 11th of *June*, of the Year 1216; after he had reign'd 10 Years, 2 Months, and 22 Days.

PETER II. Prince of *Courtenay*, was declar'd Emperor the 9th of *April*, of the Year 1217. He was brave, wise, and pious, and was assassinated the same Year.

ROBERT of *Courtenay* succeeded his Father in 1221. He caus'd by his Weakness great Revolutions in the Eastern Empire; and was kill'd by a Lord of his Court, in the Year 1229; after he had reign'd 8 or 9 Years.

BAUDOÛIN II. Prince of *Courtenay*, came to the Empire in the Year 1237. His first Wars were fortunate enough. But he neglected to be upon his Guard, therefore was surpris'd by his Enemies, who re-enter'd *Constantinople* through an Aqueduct, in the Year 1261; after the *Latins* had kept the Empire for the Space of 58 Years; and *Baudouin* died in 1273; after 33 Years, and some Months Reign.

Sequel to the CHRONOLOGY of the Greek Emperors of Constantinople.

THEODORUS LASCARTS was expell'd *Constantinople* by the *French* in 1204. He retired to *Nice* in *Asia*, where he was crown'd Emperor: Where he collected together the scatter'd Parts of his Empire, which he preserv'd by his Prudence and Courage; and died in 1222; after he had reign'd 18 Years.

JOHN DUOAS III. succeeded him in the Year 1222. He was a Prince famous for his great Victories. He extended the Limits of his Empire every where; and was severe without Cruelty; and a great Oeconomist, without Avarice. He died in the Year 1255; after he had reign'd 33 Years.

THEODORUS II. call'd *the Younger*, ascended the Throne in the Year 1255. He was brave, prudent, and gain'd several Victories. He died in the Month of *August*, of the Year 1258, or 59; after he had reign'd 4 Years.

JOHN IV. call'd *the Younger*, succeeded him in 1259. He reign'd but one Year.

MICHAEL VIII. call'd *Paleologue*, was proclaim'd Emperor

Emperor, in 1259, or 1260. He was ambitious, passionate, and cruel; but he extended the Limits of his Empire, and submitted himself to the *Latin Church*. He dy'd in the Year 1283; after he had reign'd 24 Years.

ANDRONICUS PALEOLOGUE II. came to the Empire the 11th of *December* of the Year 1283. He was cruel, ungrateful, impious, and unfortunate in all his Wars. He dy'd the 12th of *February* of the Year 1332; after he had reign'd 44 Years.

ANDRONICUS III. call'd *the Younger*, succeeded him the 12th of *February* of the Year 1332. He gain'd several great Victories; but he was cruel, unjust, and impious. He dy'd the 15th of *June* of the Year 1341; after he had reign'd 19 Years, and some Months.

JOHN V. call'd *Cantacuzene*, came to the Empire in 1341. He was a Prince of extraordinary Merit, who conquer'd several Provinces, and had a vast deal of Wit and Learning. He dy'd in 1355; after he had reign'd 14 Years.

JOHN VI. call'd *Paleologue*, came to the Empire in 1355. His Reign prov'd unfortunate; his Son attempted to dethrone him. He dy'd in 1391; after 37 Years Reign.

EMANUEL II. call'd *Paleologue*, ascended the Throne in the Year 1391. He had Wit and Learning, and lov'd the *Belles Lettres*. He dy'd the 21st of *July* of the Year 1425; after 33 Years Reign.

JOHN VII. call'd *Paleologue*, came to the Empire the 19th of *January* of the Year 1425. He was unfortunate in his Enterprizes. He concluded the Union between the *Greek* and *Latin Church* in 1439; and dy'd the 31st of *October* of the Year 1448; after he had reign'd very near 23 Years.

CONSTANTINE XIII. call'd *Paleologue*, came to the Empire the 31st of *October* of the Year 1448. He had Courage and Wit, but he was unfortunate; having been smother'd in the Crowd at the Siege of *Constantinople*, form'd by *Mahomet II.* who destroy'd the Empire, by the taking of his Capital. The Death of this unfortunate Prince happen'd the 29th of *May* 1453; after he had reign'd very near 6 Years.

Note, That the Empire of the *East*, which had begun under *Constantine I.* in the Year of *Christ* 306, ended under *Constantine XIII.* and the last, in the Year of *Christ* 1453; and therefore lasted 1147 Years: And the City of *Constantinople*; which had been built by *Constantine*, was lost by another *Constantine*. At present, we'll proceed to the *Chronology* of the Emperors of the *West*, or of *Germany*; beginning with those of the House of *France*, as the Founders of that Empire, and the Restorers of that of the *West*.

Previously to this *Chronology*, we must observe, that ever since *Constantine the Great* had fix'd the Seat of the Empire at *Constantinople*, he had had very few Successors capable to maintain the Dignity of the Empire; for several of them had render'd themselves despicable for their Cowardice, in suffering the *Goths*, *Vandals*, and *Saracens*, to invade several of the most considerable Provinces of their Empire; and the others had been abhorr'd for their Crimes. But God, by his Providence, would restore, at the latter End of the 8th Century, that supreme Dignity in the *West* in the Person of *Charlemagne*, King of *France*. Therefore,

Chronology of the Emperors of the West, or of Germany, of the House of France.

CHARLEMAGNE I. Emperor of the *West*, was crown'd the 24th of *December* of the Year 800. He was meek, very gracious, liberal, pious, charitable, a Friend to Learning and the Learned; magnificent, brave, laborious, learned; a wise and prudent Captain, a good Politician, and a great Conqueror. He

dy'd the 28th of *January* of the Year 814; after he had been Emperor 13 Years, 1 Month, and 4 Days.

LEWIS I. call'd *the Gentle*, succeeded him the 28th of *January* of the Year 814. He was good, pious, charitable, sober, laborious, vigilant, learned, liberal, and very much inclin'd to Clemency. He dy'd the 20th of *June* of the Year 840; after he had reign'd 27 Years.

Note, That *Charlemagne*, and his Son *Lewis*, laid the first Foundation of that monstrous *Colossus* of Power which the *Popes* have usurp'd since by Degrees, and the most ambitious of them have carry'd to that scandalous, extravagant, unjust, and criminal Height we have seen it since, and which has made them dream that they had the Power to dispose of Empires and Kingdoms at their Pleasure; as if crown'd Heads were in some Measure but honourable Vassals of the *Roman See*; so contrary to the true Principles of *Christianity*, and to the Maxims of the Gospel; without mentioning this Oracle pronounc'd by God himself, *Per me Reges regnant; per me Principes imperant*: Which is more than sufficient to convince us, that Princes receive their Power immediately from God, and depend on none but him; tho' *Lewis* carry'd his Son *Lotharius* to *Rome* to be crown'd by Pope *Paschal*.

LOTHARIUS I. succeeded his Father *Lewis*, the 20th of *June* of the Year 840. He was brave, generous, and liberal; but he was jealous, ambitious, and ungrateful towards his Father. He abdicated the Empire in Favour of *Lewis*, his Son, and became Monk in the Abbey of *Pran*, the 28th or 29th of *September* of the Year 855; after he had reign'd 15 Years.

Note, That *Lewis*, before his Abdication, divided his Dominions between his 3 Sons, *Lewis*, *Lotharius*, and *Charles*; and gave to *Lewis*, his eldest, *Italy*, and the Empire, to which he had been associated ever since the Year 851; to *Lotharius* the Kingdom of *Lorraine*; and to *Charles* *Provence*, and Part of the Kingdom of *Burgundy*. The Kingdom of *Lotharius* was call'd, in the *Tudesk* Language, *Lothereich*; in the *Roman*, *Lobier Regno*; and by Abbreviation, *Lorraine*, i. e. the Kingdom of *Lotharius*.

LEWIS II. call'd *Stoterer*, succeeded his Father *Lotharius* in the Empire, the 29th of *September* of the Year 855. He was a just and pious Prince, and gain'd several Victories over the *Saracens*. He dy'd the 31st of *August* of the Year 875; after he had reign'd 21 Years.

CHARLES *the Bald* succeeded him (by the Intrigues of Pope *John VIII.* who call'd him to *Rome*, to put him in Possession of the Empire,) in the Year 875. He was courageous, liberal, magnificent, learned, a Friend to Learning and the Learned; and was poison'd, the 5th or 6th of *October* of the Year 877; in the 2d Year of his Reign.

Note, That the *French* Lords hated *Charles*, under Pretence that he rais'd to the first Posts of the Kingdom Persons of a mean Extraction, and seem'd to despise the *French* Nation; affecting, besides, to wear Clothes in the Mode of the *Greeks*, who were their mortal Enemies. It happen'd then, that by the criminal Machinations of the Conspirators, among whom was *Boson* himself, his Favourite, and his Wife's Brother, that on his Return from *Italy*, crossing *Mont Cenis*, he was poison'd by his Physician, born a *Yeo*. His Body was deposited at *Perceiz*, and 7 Years afterwards brought to the Abbey of *St. Dunst.*

CHARLES III. call'd *the Gross*, succeeded him the 24th of *December* of the Year 880, or 881. He went

to Italy, and render'd himself Master, first, of all Lombardy, of which he was crown'd King at Milan; then passing to Rome, he obtain'd easily the Empire from Pope John VIII. who crown'd him Emperor on Christmas-Day. He was a very good Prince, very just, and devout, even to Excess. He dy'd the 12th or 13th of January of the Year 888; after he had reign'd 8 Years, and some Months.

Note, That *Charles the Gros*s had always had his Brain disorder'd, ever since he thought he had seen the Devil; of which he gave so many Instances to all his Subjects, that, at last, he had neither Servants left, nor Money to subsist withal. None but *Luitprand*, Bishop of *Mayence*, had Compassion on him, who kept him, till *Arnould*, Son of his Brother *Carloman*, had assign'd him the Revenue of 2 or 3 Villages for his Subsistence.

ARNOULD came to the Empire in the Year 888. Some say, he was brave, and gain'd several Victories. *Luitprandus*, on the contrary, accuses him of several Crimes, and of having suffer'd that in his Court Priests should be taken Prisoners without Cause, Virgins and marry'd Women ravish'd, who could not find a Sanctuary even in Churches, where Women of evil Fame were suffer'd to prostitute themselves. *Arnould* dy'd the 29th of November of the Year 899; after he had reign'd 12 Years.

LEWIS III. succeeded him, the 29th of November of the Year 899. He dy'd, aged 19, the 21st of January of the Year 912; after 12 Years, and some Days Reign. He was vanquish'd by the Hungarians, and was the last Emperor of the West of the Race of *Charlemagne*; which occupied the Imperial Throne for the Space of 112 Years. At present we are going to see it ascended by German Princes, and first by those of the most illustrious House of Saxony, which throughout all Ages has always been fertile in Heroes, and Princes of an extraordinary Merit.

CHRONOLOGY of the Emperors of Germany.

CONRADE I. Duke of *Franconia* and *Hesse*, came to the Empire in the Year 912. He was brave, judicious in War, a very good Politician, and very generous. He dy'd the 1st of July of the Year 919; after he had reign'd 7 Years.

HENRY I. call'd *Bird-catcher*, Son of *Otho*, Duke of Saxony, ascended the Imperial Throne in the Year 919. He was illustrious for his Courage, Prudence, great Victories, Conquests, and his Piety. He dy'd the 2d of July of the Year 935; after 17 Years and a Half's Reign.

OTHO I. call'd *the Great*, succeeded his Father Henry I. of the House of Saxony, in the Year 936. He was just, good, pious, prudent, and courageous. He vanquish'd the Hungarians and Bohemians, and deserves to be consider'd as one of the most illustrious Successors of *Charlemagne*. He dy'd the 7th of May of the Year 973; after he had reign'd 37 Years.

OTHO II. of the House of Saxony, succeeded his Father *Otho I.* in the Year 973. He was brave, judicious, and gain'd several Victories. He dy'd of Sorrow for having been beaten at Sea, on the Coasts of *Calabria*, by the *Saracens*, the 7th of December of the Year 983; after he had reign'd 10 Years, 7 Months, and 2 Days.

OTHO III. of the House of Saxony, succeeded his Father *Otho II.* in the Year 983. He was crown'd Emperor by Pope Gregory V. He was just, severe, learned, and liberal, even to Prodigality. He gave to the whole Earth a memorable Example of his Severity. *Mary of Arragon*, his Wife, having been convicted to have endeavour'd to debauch a young Earl, and to have accus'd him afterwards of the Crime he had refus'd to perpetrate; he caus'd her to be burnt alive.

Note, That *Bellarmino* and *Baronius* attribute the Institution of the Electoral College to *Otho III.*

and Pope Gregory V. of which Opinion are the Generality of Historians, and particularly the Canonists. *Wicquefort* is of another Sentiment, and endeavours to make it appear from the Elections of the succeeding Princes, that the Number of Electors was not then fix'd; nor the Electoral Dignity annex'd to any particular Principalities, exclusive of the other Princes of Germany. He adds, that there was nothing settled, with Regard hereto, before *Charles IV.* and that the Publication of his Golden Bull was only to prevent Schisms, and secure the Repose of the Kingdom, by a Regulation in Form.

Note, also, That the Emperors of Germany are very different, in Power, Dignity, &c. from the Roman Emperors heretofore mention'd; for these have but a Shadow of the Power those possess'd, and a bare Title, which does not, cannot add any Thing to the Rights of Sovereignty; since its Effect is only to give Precedence, and Pre-eminence above other Sovereigns; those other Sovereigns pretending, at the same Time, that that Pre-eminence is not a Right annex'd to the Imperial Dignity, but rather a Concession, or Courtesy of those same Sovereigns. The Emperors, however, pretend, that the Imperial Dignity is more eminent than the Regal; but the Foundation of such Prerogative does not appear. It is certain, the greatest, most antient, and absolute Monarchs, as those of *Babylon*, *Persia*, *Assyria*, *Egypt*, *Macedonia*, &c. heretofore mention'd, were call'd by the Name of Kings in all Languages, both antient and modern. It is disputed, whether or no Emperors have the Power of disposing of the Regal Title. It is true, they have sometimes taken upon them to erect Kingdoms; and thus it is that *Bohemia* and *Poland* are said to have been rais'd to the Dignity: Thus, also, the Emperor *Charles the Bald*, in the Year 877, gave *Provence* to *Boson*, putting the Diadem on his Head, and decreeing he should be call'd King; *Ut more priscorum Imperatorum Regibus videretur dominari*. Add, that the Emperor *Leopold* erected the Ducal *Prussia* into a Kingdom, in Favour of the Elector of *Brandenburgh*; and that several of the Kings of Europe refus'd, for some Time, to acknowledge him in that Quality; yet, by the Treaty of *Utrecht*, in 1712, they all came in. In the East, the Title and Quality of Emperor are more frequent than among us. Thus the Sovereign Princes of *China*, *Japan*, *Mogul*, *Persia*, &c. are all Emperors of *China*, *Japan*, &c. In the West the Title has been a long Time restrain'd to the Emperors of Germany. The first who bore it, we know, was *Charlemagne*, who had the Title Emperor confer'd on him by Pope *Leo III.* tho' he had all the Power before. The Authority of the Emperor of Germany over the State of the Empire, consists, 1. In presiding at the Imperial Diets, and in having a negative Voice therein; so that his Vote alone can prevent all the Resolutions of the Diet. 2. In that all the Princes and States of Germany are oblig'd to do him Homage, and swear Fidelity to him. 3. That he, or his Generals, have a Right to command all the Forces of all the Princes of the Empire, when united together. 4. That he receives a Kind of Tribute from all the Princes and States of the Empire, call'd the *Roman Menth*. For the rest, there is not a Foot of Land, or Territory annex'd to his Title. The Kings of France were also call'd Emperors at the Time when they reign'd with their Sons, whom they associated to the Crown. Thus *Hugh Capet* having associated his Son *Robert*, took the Title of Emperor, and *Robert* that of King; under which Title they are mention'd in the History of the Council of *Rhims*, by *Gerbert*, &c. King *Robert* is also call'd Emperor of the French by *Hugues*.

Helgau of Fleury. *Louis le Gros*, upon associating his Son, did the same. In the first Registers of the King's Charters, fol. 166. are found Letters of *Louis le Gros*, dated in 1116, in Favour of *Raymon*, Bishop of *Maguelonne*; wherein he styles himself, *Ludovicus, Dei ordinante providentia, Francorum Imperator Augustus.* The Kings of *England* had likewise, antiently, the Title of *Emperor*; as appears from a Charter of King *Edgar*: *Ego Edgarus Anglorum Basileus, omniumque Regum insularum oceani quæ Britanniam circumjacent, &c. Imperator, & Dominus.*

HENRY II. of the House of *Saxony*, called the *Lame*, was elected Emperor the 7th of *June* 1002; but not crowned 'till the Year 1014, he was a vigilant, laborious, just, liberal, brave, and judicious Captain; he made great Conquests, and was so chaste that he preserved his Virginity in Marriage, and so pious, that he is ranked among the Saints. He died the 13th of *July*, of the Year 1024, after he had reigned 25 Years, 5 Months and 16 Days.

Note, That under *Henry II's* Reign, i. e. in 1009, the Prince of *Babylon*, excited by the *Jews*, entirely ruined the Church of *Jerusalem*, where the Sepulchre of Christ is kept; but some Time afterwards the Mother of the same Prince, who was a Christian, caused the same Church to be re-edified, with a greater Magnificence and Splendour than it was before that Accident happened; and the *Jews* began to be expelled from all Parts.

CONRAD II. called the *Salique*, Son of *Hermendus*, Duke of *Wormes* and *Franconia*, was elected Emperor the 8th of *September* of the Year 124; he was wise, prudent, severe, happy in his Wars, and loved Peace and Justice: He died the 4th of *June*, of the Year 1039, after he had reigned 14 Years, 10 Months, and 21 Days.

HENRY III. called the *Black*, succeeded his Father *Conrad II.* in the Year 1039; he defeated the *Bohemians*, and took their Duke Prisoner, for his refusing to obey. He restored *Peter*, King of *Hungary*, to his Throne, and brought the *Italian* Princes over to their Duty, and undertook several great Things, which he accomplished happily enough: He died the 5th of *October*, of the Year 1056, after he had reigned 17 Years and 4 Months.

HENRY IV. called the *Elder* and the *Great*, succeeded his Father, *Henry the Black*, in 1056. He was a great Prince, good, and honest, addicted to Clemency, very courageous, and who had been in Person in 62 Battles; but he loved a little too much his Pleasures. He had a great many very great Differences with Pope *Gregory VII.* he died the 7th of *August*, of the Year 1106, after 50 Years Reign.

HENRY V. called the *Younger*, Son of *Henry the Elder*, rendered himself Master of the Empire in the Year 1106. He caused his Father to be killed to ascend the Throne, and defeated several Princes, who would not acknowledge him: He died the 23d of *May*, of the Year 1125, after he had reigned 19 Years.

LOTHARIUS II. Duke of *Saxony* was elected Emperor the 13th of *September*, of the Year 1125. He was brave and laborious, and gained several Victories: He died in the Year 1137, after he had reigned 13 Years.

CONRAD III. Son of *Frederick*, Duke of *Suabia*, succeeded *Lotharius*, by Election, the 13th of *March*, of the Year 1138. He was pious and brave; he went into *Palestina* with an Army, and died the 15th of *February*, of the Year 1152, after he had reigned 12 Years, 10 Months, and 15 Days.

FREDERICK I. called *Barberossa*, succeeded his Brother the 4th of *March*, of the Year 1152. He was a very well made Prince, courageous, sincere, liberal, of an even Temper, both in his good and

bad Fortune. He passed into the holy Land at the Head of an Army of 150,000 Men, took several Towns or Cities, and gained several Victories over the *Turks*. He was drowned, while bathing, in the River *Serra*, between *Antioch* and *Nice*, the 10th of *June*, of the Year 1190, after he had reigned 37 Years, 3 Months, and 7 Days.

HENRY VI. called the *Severe*, succeeded his Father *Frederick Barberossa*, in the Year 1190. He was violent and passionate; he took Possession of the Kingdoms of *Sicily*, and obliged *Alexis Ange*, Emperor of the *Greeks*, to pay him a Tribute. He died of Poison the 28th of *September*, of the Year 1197; after 8 Years, two Months, and 22 Days Reign.

PHILIP I. Duke of *Suabia*, was Son of *Frederick Barberossa*, and Brother of *Henry VI.* whom he succeeded in the Year 1197; he was a Prince liberal, prudent, courageous, and of a great Piety; he was assassinated the 23d of *June*, of the Year 1208; after he had reigned 10 Years and some Months.

OTTO IV. had been elected Emperor in *Philip's* Time: He lost the famous Battle of *Bouvines*; and died the 15th of *May*, of the Year 1218; after he had reigned 10 Years and some Months.

FREDERICK II. was Son of the Emperor *Henry VI.* of the House of *Suabe*; he was elected in the Year 1218. He spoke six Sorts of Languages, and was courageous and magnificent. After he had rendered himself Master of *Jerusalem*, and of all *Palestine*; he was smothered by *Mainfroy* his natural Son, the 13th of *December*, of the Year 1250, after he had reigned 32 Years and some Months.

Note. That there was an Interregnum of 22 Years.

RODOLPHUS, Earl of *Habsbourg*, was elected Emperor the last Day of *September*, of the Year 1273. He was extremely pious, and very brave. He laid the Foundation of the House of *Austria*, being the Chief thereof; in 1278, he gained a memorable Battle against *Ottobarus*, King of *Bohemia*, who was killed on the Spot. The Place of this Victory was the Duchy of *Austria*, which he gave to his Son *Albert*: He died the last Day of *November*, of the Year 1291, after he had reigned 18 Years.

Note, That under *Rodolphus's* Reign, i. e. the 30th of *March*, of the Year 1282, on *Easter-day*, at the first Peal of the Bells for *Vespers*, or Afternoon Prayers, all the *French*, except one, amounting in all to 20,000 Persons, of all Ages and Conditions, were massacred in *Sicily*, by a Conspiracy canvassed by *John de Praid*; which Massacre has been called since, by Historians, the *Sicilian Vespers*.

ADOLPHUS OF NASSAU came to the Empire in the Year 1292. He was unfortunate in all his Wars: Having been deposed, he died the 2d of *July*, of the Year 1298, after he had reigned 6 Years and a half.

ALBERTUS I. Son of *Rodolphus I.* succeeded the 27th of *July*, of the Year 1298; he was vigilant, laborious, and very brave. In crossing over the *Rhine*, on some Expedition, he was assassinated by his Nephew the 1st of *May*, of the Year 1308, after 9 Years and 9 Months Reign.

Note, That under *Albertus's* Reign, the Christians lost what they had left of their Conquests in the *Holy Land*; the *Croisades* ended, and none but *Pilgrims* passed, henceforwards, into those Countries. The Order of the *Knights Templars* was abolished throughout all *Christendom*, and 57 of them were burnt alive, and with a slow Fire at *Paris*. We have Reason to mention this barbarous Execution in another Place, therefore no more of it at present.

HENRY VII. Duke of *Luxembourg*, succeeded the 1st of *November* 1308. He was brave, just, addicted to Clemency, very pious, and more illustrious for his Virtues than for his Dignity. He waged War in Italy against the *Guelphs*, but perished at *Escurati*, poison'd with an *Hof*, the 24th of *August*, of the Year 1313; after he had reigned 4 Years, 7 Months, and 18 Days.

FREDERICK III. Son of *Albertus* I. of the House of *Austria*, was elected Emperor the 25th of *November*, of the Year 1314. He was unfortunate in all his Enterprises, and died the 13th of *January*, of the Year 1330, after he had reigned 15 Years.

LOUIS IV. Duke of *Bavaria*, was elected Emperor the 13th of *January* of the Year 1330. He took *Frederick* Prisoner, who abdicated the Empire. He dy'd the 11th of *October* of the Year 1347; after he had reign'd 30 Years, and 10 Months.

CHARLES IV. of the House of *Luxembourg*, was elected Emperor, the 19th of *July* of the Year 1347. He made that famous Constitution call'd the *Golden Bull*, for the Election of Emperors, and which we have mention'd under the Article *Bulls*. He spoke several Languages, had form'd vast Projects, and was very brave. He receiv'd 3 Wounds at the Battle of *Crecy*, where his Father, already blind, and very old, was kill'd. He dy'd the 29th of *November* of the Year 1378; after he had reign'd 32 Years, and 2 Months.

WENCESLAUS OF LUXEMBOURG succeeded his Father *Charles*, the 29th of *November* of the Year 1378. He was difform both of Body and Mind, negligent, lazy, and addicted to Vices which render'd him unworthy of the Throne. He dy'd the 20th of *August* of the Year 1400; after he had reign'd 22 Years.

ROBERT, call'd *Exiguus*, or *le Petit*, Duke of *Bavaria*, was elected Emperor the 10th of *September* of the Year 1400. He dy'd in 1410; after he had reign'd 10 Years.

SIGISMUND OF LUXEMBOURG came to the Empire the 8th of *November* of the Year 1410. He was a fine Prince, liberal, generous, and a Friend to the Learned. He spoke several Languages, and restor'd Peace to the Church. He dy'd the 8th of *December* of the Year 1437; after he had reign'd 26 Years.

Note, That *Sigismund* having ask'd the King of *France* for Succours against the *Turks*; the King sent him *John* Earl of *Nevers*, Son of the Duke of *Burgundy*, with the Flower of the *French* Nobility; but they were defeated at the Battle of *Nicopoli*.

ALBERT II. Archduke of *Austria*, was elected Emperor the 30th of *May* of the Year 1438. He was a very good Prince, meek, patient, liberal, and who had form'd Projects very advantageous to the Church, and the Empire. He oblig'd the *Turks* to raise the Siege of *Belgrade*, which had lasted a Year, and dy'd the 27th of *October* of the Year 1439; after 1 Year, 7 Months, and some Days Reign.

FREDERICK III. or IV. call'd the *Pacifick*, Son of *Ernest*, Archduke of *Austria*, was elected Emperor in the Month of *March* of the Year 1440. He was very pious, and dy'd the 19th of *August* of the Year 1493; after he had reign'd 53 Years, and 4 Months.

Note, That under *Frederick* III's Reign, the *Turks* gain'd the Battle of *Vasnes*, where the *Christian* Army was totally defeated, and *Ladisslaus*, King of *Hungary*, kill'd. In the first Year of his Reign, *i. e.* in 1440, the excellent, and most ingenious Art of *Printing* was invented, by a Gentleman of *Mentz*, call'd GUTTEMBERG.

MAXIMILIAN I. of the House of *Austria*, was elected Emperor, in the Year 1493. He was learned, lov'd the Learned, and experienc'd several Turns of

Fortune. He dy'd the 12th of *January* of the Year 1519; after he had reign'd 25 Years, and 5 Months.

CHARLES V. of the House of *Austria*, succeeded to the Throne the 28th of *June* of the Year 1519. He had a vast deal of Courage and Merit; happy in his Expeditions against *Francis* I. King of *France*, whom he took Prisoner at *Pavia*. He abdicated voluntarily the Empire, in Favour of his Brother *Ferdinand*, and all his Kingdoms in Favour of his Son *Philip*, the 25th of *October* 1557; after he had reign'd 38 Years, 2 Months, and 28 Days.

Note, That under *Charles* V's Reign, *Martin Luther* preach'd his new Doctrine; and that *Solyman* the Magnificent, Emperor of the *Turks*, after he had render'd himself Master of the Island of *Rhodes*, but not without vast Expence, and a considerable Loss of his Forces, came to lay Siege to *Vienna*, which he was forc'd to raise. The Abdication of *Charles* V. surpriz'd all *Europe*, considering his vast Ambition. It was said, that the good Fortune of *Henry* II. King of *France*, contributed much to it; and that *Charles* us'd to complain, that the Jilt had deserted an old Emperor, to follow a young King. His Manner of Living in his Retirement was no less surprizing; for he us'd to follow all the Rules, and practise all the Austerities of the Monks among whom he had retir'd; and to discharge all the most onerous Offices of the Monastery, in his Turn, as if he had been one of the meanest among them. 'Tis said, that it being his Turn one Night to awake the Monks, for *Matins*, a young one, who was in a profound Sleep, and whom he had a great deal of Pain to awake, angry at his being thus disturb'd, told him, that, in his Opinion, he should rest contented with having so often disturb'd the Peace of all *Europe*, without coming, likewise, to disturb their Rest. He would often have his Obsequies solemniz'd, and was carry'd to Church in an uncover'd Coffin, as if he had been dead; and from his Coffin us'd to join his Voice to that of the Monks, while they were singing the Prayers appointed for such an Occasion.

FERDINAND I. of the House of *Austria*, succeeded him, the 14th of *March* of the Year 1558. He was learned, judicious, gentle, and lov'd Peace and his People. He dy'd the 25th of *July* of the Year 1564; after he had reign'd very near 6 Years.

MAXIMILIAN II. Son of *Ferdinand* I. succeeded his Father the 25th of *July* of the Year 1564. He was disturb'd by the *Turks* in *Hungary*, and dy'd the 12th of *October* of the Year 1576; after he had reign'd 12 Years, 2 Months, and 17 Days.

Note, That under his Reign, *i. e.* in the Year 1570, the *Turks* invaded the Island of *Cyprus*, and the following Year took *Famagosta*, the Capital of that Island. The *Bassa Mustapha*, irritated at the too obstinate Resistance of *Brigandini*, who defended it for the *Venetians*, and violating, as a *Barbarian*, the Faith he had given him; caus'd him to be flea'd alive. Moreover, the *Christians* gain'd over the *Turks* the famous Battle of *Le-pante*, where the whole maritime Power of the *Ottoman* Empire was entirely destroy'd, with so terrible a Slaughter of the *Turks*, that the Sea was dyed with their Blood.

RODOLPHUS II. Son of *Maximilian* II. succeeded him the 12th of *October* of the Year 1576. The Beginning of his Reign was attended with a great Tranquillity; but the End was much disturb'd with foreign Wars, and domestick Divisions. He dy'd the 20th of *January* of the Year 1612; after he had reign'd 35 Years, and 2 Months.

MATTHIAS I. succeeded his Brother *Rodolphus* II. the 13th of *June* 1612. He was pious, gentle, and lov'd

lov'd Peace. He dy'd the 20th of March of the Year 1619; after he had reign'd 6 Years, and 9 Months.

FERDINAND II. Archduke of *Graz*, of the House of *Austria*, succeeded him the 28th of August 1619. He had great Wars to maintain against the *French*, *Swedes*, the *Protestants* of *Germany*, and the *Rebels* of *Hungary*. He was a good and pious Prince, and dy'd the 8th of February of the Year 1637; after he had reign'd 18 Years, and 7 Months.

FERDINAND III. succeeded his Father *Ferdinand II.* the 8th of February 1637. His Reign was no less disturb'd with Wars than that of his Father. He was a religious Prince, and dy'd the 2d of July of the Year 1657; after he had reign'd 21 Years.

LEOPOLD, Archduke of *Austria*, Son of *Ferdinand III.* succeeded him the 28th of July 1658. His Reign was that of Justice and Piety. He dy'd in the Year 1705.

Note, That under *Leopold's* Reign the *Turks* besieg'd *Vienna* with an Army of 130000 Men, commanded by *Cara Mustapha*, Grand Vizier. But *John Sobieski*, call'd, very justly, the Great *Sobieski*, at the Head of 10000 Men only, forced them to raise the Siege, in so great a Disorder and Confusion, that they left in the Trenches all their Artillery, Ammunitions, Provisions, &c. and even *Mahomet's* Standard; which *Cara Mustapha* was oblig'd to carry off himself, for Fear it should have fell into the Hands of the *Christians*. This gave Occasion to *Leopold* to reconquer all he had lost in *Hungary*, and to gain several Victories over the *Infidels*.

JOSEPH I. succeeded his Father in 1705. He had been crown'd King of *Hungary* in 1687; and King of the *Romans* in 1689. He maintain'd the War which divided all *Europe*, on Account of the Succession to the Throne of *Spain*; and which was at last terminated in Favour of *Philip V.* the present King of *Spain*. He dy'd in 1712.

CHARLES VI. succeeded his Brother *Joseph*, in 1712. He claim'd the *Spanish* Succession, contrary to the Disposition of the last Will and Testament of *Charles II.* who therein had design'd *Philip*, Duke of *Anjou*, Grandson of his Sister, and Son of *Louis*, Dauphin of *France*, for his Successor. *Charles's* Allies supported his Claim with their Arms, tho' contrary to the Maxims of the best Politicks; since it is by no Means the Interest of the illustrious *Germanick* Body to have at their Head a Prince who would be both Emperor, and King of *Spain*. But, however, the decisive Battle of *Almanza*, in *Spain*, where the Army of the Allies was totally defeated, ended those Disputes, and secur'd the Crown to *Philip V.* *Charles* was one of the most accomplish'd, and the most amiable Princes of his Time. He was brave of his Person, generous, liberal, grateful, learned, and pious; ador'd by his Subjects, belov'd, esteem'd, and respected by all *Europe*. He dy'd the 20th of October of the Year 1740, aged 55 Years, without Issue Male. But he has left to the two illustrious Archduchesses, his Daughters, for chief Appenage, his rare Merit, and excellent Virtues; which the most formidable Pretender to his Succession will never be capable to wrest from them; and which render them worthy of the Empire of the whole Earth; which I could wish it was in my Power to give them.

CHARLES ALBERT, Elector of *Bavaria*, succeeds him in the Empire, and in the Kingdom of *Bohemia*.

Note, That as I have prescrib'd to myself a Law of following the *Chronology* of the several Monarchies of the World according to their Antiquity, I cannot dispense myself from placing next to the *Chronology* of the Emperors, that of the Kings of the *Visigots*, without pretending to leave thereby, any Room for renewing that Dispute which has subsisted so long between the two Crowns of *France* and *Spain*, for the Precedency,

and which has been terminated, at last, in Favour of *France*; since the Kings of *Spain* can no more pretend to be the Successors of the Kings of the *Visigots*, than the Kings of *England* can pretend to be the Successors of the Kings of *Britain* when divided into an Heptarchy, and before those different small Kingdoms were united into one, under King *Egbert I.*; who gave the Name of *England* to *Great Britain*; otherwise the Kings of *England* could claim the Precedency of all the Kings of *Europe*; since there were Kings in *Great Britain* when King *Lucius*, who then reign'd, in some Provinces of this Island, ask'd, (in the Year of *Christ* 183, the 2d of the Emperor *Commodus*) of Pope *Eleutherius*, the Evangelists, for a more perfect Instruction of his Subjects in the true Religion, and to establish a Church among them. So that the *Britons* had not only Kings, but even *Christian* ones, when the other Nations of *Europe* had none at all; But as those Times are very obscure, and it is impossible to trace a Succession from thence; it would be as ridiculous for the Kings of *England* to rank those antient *British* Kings among their Predecessors, as it was for the Kings of *Spain* to trace their Origin from the *Visigots*.

CHRONOLOGY of the Kings of the Visigots.

ATAULPHE, the first King of the *Visigots*, began to reign in the Year of *Christ* 412. He grew despicable to his People, and was kill'd at *Barcelona*, with six of his Children, in the Year 415; after he had reign'd 3 Years.

SIGERIC was elected King by his Army, in 415; but as he shew'd some Inclination for Peace, those who had carry'd him to the Throne depriv'd him of it, and of his Life, the same Year 415; after he had reign'd 7 Months.

WALLIA, whom they thought determin'd to wage an implacable War against the *Romans*, was put in his Place; but when he saw himself Master, he chang'd his Thought, concluded an honourable Peace with the Emperor *Honorius*, and sent him his Sister *Placidia*, *Ataulphe's* Widow. He destroy'd entirely the *Alans*, and dy'd in the Year 419; after he had reign'd 3 Years.

THEODORIC I. ascended the Throne in the Year 419. He had form'd several grand Projects, but was kill'd in the memorable Battle given against *Attila*, in 451; after he had reign'd 33 Years.

TORISMOND ascended the Throne in the Year 451. He was cruel, proud, and universally hated. He was assassinated in the Year 452; after he had reign'd 2 Years.

THEODORIC II. ascended the Throne in the Year 452. He was a great Conqueror, a brave and judicious Captain, but impious, cruel, and dipp'd his fratricidious Hands in the Blood of his Brother. He was kill'd at *Toulon* in *Provence*, by *Evaric*, his younger Brother, and Successor, in the Year 466; after he had reign'd 14 Years.

EVARIC succeeded his Brother in the Year 466. Soon after he enter'd *Lusitania*, at present *Portugal*, which he ravag'd entirely. He did the same in *Hither Spain*, *Navarre*, and *Catalonia*, where he ruined *Tarragona*; from thence he pass'd into *Gaul*, where he committed infinite Disorders. The Avarice and Disorder of those who govern'd those Provinces, for the Emperor, the Sterility and Famine they were desolated by, made him undertake that Irruption, which prov'd successful to him. *Arles* was the only City which preserv'd, still, some Marks of the Majesty of the *Roman* Empire; but she could not, or would not defend herself against the Arms of *Evaric*, who made it the Seat of his Kingdom, in the Year 464. The Emperor *Anthemius*, to expel him from it, implor'd the Succours of the *Britons*, and their King *Reotime* brought him 12000 Men as far as *Bourges*. *Evaric* gave him Battle before he could join the *Romans*.

Romans, and defeated him; so that *Reotimus* was oblig'd to fly into *Burgundy*. After this Defeat, *Evaric* belieg'd *Clermont* in *Auvergne*, which *Ecdicius*, Son of the Emperor *Avitus*, defended against him. In a Sally *Ecdicius* made with a small Number of Forces, the Army of the *Goths* was seiz'd with such a panick Fear, that it was entirely defeated. *Evaric* dy'd (after he had expell'd the *Romans* from *Spain*, who had maintain'd themselves there very near 700 Years) in 485; after he had reign'd 19 Years.

ALARIC succeeded his Father in the Year 485. He was kill'd by *Clovis*, King of *France*, at the Battle of *Tolbiac*, near *Poitiers*, in the Year 507; after he had reign'd 32 Years.

GESALIC ascended the Throne in the Year 507. *Theodoric*, King of the *Ostrogots*, in *Italy*, sent him 80000 Men against the *French*, who join'd to the *Visigots*, gain'd the Battle, and re-conquer'd *Gascony* and *Languedoc*. *Gesalic* was kill'd on the Borders of the River *Durance*, in the Year 511; after he had reign'd 4 Years.

AMALARIC ascended the Throne in the Year 511, under the Tutelage of *Theodoric*, King of the *Ostrogots*; and afterwards reign'd as Major, in the Year 526. He was an *Arian*, brutish, and passionate. He maltreated cruelly *Clotilde*, his Queen, Daughter of *Clovis*, King of *France*. She sent to her Brother *Childebert* a Handkerchief dy'd with her Blood, which *Amalaric* had spilt. *Childebert*, to be reveng'd of it, invaded *Spain* with a powerful Army, and defeated *Amalaric*, who was kill'd as he was going to take Sanctuary in a Church, in the Year 531; after he had reign'd 20 Years.

THEUDIS possess'd himself of the Throne, in the Year 531. He was kill'd by a Man who affect'd to be out of his Senses, in the Year 548; after he had reign'd 15 Years, and 5 Months.

THEUDISILE ascended the Throne in the Year 548. He abandon'd himself to all Sorts of Vices and Cruelties, and was massacred by his Subjects at a Feast, in 550; after he had reign'd 1 Year, and a Half.

AGILA ascended the Throne in the Year 550. He was impious and cruel, and was kill'd at *Merida*, by the Intrigues of *Athanagilde*, who had already defeated his Troops, plunder'd his Riches, and kill'd his Son; after 4 Years Reign.

ATHANAGILDE ascended the Throne in 554. He was brave and intrepid, and wag'd War against the *Romans*. He died in the Year 568; after he had reign'd 14 Years.

LISUBA ascended the Throne in the Year 568. He reign'd but one Year, and died in the Year 569.

LEUVIGILDE ascended the Throne in the Year 569. He was brave and enterprizing, and gain'd several Victories; but he was very cruel, and caus'd his own Son, *Ermenegilde*, to be put to Death, because he had abjur'd *Arianism*, and embrac'd the orthodox Faith. He died in the Year 586; after he had reign'd 18 Years.

RECARDE, the first of the Name, succeeded him, in the Year 586. He was brave and just, and quitted *Arianism*, to embrace the orthodox Faith, with the Assistance of *St. Leander*, Bishop of *Seville*. He died in the Year 601; after he had reign'd 15 Years.

LIUBA II. succeeded his Father in 601. He was but 20 Years of Age when he was kill'd by *Witeric*, his Successor; after 2 Years Reign.

WITERIC succeeded him in the Year 603. He wanted to re-establish *Arianism*, and his Life was soil'd with all Sorts of Crimes. He was ston'd to Death in his Palace, and his Body dragg'd thro' the Streets with Ignominy; after 7 Years of Tyranny.

GONDEMAR ascended the Throne in the Year 610. He granted, that Churches should be sacred Sanctuaries, against all Sorts of Pursuits. He waged War against the *Vascons*, *Romans*, and other People, with much Glory. He died in the Year 612; after he had reign'd 2 Years.

SISEBUR ascended the Throne in the Year 612. He was brave, wise, and religious. He defeated the

Romans in several Encounters, and died in the Year 621; after he had reign'd 8 Years and a half.

RECARDE II. ascended the Throne in the Year 621. He reign'd but 3 Months, and died the same Year.

SUINTILLE ascended the Throne in the Year 621. He had Wit and Prudence. He wrested from the *Romans* the few Places they had left, and thereby deserv'd the Title of first Monarch of *Spain*. He died in the Year 631; after he had reign'd 10 Years.

SISENAUD ascended the Throne in the Year 631. He had a great deal of Piety, and died in the Year 635; after he had reign'd 5 Years.

CHINTILE ascended the Throne in the Year 636. He was very religious, and died in the Year 640; after 4 Years Reign.

TULGA ascended the Throne in the Year 640. He was pious, just, prudent, and brave. He died in the Year 642; after 2 Years, and 4 Months Reign.

CHINDASVINTE ascended the Throne in the Year 642. He govern'd, with a great deal of Prudence and Justice, the Kingdom he had acquir'd by Tyranny. He vanquish'd the *Gascons* and *Navarrois*, and corrected the Laws of the *Goths*. He died in the Year 649; after he had reign'd 7 Years.

RECSVENDE ascended the Throne in the Year 649. He was pious, just, and a Lover of Peace. Under his Reign there happen'd some Prodigies: The Stars were seen in the Heavens at Noon-day, and the Sun was eclipsed in an extraordinary Manner. He died the 1st of September of the Year 672; after he had reign'd 23 Years and a half.

VAMBA ascended the Throne in the Year 672. He was brave, prudent, just, severe, and very religious. He died in the Year 682; after he had reign'd 8 Years, and 1 or 2 he pass'd in the Solitude of a Monastery.

ERVIGE ascended the Throne in the Year 680. He lov'd Justice and Piety, and had much Courage and Prudence. He died in the Year 687; after he had reign'd 7 Years. Under his Reign happen'd a cruel Famine in *Spain*.

EGILA ascended the Throne in the Year 687. He was pious, and died in the Year 701; after he had reign'd 15 Years.

VITIZA ascended the Throne in the Year 701. His Palace became the Asylum of all Sorts of Crimes. He kill'd, with a Club, *Favila*, a Man of Quality; and put out the Eyes of *Theofrede*. After 10 Years Reign, *Roderic*, in his Turn, put out *Vitiza's* Eyes, who died miserable at *Cordua*.

RODERIC ascended the Throne in the Year 711. He surpass'd, in Crimes, all his Predecessors. He debauch'd *Cava*, Daughter of the Earl *Julian*, Governor of *Ceuta*, who was brought up in the Palace among other young Ladies of her Rank, while her Father was on an Embassy in *Africa*. *Julian*, to be reveng'd of that Affront, call'd the *Moors*, who came with immense Forces. The King perish'd in a Battle, after 2 Years Reign; *Spain* is conquer'd, and the Empire of the *Visigots* extinct: Therefore the Kings of *Spain* cannot trace the Origin of their Monarchy from another which was extinct long before theirs began.

Note, That the next Monarchy, for Antiquity, and which has continu'd, without Interruption, from their first King *Pharamond*, to the present King *Lewis XV*; is the *French* Monarchy, and is, at present, the most antient Monarchy in the whole World, and acknowledg'd as such by all other Sovereigns; who therefore have been all oblig'd to give the Precedency to the King of *France* in all publick Acts, Ceremonies, &c. all the neighbouring Princes having been his Vassals, in their Turn. But before we proceed to the *Chronology* of the Kings of *France*, 'tis necessary to observe, that they are divided into three *Lines*, or *Races*. The first Race is that of the *Merovingians*, who had *Merovee* for their Chief, and which contain

contain 22 Kings; and lasted 331 Years. The second of the CARLOVINGIANS, containing 13 Kings; and lasted 235 Years. The third of the CAPETIANS, contains 31 Kings; and lasted 735 Years. We'll begin their *Chronology* with the first Race.

CHRONOLOGY of the Kings of France, of the first Race, viz. of the Merovingians, under 22 Kings; during 331 Years.

PHARAMOND, or VARAMOND, began to reign over the *Franks*, or *French*, in the Year 420, or 421. between the Death of *Marcomir*, whose Son, some Authors pretend, he was, and the Death of *Susnon*, 17 Years had been elaps'd; during which, 'tis not known who commanded over the *Franks*. But in that Interval they defeated *Godegischile*, King of the *Vandals*, assisted *Constantine* and *Jovinus*, who had usurp'd the Empire; whose Ruin, notwithstanding, they could not hinder; and plunder'd twice the City of *Treves*. *Pharamond* reign'd 8 or 9 Years.

Note, That *Pharamond* is thought the Founder of the *French* Monarchy, and the Author of the *SALICK LAW*, i. e. of the *Salians*, (which was the Name of the *French* in those Days) which excludes Women from the Succession to the Throne, tho' all the *French* Authors are not of that Opinion.

CLODION, his Son, call'd *the Chevelu*, because of his long Hairs, which was not the Custom of the *French*, who always wore it very short, succeeded him, in 428, or 429. He fix'd the Seat of his Kingdom on the Borders of *Tungria*, at a Castle, at present call'd *Inspurg*, between the Towns of *Wesel* and *Dufeldorph*. In the Beginning of his Reign he invaded the Country of *Artois*, and routed some *Roman* Forces, who would oppose his Designs. He penetrated into *Germany*, and conquer'd the *Saxons* and *Thuringians*, and took the Cities of *Mayence*, *Triers*, and *Cologne*; but while the *French* were assembled for the Wedding of some of them, in a Place call'd *Helene*, suppos'd to be the same call'd at present *Hesdin*; *Majorian*, a *Roman* Captain, surpriz'd them, kill'd most of them, and made the rest Prisoners. *Ætius*, afterwards, forced them to quit the *Belgick Gaul*; but *Clodion* took, also, his Revenge afterwards; for he expell'd the *Roman* Garrisons from the Cities of *Arras*, *Tournay*, and *Cambray*, and transferr'd the Seat of his Empire into the last, where he was bury'd, after he had subdued *Therouenne*, and the whole Country situated between the *Escaud* and the *Somme*. Some give him 18 Years Reign, and others 23.

MEROVEE (from whom the Kings of the first Race have took the Name of *Merovingians*) was elected by the *French* at *Amiens*, in *Picardy*, for their King. Some say, that he was the Son of *Clodion*, and prefer'd before his other Brothers for his Bravery. Others pretend, that he was only *Clodion*'s Kinsman. The *French* Historians consider him as the first Founder of the *French* Monarchy as hereditary. He changed the Name of *Gaul* into that of *France*. His Reign began in 448, and he fix'd his Residence near *Straßbourg*. He cross'd and re-cross'd the *Rhine* several Times, and at last resolv'd to wage War against the *Romans*. But as *Attila* invaded, then, the *Gauls*, and had even routed him from *Cologne*, he chang'd his Design, and join'd with *Ætius*, the *Goths*, and the King of the *Alans*, to oppose their common Enemy. They followed him as far as *Chalons*, and in those spacious Plains of *Champagne* was fought that famous Battle where *Ætius* acted as General, with the Consent of the other Kings, who paid that Deference to his consummate Experience, and great Valour. In that Battle *Attila* lost 160000 Men, and was forced to fly. This Victory procured a favourable Opportunity to the *French* for extending their Conquests over the *Romans* and *Goths*; for *Merovee* taking Advantage of

Ætius's Absence, render'd himself Master of several Places, either by Force; or Amity; the one's being not capable to resist him, and the other's being glad to pass under the Domination of a new Master; from which they expected to reap some Advantages. After *Merovee* had reign'd 9 or 10 Years, full of Glory for his Conquests, he died, and left his Kingdom to his Son *Childeric*.

CHILDERIC I. succeeded his Father *Merovee*, in the Year 458. This Prince, in the Beginning of his Reign, was so debauch'd, negligent, and oppressive to his People in the Imposition of Tributes they were over-loaded with; that having excited a great Sedition against him, they forced him to fly his Kingdom, and elected for King, in his Place, *Gilles*, a *Roman* Senator, Captain of the *Roman Gendarmerie* in *Gaul*. But *Guinamand*, Confident, and faithful Servant of *Childeric*, found Means to insinuate himself into the Confidence of his Successor, and by his Advice engaged him to treat the *French* worse than *Childeric* had done, and to prefer a despotick Power to their Affection, which was uncertain. This was calculated by *Guinamand* to give the *French* a Disgust for a foreign Yoke, and make them wish for the Return of their legitimate Prince. In Fact, his Design succeeded as he expected; the *French* re-called *Childeric*, who expell'd *Gilles* from his Dominions, leaving him only the City of *Soissons* for his Residence. His Adversity render'd him wiser, and after his Return he extended by his Victories and Conquests the Limits of his Dominions, and did all that could endear him to his Subjects, and oblige them to mourn his Death, which happen'd at his Return from an Expedition into *Germany*, when he was seiz'd with a Fever, and died in the 45th Year of his Age; of which he had reign'd 26 Years.

Note, That *Childeric* had of Queen *Basine* (who had left her Husband *Basin* King of *Thuringe*, to follow *Childeric* who married her) viz. one Son called *Clovis*, and three Daughters, *Audisfede*, who married *Theodoric*, King of the *Ostrogoths*, *Albofede*, and *Santilde*. These two last embraced the *Christian* Religion with their Brother *Clovis*.

CLOVIS succeeded his Father *Childeric* in the Year 481, or 485; while but 15 Years of Age. He signalized the Beginning of his Reign by the Victory he gained over *Siagrius*, Son of that *Gilles* who had usurp'd the Throne from his Father. He took the City of *Soissons*, which was the best Fortress the *Romans* occupied in the *Belgick Gaul*. By that Victory ended the Domination of the *Romans*, which *Julius Caesar* had established in the *Gauls*, on this Side *Lyons* and the Mountains of *Auvergne*. *Clovis* married *Clotilde*, Niece of *Gondebaud*, King of the *Bourguignons*, on Condition he should embrace the *Christian* Religion. In 496, in a Battle against the *Germans*, his Forces gave Ground, and were routed; he invoked the God of his Wife, and vowed, that if he would be pleased to deliver him from that Peril, he would be baptized. In Consequence thereof, he gained the Victory, and accomplished his Vow, in receiving the Baptism on Christmas-day, in the Church of *Rheims*, by the Hand of *St. Remy*, Bishop of that See. In 507, he declared War against *Alaric*, King of the *Visigoths*, whom he entirely defeated, 5 or 6 Leagues off *Poitiers*. *Clovis* killed *Alaric* with his own Hands. He died at *Paris* the 26th of November 511, and was buried in the Church of *St. Peter* and *St. Paul*, which he had built, called at present *St. Genevieve*.

Note, That *Clovis* left 4 Sons, viz. *Thierry*, King of *Mets*, or of *Austrasia*; *Clodomir*, King of *Orleans*; *Childebert*, King of *Paris*; and *Clotaire*, King of *Soissons*.

CHILDEBERT I. aged 13 or 14 Years, began to reign in the Year 511. In 534, *Childebert* and *Clotaire*,
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tair, having joined their Forces, took *Gondemar*, King of the *Bourgignons*, Prisoner, and rendered themselves entire Masters of his Dominions, in the Year 558. *Childebert* returning from an Incursion into *Champagne*, died.

Note, That *Childebert*'s two Daughters, whom he had left of his Wife *Ulrogothe*, were excluded from the Succession to the Throne, as decreed by the *Salick Law*; and that *Clotaire*, *Childebert*'s Brother, was placed upon it.

CLOTAIRE I. out-liv'd his 3 eldest Brothers, and re-unites, in his Person, the whole Succession of *Clovis*, in the Year 558. In the Year 560, he caus'd his Son *Cbrame*, who had often revolted against him, to be burnt. He dy'd of a Fever at *Compiègne*, in the 51st Year of his Reign. We must confess, that this Prince had several very good Qualities; he was brave, liberal, and learned; but he had also several very great Vices, which his Virtues cannot excuse: For his Ambition was out of Measure, and his Cruelty barbarous, as it appear'd in the Death of his Nephews, Sons of *Clodomir*, whom he kill'd with his own Hand. *Cbrame* his Son deserv'd to be punish'd; but his Wife and Daughters were innocent, and were not to perish with him as they did; but Impudicity was his favourite Vice.

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Note, That *Lotharius* left 4 Sons, viz. *Charibert*, King of *Paris*; *Gontran*, King of *Orleans* and *Burgundy*; *Sigebert*, King of *Austrasia*; and *Chilperic*, King of *Soissons*.

CHARIBERT reign'd 9 Years, and dy'd in 570, or 572, according to *Baronius*; after he had reign'd 9 Years. *Fortunate* praises *Charibert* as a Prince good, wise, pious, pacifick, liberal, just, and a religious Observer of his Word; but others say, that he eclipsed all those Virtues by his Impudicity, which violated all Laws, divine and human.

Note, That *Charibert* left 3 Daughters, viz. *Berthe*, *Crodielde*, and *Berthe*. The 2 first were made Nuns; and the 3d, viz. *Berthe*, was given to *Ethelbert*, King of *Kent* in *Great Britain*, who was an Idolater, but whom she persuaded to embrace the *Christian* Religion.

CHILPERIC I. succeeded his Brother in the Year 575. He received the melancholy News of the Death of his Son *Theodebert*, kill'd in a Battle in *Poitou*. *Fredegonde*, his Concubine, caus'd *Sigebert* to be stabbed. The *French* raised the Siege of *Tournay*; the *Neustrie* re-enter'd, under the Obedience of *Chilperic*. The infamous *Fredegonde* had *Clovis*, Son of *Chilperic* by his Queen *Andovere*, assassinated, and throw'd into the River; she afterwards caus'd the Queen herself to be strangled, and her Daughter *Basine* to be shut up in the Monastery of *Poitiers*, after she had been ravished by her Satellites. In 583, the Plague desolated all *France*, and particularly *Paris*. In 584, *Chilperic* was assassinated in the Court of his Palace at *Chelles*, by the Intrigues of the ungrateful and cruel *Fredegonde*, his Wife, and of *Landri de la Tour*, her Gallant; after he had reign'd 23 Years. He was buried in the Church of *St. Vincent*, in the Suburbs of *Paris*, at present *St. Germain des Pres*; and his Tomb is yet seen there, but it is not the antient one: For in the Year 643, there was found in a Portico of that Monastery, the true Sepulchre of *Chilperic*, and of *Fredegonde* his Wife, made of common Stone, and the Bones whole. On that of *Chilperic* there were written in old Letters, these Words, in *Latin*; *In no Time I will not have the Bones of Chilperic taken from this Place*. *Gregory of Tours* speaks of him as of the *Nero* of his Time. *Fortunate*, on the contrary, commends his Valour, Wit, Learning, Eloquence, Justice, and Piety. My Opinion is, that neither is to be credited,

in all they say of him; and that he was not so absolutely bad as represented by *Gregory*; nor so good as mention'd by *Fortunate*.

Note, That of so many Sons born to *Chilperic* of several Wives, none was left but one of *Fredegonde*, and who was but 4 Months old when *Chilperic* died, and had no Name yet.

CLOTAIRE II. an Infant, succeeded his Father *Chilperic* in 584. *Fredegonde*, his Mother, who was Regent of the Kingdom during his Minority, putting herself at the Head of his Army, gain'd two memorable Battles against the confederated Forces of *Teodebau* and *Thierri*, Sons of *Childebert*, King of *Austrasia* and *Burgundy*; in which two Encounters, *Fredegonde* did the Office of a General, with a Courage above her Sex. In 616, he caus'd *Brunebaud* to be condemn'd to Death, accused of having killed 10 Kings; who, accordingly, after she had been tortur'd for 3 Days successively, was ty'd to the Tail of a wild Mare, which dragg'd her thro' the Streets, till her Brains were dash'd out, at a Place near the Street *St. Honore*, at *Paris*, call'd at present *La Croix du Tiroire*, remarkable for a Gibbet erected there for the Execution of all the Criminals of the Province of *Normandy*. In 623, *Clotaire* gave to his Son *Dagobert*, aged 15 Years, one Part of the Kingdom of *Austrasia*, under the Conduct of *Pepin* the Elder. In 628, *Clotaire* dy'd, and was bury'd at *St. Germain des Pres*. He was a great Prince, and reign'd, after the Death of *Thierri*, 14 Years, over all *France*. He left two Sons, *Dagobert*, and *Aribert*; but not both of the same Mother.

DAGOBERT I. succeeded his Father *Clotaire* in 629. He abandoned himself to his Amours, and to a sordid Avarice, monstrous in a Prince, who was but 21 Years of Age. He was reprimanded by *St. Amand*, Bishop of *Tongres*; he grew more moderate in his Pleasures. In the Year 638, the whole Kingdom enjoying a perfect Tranquillity without and within, he assembled all the Lords at that Time at his Court, and recommended to their Fidelity his Wife *Nantilde*, and his Son *Clovis*, whom he committed to the Care of *Ega Maire* of the Palace of *Neustria*. Afterwards he was carried, according to his Desire, to the Abbey of *St. Dennis*, where he died, aged 38 Years; after he had reigned 16 Years. He was buried in the same Abbey, on the right Side of the Altar. *M. Du Saufrage*, Bishop of *Toul*, ranks him among the most pious Princes; and the Jesuit *Bolland* says, that he is called Saint, in several Manuscripts. The Monk *Aymoin* speaks of him as of a Prince very exact in the Administration of Justice, very charitable, and very liberal to Churches.

Note, That the *Mairs du Palais* will henceforward govern the Affairs of State, according to their Caprice, and private Interest.

CLOVIS II. the first *Peneant*, or lazy King, (the 10 other Kings who remain of the same Race being of the same Character) succeeded his Father in 643. In 645, a great Famine having desolated *Neustria*, *Clovis* took the Silver that the Shrine of *St. Dennis* was cover'd with, to buy Subsistence for the Poor. He was then but 11 or 12 Years old. In 649, *Erchinoald*, *Mair du Palais*, married his Slave *Batilde* to King *Clovis*. In 655, *Clovis*, aged 20, or 22 Years, having his Brain disorder'd, by frequent Convulsions, died, and was buried at *St. Dennis*; after he had reigned 17 Years.

Note, That *Clovis II.* left of his Queen *Batilde*, 2 Sons, viz. *Clotaire*, *Chideric*, and *Thierri*.

CLOTAIRE III. succeeded his Father in the Year 655, while he was but 5 Years of Age, in the Kingdom of *Neustria* and *Burgundy*, under the Conduct of

of the Queen his Mother, and of *Erchinoal, Maire du Palais*. He died in 668, aged 17 Years; after he had reigned 14 Years. He had no Children, and no Body knows where he was buried.

CHILDERIC II. succeeded his Brother *Clotaire* in 669. In the Year 670, the whole *French* Monarchy was re-united under *Childeric*, who reigned alone. At first, he behaved like a good and prudent Prince; but Adulators having corrupted his good Inclinations, he plunged himself in all Sorts of Debaucheries: In 673, on his Return from Hunting, he was assassinated by a Lord of his Court, call'd *Bodellon*, who, some Time before, he had ordered to be ty'd to a Stake, and whipp'd. Queen *Belechilde*, his Wife, and a Son yet very young, underwent the same Fate. *Childeric* was then 21 Years of Age; those of his Reign are not justly known. He left no Children. Towards the End of the last Century, his Tomb was found in the Abbey of *St. Germain des Pres*.

Note, That after the Murder of *Childeric* there was an *Interregnum* of a few Months, and a great Confusion throughout the whole Kingdom.

THIERRI I. aged 23 Years, was taken from the Monastery of *St. Dennis*, by the Lords of *Neustria* and *Burgundy*, to be placed on the Throne. He reigned in Indolence and Voluptuousness. In the Year 691, he died, aged 40 Years; 4 of which he had pass'd under the Power of *Pepin, Maire du Palais*.

CLOVIS III. eldest Son of *Thierry*, and of Queen *Clotilda*, was placed on the Throne by *Pepin*, Sovereign in *Austrasia*, in the Year 691. He died in 695, aged 15 Years; after he had reigned 4 Years.

CHILDEBERT II. called *the Younger*, Brother of *Clovis*, was placed on the Throne by *Pepin*, who governed him with a still more absolute Power than he had done his Brother. In the Year 711, *Childebert*, aged 28, died the 15th of *April*, and was buried in the Church of *St. Stephen at Couci*.

Note, That *Childebert II.* left two Sons, *Dagobert*, and *Childeric* who was brought up a Clergyman, and called *Daniel*.

DAGOBERT II. was installed on the Throne by *Pepin*, by the Council, and with the Approbation of the States. In the Year 715, *Dagobert* died, after he had been the Tool of the *Maires du Palais* 4 or 5 Years. He left a Son, called *Thierry*, yet in his Cradle, who was called *Ofchelles*, because brought up there.

CLOTHAIRE IV. of the Royal Blood, whom some make a Descendant of *Dagobert*, was made King by *Charles, Maire du Palais*, in the Year 716; but he died the same Year. His Tomb is at *Couci* in *Vermandois*.

CHILPERIC II. was Son of *Childebert*. He was taken from his Monastery, where he was called *Daniel*, by *Rainfroy*, placed on the Throne, and called *Chilperic*, in the Year 719; but *Charles Martel* had him proclaimed King in the three Kingdoms, in the Year 721. He died at *Noyon*, where he was buried.

THIERRI II. of *Cbelles*, Son of *Dagobert II.* is placed on the Throne by *Charles*, in the Assembly of the States, and in the Year 721. *Charles* wanted always the Simulacher of a King, with whom he used to amuse the People, while he reserved the whole Authority to himself. In 738, *Thierry* died, aged, perhaps, 23; after 17 Years of an imaginary Reign.

Note, That in 732, *Charles* defeated the *Saracens*, whom *Eudes*, Duke of *Aquitaine*, had invited to invade *France*. Their General, *Abderame*, was killed in the Fight, with more than 100000 of his Forces. *Charles* placed no other King on the Throne after *Thierry's* Death, but continued to govern the whole Kingdom, without assuming the Title of King, for the Space of five Years. He died at the Castle of *Cerisy*, or *Crecy*, near *Noyon*; after he had reign'd in *France* un-

der the Name of two Kings, viz. *Chilperic II.* and *Thierry*.

CHILPERIC III. call'd *the Stupid*, ascended the Throne in 743. In 751, he was degraded.

Note, That the *French*, after so many Idiots and lazy Kings, wanted a real King: Therefore *Pepin, Maire du Palais*, assembled a Parliament, compos'd of the Prelates and Lords of the Kingdom, where he was chosen King; and *Childeric*, the last of the *Merovingian* Race, who had not been married, was confin'd in the Monastery of *Siteau*, where he died 2 Years afterwards. Thus ended the first Race of the Kings of *France*, who had reign'd 331 Years, and had 22 Kings, if we reckon but those of *Paris*; and 35, if we reckon those who had that Title, either in *Austrasia*, where there was but one who resided at *Merz*, or in *Neustria*, where there were sometimes three, who had their Seats at *Orleans*, *Soissons*, and *Paris*. Four of those Kings were Idolaters, and the others *Christians*.

PEPIN le Bref, or the Short, was crown'd King by *Bonifacius*, Archbishop of *Mayence*, in the Cathedral of *Soissons*, and anointed with Oil, as were the Kings of *Israel*, in the Year 751. In 752, his first military Expedition, after his Coronation, was against the *Saxons*, whom he render'd tributary. In 755, he went into *Italy*, at the repeated Intreaties of *Pope Stephen III.* to oblige *Astolph*, King of *Lombardy*, to the Restitution of the *Exarchate* of *Ravenna*; which the Pope pretended *Astolph* had usurp'd. In 756, *Pepin* presented the See of *Rome* with that *Exarchate*, compos'd of the following Towns and Cities, viz. *Ravenna*, *Bologna*, *Imola*, *Faenza*, *Forly*, *Cebenna*, *Bibia*, *Ferrara*, and *Adria*; the *Pentapole*, with *Rimini*, *Pesaro*, *Conca*, *Fano*, *Siniguillia*, *Ancona*, and some other Places. *Leo* of *Osly* makes this Donation more ample, and adds to it several other Cities and Provinces; as that of *Venice* and *Istria*, the Dutchies of *Spoletto* and *Benevent*. That Donation, which is as real, and as religious as that of *Constantine the Great*, which was, perhaps, fabrick'd at the same Time, is false, and sacrilegious, render'd the Pope a great temporal Prince, but a very indifferent Successor of the Apostles, and serv'd only to introduce Pomp, Luxury, and Vanity, in the Church, which was founded on Humility. In 768, *Pepin* having conquer'd all *Aquitaine*, died of a Dropsy, the 24th of *September*, at *St. Dennis* in *France*, aged 53, or 54 Years; of which he had reign'd 17 and a Half, reckoning from the Time of his Election.

Note, That *Pepin* was married but once, and that to *Berthe*, call'd *Long-foot*, Daughter of *Caribert*, Earl of *Laon*; of whom he had four Sons, viz. *Carloman*, *Charles*, *Pepin*, and *Gilles*; and three Daughters, viz. *Rotaide*, *Adelaide*, and *Gisela*. The last of the Sons was sent young to the Monastery of *Mont Sorannes*. *Pepin* died, aged 3 Years. The Kingdom was left to the two others, *Carloman* and *Charles*, who were crown'd in the Month of *October* following; *Carloman* at *Soissons*, and *Charles* at *Noyon*. The two eldest Daughters, *Rotaide* and *Adelaide*, died young. *Gisela* retir'd into a Monastery. Some Genealogists give him five or six Sons, and as many Daughters more; among whom, say they, *Berthe* was married to *Melon*, Earl of *Anglers*, and Father of the famous *Roland*, so renown'd in our Romances; and *Cbeltnede* to *Rene*, Earl of *Genoa*, who was the Father of *Oger* the Dane, one of the twelve Peers of the Round Table.

Note, also, That it was in *Pepin's* Time that the *Turks* began to make themselves known, by invading *Armenia*. The Emperor *Heraclius* employ'd them against *Chosroes*, and they made a great

great Diversion, by entering into *Persia*, a Part whereof paid them a Tribute for several Years.

CHARLES, call'd *the Great*, and, by Corruption, *Charlemagne*, ascended the Throne in 768. His first Care was, to secure to himself *Aquitaine*, which his Father had conquer'd, and which he erected 11 Years afterwards into a Kingdom, for *Louis*, his younger Son. *Carloman*, his Brother, died near *Langres*, in the Month of *November*, aged 28 Years; and was buried at *St. Remi*, at *Rheims*. In 774, *Charlemagne* having conquer'd the *Lombards*, and taken their King *Didier* Prisoner, was crown'd King of *Lombardy*, at the Borough of *Modenessa*, near *Milan*, by the Archbishop of that great City, who anointed him, and put on his Head the Iron Crown, with which the Emperors are crown'd to this Day; and which *Tuedelaine*, Daughter of *Guribald*, Duke of *Bavaria*, had caus'd to be made in 593, to crown her Husband *Agiluf*. *Charles* put, then, the Pope in Possession of all the Provinces and Towns, given to the Holy See by King *Pepin*. He gave the Government of the Dutchy of *Benevent* to *Arichisse*, Son-in-law of *Didier*; that of the Dutchy of *Spoleto* to *Hildebrand*; and that of the Dutchy of *Frioul* to *Rotgand*; and provided the other Provinces with Governors. In 776, he brought the *Saxons* to Reason. In 781, he caus'd his Son *Pepin* to be crown'd King of *Italy*; and his younger Son, *Louis*, King of *Aquitaine*. *Charles*, the eldest, whom *Charlemagne* kept near him, had nothing. In 790, he founded the University of *Paris*, which is the Mother of all the other Universities in *Europe*. In 796, he built his fine Palace of *Aix la Chapelle*; in 800, the Pope engag'd the *Romans* to ask *Charlemagne* for their Emperor; who was crown'd, accordingly, on *Christmas-day* of the same Year, in the Church of *St. Peter* at *Rome*. In 814, he died of a Fever, the 28th of *January*, aged 72 Years; the 14th of his Empire, and the 48th of his Reign. Of all his legitimate Sons, none were left but *Louis*, who succeeded to all the Dominions of his Father.

LOUIS, call'd *the Gentle*, ascended the imperial Throne in 814. His first Cares were the Celebration of the Obsequies of the deceased Emperor his Father, and the Reformation of the Court; by expelling from it all Women kept in it only for Diversion. In 816, he was crown'd Emperor, and his Wife, *Herminarde*, Empress, by Pope *Stephen*, at *Rheims*, in 817. He associated *Lothaire*, his eldest Son, to the Empire; gave *Aquitaine* to *Pepin*, and *Bavaria* to *Louis*, both on the Title of a Kingdom. In 819, *Louis* having been a Year a Widower, married, for his 2d Wife, *Judith*, Daughter of *Velfon*, Duke in *Bavaria*. In 823, the Empress *Judith* was deliver'd of *Charles the Bald*. In 829, the Emperor infatuated of his Wife, and of his Son *Charles*, gave to that Child *Retbia*, and a Part of the Kingdom of *Burgundy*, his other Brothers present, who were irritated at it. In the Year 840, *Louis* died of a Fluxion on his Lungs, under his Tents near *Mayence*, the 20th of *June*, in the 64th Year of his Age; of his Empire 27; having been before 22 Years King of *Aquitaine*. He was buried in the Abbey of *St. Arnould* at *Meiz*, by his Brother *Dreux*, Bishop of that See. *Louis* was of a sweet Temper, and much addicted to Clemency; for which he was call'd *the Gentle*; But he was too easy, and too credulous. So that by his too great Meekness, tho' he lov'd Justice above all Things, he committed sometimes Violence and Injustice; referring too much to his Counsellors, whose Intentions were not so good as his. He was laborious, sober, vigilant, and liberal; and perfectly well instructed in the Sciences. He had also a perfect Knowledge of the Laws of his Kingdom, which he took great Care to have observ'd.

Note, That *Louis the Gentle* was twice married. Of his first Wife *Hermengarde*, Daughter of the Duke of *Ingerran*, he had three Sons, *Lothaire*, *Pepin*, and *Louis*; and three Daughters, *Ade-*

lais, marry'd first to *Conrad* Earl of *Paris*, and afterwards to *Robert le Fort*; *Gisel*, who married *Everard* Duke of *Frioul*, Father of that *Berenger*, who was King of *Italy*; *Heldegarde*, married the Earl *Theodore*; and *Alpais* Wife of the Earl *Begon*. Of his second Wife *Judith*, he had only *Charles the Bald*, who succeeded him in the Kingdom of *France*.

CHARLES the Bald, succeeded his Father *Louis* in the Kingdom of *France*, in the Year 840. The very Beginning of his Reign was disturbed by the Emperor *Lothaire* his Brother, who had falsely imagin'd, that his Quality of eldest Brother, and of Emperor, render'd him Sovereign over his Brothers. In 841, the 15th of *June*, there was a Battle fought between the four Sons of *Louis the Gentle*, the most obstinate, and the most bloody, which had been fought ever since the Beginning of the *French* Monarchy. There was 100,000 *Frenchmen* kill'd in it: Victory declar'd in favour of the two younger Brothers, *Charles* and *Louis*; and the two eldest *Lothaire* and *Pepin* were beaten. In the Year 875, he was crown'd Emperor at *Rome* by Pope *John VIII.* and King of *Lombardy* at *Pavia*, by *Anspert* Archbishop of *Milan*. In 876, he rais'd a formidable Army to invade the Dominions of *Louis the Germanick*, who was but lately dead. Tho' *Louis* his Successor and lawful Heir, had sent him Embassadors to represent to him the Injustice of his Pretensions, which Remonstrances being not minded by *Charles*, his Army, tho' much stronger than that of *Louis*, was totally routed, and he forced to fly. The 3 Brothers establish'd themselves by this Victory in the Succession of their Father, divided it between them, *Carloman* the Eldest, had for his Portion the Kingdom of *Bavaria*, of which depended *Pannonia*, *Carinthia*, *Bohemia*, and *Moravia*; *Louis*, the second, had *Germany*, and Part of the Kingdom of *Lorraine*; and *Charles* the Country of the *Grisons*, of the *Switzers*, *Swabia*, *Alsace*, and the other Part of *Lorraine*. In the Year 877, *Charles* was poison'd by his Physician, (as we have heretofore mention'd in the Chronology of the Emperors of the *West*) and died aged 55 Years. He left but one Child living, who was *Louis le Begue*, or the *Stoterer*, who succeeded him.

Note, That in 842, under *Charles the Bald's* Reign, the *Normans* came from the North, and ravag'd all the Coast of *France*. Their Ravages in *Gascony*, the second *Aquitaine*, and *Neustria*, are incredible. They penetrated as far as *Paris*, which was then but the Island of the Palace, as it is call'd at present. But as they could not take it, they discharg'd their Fury on all the neighbouring Places, and plunder'd, especially the Abbey of *St. Germain des Prez* of all its Riches and Ornaments. They even surpassed the *Goths*, *Vandals*, and *Saracens* in their Disorders, Murders, Sacrileges, and Devastations, so that it was added, in those Days, to the Litanies, *A furore Normanorum libera nos Domine*, From the Fury of the *Normans*, deliver us O Lord.

LOUIS II., call'd *le Begue*, or the *Stoterer*, was crown'd in the City of *Rheims*, the 8th of *December*, 877, by *Hincmar* Archbishop of that See. He died at *Compeign* on *Good Friday*, the 19th of *April*, 879, aged 35 Years; and was bury'd in the Abbey of *Sr. Corneil*, after he had reign'd one Year, and seven Months.

Note, That *Louis le Begue*, left three Sons, *Louis* and *Carloman* of *Hanfgarde*, a Woman of a mean Extraction; and *Charles the Simple* of *Alix*, Daughter of an *English* Prince; she was deliver'd six Months after the Death of the King her Husband.

LOUIS III. and *Carloman* ascended the Throne together in 879. In 882 *Louis* fell sick at *Tours*, and came to die at the Abbey of *St. Dennis*, in the Month of *August*, after he had reign'd 3 Years. In the Year 884, *Carloman* was wounded by a wild Boar, while he was hunting, after he had reign'd 5 Years. He was bury'd at *St. Dennis*. These two Kings made a great Slaughter of the *Normans*.

Note, That *Charles*, call'd *the Simple*, was then but 7 Years old, therefore was not taken to succeed his Brothers, *France* wanting at that Time, a Man to govern them, and not a Child; which made them take the Oath to *Charles le Gros*, Emperor in *Italy* and in *Germany*. He was Son of *Louis* King of *Germany*, and Grandson of *Louis the Gentle*.

CHARLES III. call'd *the Gros*, began to reign in 884. He was a little crazy, occasion'd by his imagining he had seen the Devil. He died the 8th of *January*, in 882, and was buried in the Monastery of *Richenoue*, in an Island of the Lake of *Constance*.

Note, That of all the Race of the *Carlovingians*, there were but two Princes left, viz. *Arnoul* who was a Bastard, and *Charles* a Child; therefore the *French* Lords elected for King in the Assembly of *Compeigne*, *Eudes* Earl of *Paris*, and Duke of *France*.

EODES was crown'd by *Walter* Archbishop of *Sens*, in 888. In 889, to shew himself worthy of that Choice, he went to attack the *Normans*, who ravaged *Burgundy*. On the Feast of *St. John*, he kill'd 19000 of them, near the Wood of *Montfaucon*. In 893, several Lords of *Neustria*, who had refus'd to acknowledge *Eudes* for King, went to fetch *Charles the Simple* from *England*, where his Mother had carried him.

CHARLES IV. call'd *the Simple*, was crown'd at *Rheims*, the 17th of *January*, 893, by *Foulques* Archbishop of that See, who wrote in his Favour to *Arnold* King of *Germany*, to *Guy* the new Emperor, and to Pope *Formosus*, who before he had received *Foulques's* Letters, had sent Legates into *France*, viz. *Paschalis* and *John* Bishops, to assemble a Synod at *Vienna*. In his Answer to *Foulques's* he not only approves the Coronation of *Charles*, but informs him likewise how he is to act against *Eudes*. He even wrote to *Eudes* himself, forbidding him to disturb *Charles*, and desiring the Archbishops and Bishops to exhort him to a Peace, at least to a Truce, during which *Foulques* cou'd come to *Rome*. During two Years the Parties of *Eudes* and *Charles* were at War, with various Success; but *Charles* was oblig'd at last to divide the Kingdom with his Competitor; and their Differences lasted till the Death of *Eudes*, which happen'd the 3d of *January*, 898. He left but one Son of Queen *Theoderade* his Wife, call'd *Arnoul*. This took the Title of King of *Aquitaine*, but Death depriv'd him soon of it, without his having been marry'd; and, in my Opinion, before he could be of Age to be marry'd. 'Tis said that *Eudes*, on his Death-bed, recommended to his Brother *Robert*, and to all the other Lords, to acknowledge King *Charles*, who he hoped would endeavour to render himself capable to reign by his Virtue, as he was by his Birth. The *French* Lords having assembled after *Eudes's* Death, elected *Charles* for their King. In 923, *Charles* being forsaken by every Body, the Lords elected *Roul* Duke of *Burgundy*.

ROUL, a fair Prince and of great Merit, was crown'd at *St. Medard* of *Soissons*, the 13th of *July*, 923. He died the 15th of *January*, 936, in the 14th of his Reign, in the City of *Auxerre*. His Tomb is at *St. Colomb* of *Sens*. He was a Prince, liberal, brave, religious, and very just. He left no Children.

Note, That *Charles the Simple*, thro' his too great

Simplicity was arrested at *Peronne*, and confin'd at *Château-Thierry*. He ended his Captivity, and his Misfortunes at *Peronne*, the 7th of *October*, 929; and was bury'd at *St. Fourfi*, in the same City.

LOUIS IV. call'd *d'Outremer*, or from beyond Sea, of the Blood of *Charlemagne*, whom his Mother *Agine*, Widow of *Charles the Simple*, had brought up in *England*; and was call'd by the *French* Lords to the Succession of the Kingdom, succeeded. He was anointed at *Laon* by *Artold* Archbishop of *Rheims*, the 20th of *June*, 936. In 944, he was taken Prisoner by *Egrolf*, chief of the *Normans*, and the Year following set at Liberty. *Louis d'Outremer* going from *Laon* to *Rheims*, riding after a Wolf he met with on the Road, was thrown from his Horse with such Violence, that he was bruised all over by the Fall. This universal Bruise chang'd into a sort of Leprosy, which caus'd his Death, the 15th of *October*, 954, at *Rheims*, where he is buried in the Church of *St. Remi*; after he had reign'd 18 Years.

Note, That of five Sons *Louis IV.* had of his Wife *Gerberge*, there were but two left, viz. *Lothaire*, and *Charles* to whom nothing was given of the Kingdom, which henceforward was no more divided equally between the Brothers, the eldest only having the Title of King.

LOTHAIRE was crown'd at *Rheims* the 12th of *November*, 954, by the Archbishop *Artold*. In 967, he gave his Sister *Matilda* to *Conrad* King of *Burgundy*, and for Dowry the City and Earldom of *Lyons*. In 985, *Lothaire* had his Son *Louis* crown'd to reign with him. He had already match'd him to a Princess of *Aquitaine*, call'd *Blanche*. *Lothaire* died the 12th of *March*, 986, of Poison, given to him by his own Wife, in the 33d Year of his Reign, of his Age 45. He was a warlike Prince, active, careful of his own Affairs, and worthy of better Subjects.

LOUIS the Feneant, or Idle, aged 20 Years, succeeded him in 986, under the Conduct of *Hugues Capet*, who was his first Cousin. In 987, *Louis* died like his Father, by the Crime of *Blanche* of *Aquitaine* his Wife, after he had reign'd alone very near 16 Months.

Note, That with *Louis's* Reign, ended the *Carlovingian* Race, after it had lasted 236 Years, under a Succession of eleven Kings, for two among those were not of that Race, viz. *Eudes* and *Roul*. From this we'll proceed to the

CHRONOLOGY of the third Race of the Kings of France, called CAPETIANS, under thirty one Kings, during 733 Years.

HUGUES CAPET, in great Esteem among the *French*, and who was almost Master of the whole Kingdom, assembled the Lords at *Noyon* towards the End of *May*, 987, and had himself proclaim'd King. From thence he went to *Rheims*, where he was anointed and crown'd by the Archbishop *Adalberon*. Six Months after his Coronation, he obtain'd, in an Assembly of the Lords at *Orleans*, that his Son *Robert* should be associated to the Throne, who accordingly was anointed King the 1st of *January*, 988. *Hugues* was truly religious, Protector of the Church, and of the Ecclesiasticks. He died the 29th of *August*, 996, in the 55th Year of his Age, of which he had reign'd 9, and some Months. He was buried at *St. Dennis*. He left but one only Son, *Robert*.

Note, That the same Year died *Richard Sans Peur*, or without Fear, Duke of *Normandy*, at his Palace of *Fecamp*.

ROBERT, well made of Body and Mind, began to

to reign alone the 29th of August, 996. He was educated in Piety and Learning, which he cultivated all his Life-time; he enjoy'd a Peace of 30 Years, after some slight Wars. Robert had his eldest Son Hugues, a Prince of great Hopes, tho' not yet 10 Years of Age, accomplish'd, crown'd at Compeigne, on Whit-Sunday, of the Year 1017. In 1028, the 17th of September, the young King Hugues died in the Flower of his Age, regretted by all Europe. Robert caused his Son Henry to be crown'd, to fill up the Place of Hugues; tho' Queen Constance did all she could to place Robert the Younger on the Throne. In 1033, Robert died of a Malady, the 20th of July, aged 61 Years, of which he had reign'd 45, and a half, viz. 9 and a half with his Father, and 36 since his Death.

Note, That the Reign of Robert was a Reign of Justice and Peace, but that great Prince had the Affliction to see thrice the Famine, and afterwards the Plague, ravage his Dominions. In 1033, the Famine was so cruel, that there were People who digged up dead Bodies to eat them. Little Children were stolen; and Travellers were laid wait for at the Entrance of Woods and Forests to be devour'd. Besides Henry who succeeded him, he had two other Sons, viz. Hudes, and Robert who was Duke of Burgundy, and has made the first Branch of the Dukes of Burgundy, from whom descend, according to some Chronologers, the Kings of Portugal.

HENRY I. began to reign alone the 20th of July, 1033. He had no greater Enemy than his own Mother. He defeated several Times her Forces, and obliged her at last to live in Peace with him. Towards the latter End of the Year 1060, Henry was seiz'd with a small Fever, of which he died at Vitri near Paris, after he had reign'd 28 Years, and 4 Months, since the Death of his Father.

Note, That Henry I. besides Philip, who reign'd after him, had two other Sons, viz. Robert who died a Child, and Hugues made Earl of Vermandois, and who has made the Branch of the Earls of Vermandois.

Note also, That under Henry the First's Reign, i. e. in 1038, the Normans under the Conduct of Fierabras, Tancrede's eldest Son, expelled the Saracens from Sicily, and atchieved incredible Feats of War.

PHILIP I. betwixt 7 and 8 Years of Age, succeeded his Father under the Regency of Baudouin, Earl of Flanders. When come of Age, he emancipated himself to a great many Disorders. Being disgusted with his Wife Berthe, he repudiated her, under Pretence of Consanguinity, tho' he had of her a Son called Louis, and a Daughter call'd Constantia. Being broken thro' the Excesses of his Voluptuousness he died at Melun, the 26th of July, 1108, aged 56 Years, of which he had reign'd 48 Years, and 2 Months. He is buried at the Abbey of St. Benedict on the Loire.

Note, That under Philip the First's Reign, i. e. in 1096, was preach'd the first Croisade, by Peter l'Hermite, where more than 300,000 Men took the Cross, and list'd themselves for the Conquest of the Holy Land. This War was call'd Croisade, because of the Cross which the Officers and Soldiers wore on their left Breast, or Shoulders. Godfrey of Bouillon commanded the Christian Army. In 1099, began the Kingdom of Jerusalem, Godfrey of Bouillon being the first King thereof. Tho' he refused to wear a golden Crown, where, said he, his blessed Lord and Saviour had wore but one of Thorns. In 1101, was preach'd the second Croisade, where

more than 300000 French, Germans, and Italians went. Baudouin du Bourg, Earl of Flanders, succeeded his Cousin Godfrey of Bouillon, in the Kingdom of Jerusalem.

LOUIS LE GROS, aged 27 Years, succeeded Philip I. the 26th of July 1108. He was brave, active, vigilant, and undertook, at the Beginning of his Reign, to stop the Oppressions, and License of the Lords, who were so many Petty-Tyrants; in which he succeeded. Louis, more broken by Fatigues, than Years, had his eldest Son Philip crown'd at Rheims, on Easter-Sunday, the 14th of April 1129. in the Presence of Henry, King of England, his Vassal. In 1131. the young King, Philip, was kill'd in riding thro' the Streets of Paris, by his being thrown off his Horse. King Louis had his other Son crown'd, call'd also Louis. Pope Innocent, who was then holding a Council at Rheims, anointed him, the 25th of October. Louis died of a Diarrhea at Paris, the 1st of August 1137, in the 30th Year of his Reign, and the 58th of his Age. His Body was carried to St. Dennis. He left, of his Wife Alix, six Sons, and one Daughter.

Louis the Younger, aged 19 Years, succeeded him the 1st of August 1137. He begun by working to establish the publick Security and Justice. In 1148, Louis went into the Holy Land. St. Bernard had preach'd that Croisade by the Pope's Order, but without Success. In 1179, Louis, grown old, had Prince Philip, his Son, anointed, and crown'd at Rheims, on All-Saints Day. Louis died of the Palsy at Paris, the 18th or 20th of September 1180, he being very near 64 Years old; of which he had reign'd 43. His Body is at St. Dennis. He was a very great Prince, pious, charitable, just, liberal, and brave; but very little fortunate in his Enterprizes.

PHILIP II. AUGUSTUS, aged 15, succeeded him the 18th or 20th of September 1180. He begun his Reign by an Edict publish'd in 1181, against the Blasphemers of the Name of God. He pursued the Hereticks, and expell'd the Jews from his Dominions. He treated, in the same Manner, the Comedians, Jugglers, and Players of Interludes, to whom he forbad the Entrance of his Court. In 1190, he went to the Conquest of the Holy Land, from which he return'd sick of a Malady which was the Cause of his losing his Hairs and Nails, in 1190. In 1223, Philip died at Mante, the 25th of July, aged 58 Years; of which he had reign'd 44. His Tomb is at St. Dennis.

Note, That Philip Augustus left several Children. Prince Louis, by his first Wife, reign'd after him. Of all the Kings of the third Race, Philip acquir'd most Land to the Crown, and more Authority to the Kings his Successors.

LOUIS VIII. call'd the Lion, aged 36, after the Death of his Father, was anointed, and crown'd, at Rheims, with his Wife Blanche of Castile, the 10th of August 1226. He enter'd into a League against the Albigenes; at his Return he was poison'd, and died at the Castle of Montpellier, in Auvergne, on Sunday, in the Octave of All-Saints. He was buried at St. Dennis, near his Father. He left 9 Sons.

LOUIS IX. or St. Louis, aged 11 Years, and 6 Months, appointed in Virtue of his Father's Will, succeeded him, in 1226, under the Regency of Blanche of Castile, his Mother, a brave and able Princess, who caused him to be crown'd at Rheims, the first of December. In 1244, Louis took the Resolution to go to the Conquest of the Holy Land, but could not put his Design in Execution, till 4 Years afterwards. He arriv'd in Cyprus the 25th of September 1248, where he stay'd all the Winter. In 1249, St. Louis took Damietta of the Saracens. In 1250, he gain'd two great Battles over the Infidels, where he did several incredible Feats of great Valour. Robert, his Brother, was kill'd. St. Louis was entirely defeated the 5th of April, by Melec-Sala, Son of Meledin. He is

taken Prisoner, with his two other Brothers, *Alphonse* and *Charles*. He paid his Ransom, and was set at Liberty. Queen *Blanche*, griev'd at his Misfortunes, ended her Days at *Melun*, the 26th of November 1252, aged 65. In 1254, the King returned into *France*, from which he had been absent 6 Years. He applied himself to the Reformation of Manners, to protect the Defenceless, to nourish the Poor, to adorn the Churches, and to abolish the Impositions introduced by the Exigency of Affairs. In 1259, he oblig'd *Henry*, King of *England*, his Sons, Brothers, and Successors, to renounce for ever the Sovereignty of *Normandy*. In 1270, he return'd to the Holy Land to make a new Effort against the *Saracens*, and left the Administration of his Kingdom to *Matthew*, Abbot of *St. Dennis*, and *Simon*, Earl of *Neele*, and left *Paris*, the 1st of *March*. He pass'd into *Africa*, and besieg'd *Tunis*. The Plague got into his Army, of which he was attacked himself, and ended his glorious Toils, by the Death of the Elect, the 25th of *August*.

Note, That *St. Louis* left 8 Children, viz. 4 Sons, and 4 Daughters: *Philip*, who reign'd after him, and was call'd *Le Hardi*, or *Bold*; *John-Tristan*, and *Peter*, who died in their Childhood; and *Robert*, Earl of *Clermont* in *Bauvoisis*, who was married to *Beatrix*, Daughter and Heiress of *Agnes of Bourbon*, and of *John III.* Son of *Hugues*, Duke of *Burgundy*. This *Agnes* was Heiress of *Archambault*, Lord of *Bourbon*. Of this Marriage of *Robert of Clermont*, and of *Beatrix*, Daughter of *Agnes of Bourbon*, is issu'd the Branch of *Bourbon*, who came to the Crown 300 Years afterwards, by King *Henry IV.* or *the Great*.

PHILIP III. call'd *Le Hardi*, quitted the Siege of *Tunis* to return into *France*, to take Possession of the Kingdom, in the Year 1270. He was a brave, good, liberal, and very pious Prince, but too credulous, and easily deceiv'd. Under his Reign the Kingdom enjoy'd 14 Years Peace. He died at *Perpignan*, the 6th of *October* 1285, aged 45 Years; of which he reign'd 16.

Note, That besides *Philip*, who reign'd after him, *Philip III.* had another Son, viz. *Louis*, Earl of *Evreux*. From him is issu'd the Branch of the Earls of *Evreux*, into which the Crown of *Navarre* was carry'd by Marriage; and of *Charles*, Earl of *Valois*, Father of *Philip VI.* of *Valois*, who reign'd; and of *Charles*, who has made the Branch of *Alençon*.

PHILIP IV. call'd *the Fair*, succeeded his Father *Philip III.* the 6th of *October* 1285. He was crown'd and anointed at *Rheims*, with the Queen his Wife, by the Archbishop *Peter Barbet*, the 6th of *January* 1286; the King was then but 17 Years of Age. He was likewise King of *Navarre*, by his Wife *Jeanne*, Queen of *Navarre*, and Countess of *Brie* and *Champagne*. He had great Differences with *Boniface VIII.* Pope, who excommunicated him because he had raised the Coin of his Kingdom above its intrinsic Value; and *Philip*, in his Turn, caus'd *Boniface* to be taken Prisoner at *Avignon*. *Philip* died at *Fontainebleau*, where he was born, the 24th of *November* 1314, in the 48th Year of his Age; of which he had reign'd 29. His Tomb is at *St. Dennis*. He left 3 Sons, viz. *Louis Hutin*, *Philip the Long*, and *Charles the Fair*; who reign'd after one another, and left no male Children. *Philip the Fair* had also 3 Daughters.

LOUIS X. Hutin, succeeded his Father, the 24th of *November* 1314. In 1316, he died of Poison, at the *Bois de Vincennes*, about the End of *May*; after he had reigned 19 Months. He was but 28 Years old.

Note, That after *Hutin's* Death, *Philip the Long* was Regent of the Kingdom for the Space of 5 Months, without a King; because *Louis X.* had left his Wife big with Child, who was deliver'd of a Son, who was call'd *John*, the 15th of *November*, who died 8 Days after his Birth, and was buried at *St. Dennis*.

PHILIP V. call'd *the Long*, succeeded his Brother, and was crown'd at *Rheims* the 9th of *January* 1317. He died at *Vincennes* of a quartan Ague, the 3d of *January* 1322. He liv'd 31 Years, of which he reign'd 5, or 6 Weeks. His Body was carried to *St. Dennis*.

CHARLES IV. call'd *the Fair*, came to the Crown after his two eldest Brothers, and was anointed at *Rheims*, the 11th of *February* 1322. He died at *Vincennes*, the first of *February* 1328, aged 34 Years; after he had reign'd 6 Years, and 1 Month.

Note, That *Charles IV.* tho' he had been thrice married, left no Sons to succeed him; therefore ended the Posterity of *Philip the Fair*, and the Regency was given to *Philip*, eldest Son of *Charles* Earl of *Valois*, who was the next Heir Male of the deceas'd King. The Queen Widow, who was left with Child, being brought to Bed of a Daughter, the Lords of the Kingdom declar'd that the Crown belong'd to *Philip*, in Virtue of the *Salick Law*.

First Branch collateral.

PHILIP VI. of *Valois*, was anointed, with his Wife, the 28th of *May*, *Trinity Sunday*, of the Year 1328. He was call'd *the Fortunate*, because Death had carried off his three Cousins, to place him on the Throne. In 1346, he lost a Battle against *Edward*, King of *England*, in which perish'd, on the French Side, 30000 Foot, and 1200 Horse. *Philip* was forced to fly. In 1349, *Humbert*, Dauphin of *Viennois*, made a Donation to King *Philip*, of *Dauphiny*, to be for ever annex'd to the Crown of *France*, on Condition that the eldest Son of the King should bear the Title, and the Arms of *Dauphin*. In 1350, *Philip* died at *Nogent le Roy*, the 22d of *August*, in the 57th Year of his Age, and in the 23d of his Reign. He left, among his Children, *John*, who reign'd after him.

JOHN I. aged 42 Years, was anointed at *Rheims*, with his second Wife *Jeanne* of *Boulogne*, the 26th of *September* 1350. This Prince came to the Crown at a very good Age; he had a great deal of Experience, was very brave, had 4 Sons capable to draw their Swords, and with all these Advantages his Reign prov'd unfortunate, because of his Impetuosity, and his vindictive Humour. In 1356, *John* lost the Battle against *Edward*, King of *England*, near *Poitiers*, and was taken Prisoner, with one of his 4 Sons. *Charles Dauphin* took the Quality of Lieutenant of the Kingdom during the Absence of the King his Father, who died in *England* the 8th of *April* 1364, aged 52. He had reign'd 13 Years, and 8 Months. His Body was brought over to *St. Dennis*, the 7th of *May*. The following fine Words are attributed to him; that if *Faith and Truth* were banished from among the rest of *Mankind*, they should be found in the Mouths of *Kings*.

Note, That *John I.* besides his Son *Charles*, who succeeded him, had 2 others, viz. *Louis*, Duke of *Anjou*, and Earl of *Maine*, who has made the Branch of the Dukes of *Anjou* Kings of *Naples*; and *Philip* Duke of *Touraine*, and afterwards of *Burgundy*, who has made the second Branch of the Dukes of *Burgundy*.

CHARLES V. call'd *the Wise*, was anointed at *Rheims*, the 19th of *May* 1364. In 1369, *Charles* de-

declar'd War against *Edward*, King of *England*. In 1372, the *English* were beaten, and lost several Places in *France*. *Bertrand du Guesclin*, my Countryman, a *Briton*, render'd himself illustrious by his Victories, and ruined the Affairs of the *English* in *France*. *Charles* died at the Castle of *Bauté*, on the *Mayne*, the 16th of *September* 1380, of the Poison which *Charles the Bad*, King of *Navarre*, caused to be given to him. He was then but 24 Years of Age, and in the 6th Month of the 17th Year of his Reign. Tho' he deserv'd the greatest Praises, he would suffer none. His Tomb is seen at *St. Dennis*.

Note, That *Charles the Wise* left 2 Sons, viz. *Charles*, who succeeded him; and *Louis*, Duke of *Orleans*.

CHARLES VI. call'd the *Beloved*, succeeded him the 16th of *September* 1380. His Reign was long and unfortunate, a King weak of Mind, had a bad Mother, and to the full as bad a Wife, ambitious Uncles, violent Ministers, and seditious Subjects, were the Cause of all the Miseries which desolated the Kingdom of *France* under his Reign. Before him, the Kings of *France* had *Flower-de-luces*, without Number, for their Arms; he reduced them to three, without we could ever learn why, or wherefore. The *English*, assisted with *Charles's* rebellious Subjects, conquer'd the greatest Part of his Kingdom, tho' in 1383 they lost a Battle. In 1392, the violent Heat of the Sun, during the Month of *August*, to which the King expos'd himself too much, turn'd his Brain, already much weaken'd by the Debauchery of his Youth; and what contributed more than any Thing to the entire Loss of his Senses, was, his having imagined that he had seen a Spectre, who cry'd to him, *Stop, King! where art thou a going? Thou art betray'd*; and then disappear'd. *Charles*, more stupid than ever, ended his Life at *Paris*, the 21st of *October* 1422, and was carry'd to *St. Dennis*. He had liv'd 52 Years, and reign'd 42. He had 6 Sons, the younger of whom, call'd *Charles*, out-liv'd, and succeeded him.

CHARLES VII. call'd the *Victorious*, by his loyal Subjects, and, at the Beginning of his Reign, King of *Bourges*, by the Rebels, because, in Fact, he had very little left of the whole Kingdom, besides that Place, was crown'd at *Poitiers*, in the Beginning of *November* 1422. He was not fortunate in the first Years of his Reign; the *English* having desolated his Dominions, laid Siege to *Orleans*, the 12th of *October* 1422. *Jeanne D'Arc*, call'd the *Maid of Orleans*, promised the King, pretending to be sent by God, to oblige the *English* to raise the Siege of *Orleans*, and to have him anointed at *Rheims*. The Success verify'd her Promises. She enters *Orleans*, the Inhabitants take Courage, they sally out on the *English*, whom they force to raise the Siege, the 12th of *May* 1429. *Rheims*, which was yet in the Power of the Enemies, open'd its Gates, and *Charles* was anointed on a Sunday the 7th of *July*. He beat the *English* out of *France*, and died of Hunger, abstaining from eating, for Fear of being poison'd, at *Meux* in *Berri*, the 22d of *July* 1461, towards the Middle of his 60th Year, and at the End of the 39th of his Reign. Two of his Sons out-liv'd him, viz. *Louis*, who reign'd, and *Charles*.

Louis XI. succeeded his Father the 22d of *July* 1461. He reign'd without a Council, without Justice, and without Reason. In 1469, he sent for into *France*, *St. Francis of Paula*, Instituter of the Order of the *Minimes*. He did all he could near that Saint, to engage him to prolong his Days; but the good Man, who knew very well it was not in his Power, exhorted him to think rather of the other World, than of this. *Louis* dy'd the 29th of *August* 1483, at his Castle of *Plessis les Tours*, aged 61; and the 22d Year of his Reign. He is bury'd at our Lady of *Clery*, as he had order'd it. He had 3 Sons of his 2d Wife, but none out-liv'd him but *Charles*, his Successor.

CHARLES VIII. call'd the *Affable*, aged 13 Years, and 11 Months, succeeded him the 29th of *August* 1483. In 1494, he perform'd several glorious military Exploits in *Italy*; he enter'd *Florence* the same Day the celebrated *Picus* of *Mirandola*, that great Prodigy in all Sorts of Sciences, dy'd. The young King, in 4 Months, run throughout all *Italy*, and is receiv'd every where as sovereign Lord, and conquer'd the whole Kingdom of *Naples* in 15 Days. He enter'd *Naples* the 22d of *February* 1493, and departed from it the 20th of *May*. He soon lost all his Conquests in *Italy*, thro' his Negligence. He dy'd of an Apoplexy, at *Amboise*, the 6th of *April* 1498; he was then but 27 Years, and 9 Months old; of which he had reign'd 14, and a Half. None of his Children attain'd the Age of 4 Years.

Second Branch collateral.

LOUIS XII. call'd the *Father of his People*, aged 36 Years, and accomplish'd, succeeded him the 6th of *April* 1498. He was Duke of *Orleans*, Son of *Charles* who was Son of *Louis*, and 2d Son of King *Charles V.* The 27th of *May* he was anointed at *Rheims*; the 1st of *July* crown'd at *St. Dennis*, and the next Day made his Entry at *Paris*. He took the Title of King of *France*, King of the two *Sicilies*, and Duke of *Milan*. In 1499, he conquer'd the *Milanese*, and made his Entry at *Milan*, in the Habit of a Duke. In 1500, he divided with the King of *Arragon* the Conquest of the Kingdom of *Naples*. In 1503, two Battles lost by the *French* ruined all their Affairs in the Kingdom of *Naples*. In 1512, the *French* lost *Milan*, and every Thing turn'd to their Disadvantage in *Italy*. In 1514, the King marry'd *Mary*, Sister of *Henry*, King of *England*. He dy'd of a *Diarrhea*, at his Palace *Des Tournelles*, at *Paris*, the 1st of *January* 1515, aged 53 Years; of which he had reign'd 17. He left no Issue Male.

Third Branch collateral.

Note, That for Want of Issue Male the Scepter pass'd to the collateral Line. *Louis I.* Duke of *Orleans*, Son of *Charles V.* had two Sons; *Charles*, who was Duke of *Orleans* after him; and *John*, Earl of *Angoulesm*. Of *Charles* came King *Louis XII.* and of *John* another *Charles*, who was Father of *Francis*, Duke of *Valois*, to whom pass'd the Kingdom after *Louis XII.*

FRANCIS I. the *Father of Learning*, aged 20 Years, and 4 Months, was anointed at *Rheims* the 25th of *January* 1515. He took the Title of Duke of *Milan* with that of King of *France*. He crossed the *Alps* to recover the *Milanese*, in which he made great Progresses. He had an Interview with the Pope at *Bologna*; they abolish the *Pragmatick Sanction*, and make the *Concordat*, whereby the Pope grants to the King the Right of Nomination to the Bishopricks and Abbeyes of the Kingdom of *France*; and the King grants to the Pope the *Annates* of those great Benefices. In 1519, after *Maximilian's* Death, the King aspir'd to the Imperial Crown; he expell'd the *Imperialists* from *Provence*, pursued them into *Italy*, and besieged *Pavia*: He is made Prisoner before *Pavia*, where his Army is beaten, and where he had behaved like a Hero, as he was; he is carried into *Spain*. In 1539, he was set at Liberty by Virtue of a Treaty made with the Emperor. In 1539, he gave Passage through *France* to the Emperor *Charles V.* to go into *Flanders*, and shewed him all the Honours possible. *Francis* died of a Fever, both as a Christian and an Hero, in the Castle of *Rambouillet*, the last Day of *March*, 1547. During his Funeral Pomp he was proclaimed publicly in the Hall of the Palace, a *Prince meek in Peace, victorious in War, Father and Restorer of the good Letters, and of the liberal Arts*. Of his three Children he left behind him but *Henry*, who succeeded him.

HENRY

HENRY II. aged 29 Years, came to the Crown on his Birth-Day, viz. the last Day of *March* 1547, and was anointed the 25th of *July* following at *Rheims*, by *Charles of Lorain*, Archbishop of that See. In 1552, he took all *Lorain*, and rendered himself Master of *Metz*, *Toul*, and *Verdun*. He took several Places in *Luxembourg*, *Rochemars*, *Danvilliers*, *Tvov*, and *Montmedi*. In 1559, the 30th of *June*, the latter End of the third Day of a Tournament, in the Street of *St. Anthony* at *Paris*, given on Occasion of the Marriage of the King's Daughter; the King, who had already broke several Lances, took a Fancy to run against the Earl of *Montgomery* with his Beaver up. It happen'd that *Montgomery*, having broke his Lance against the King's Breast-Plate, struck him again above the Eyebrow of the Right Eye, with the Stump he had left in his Hand. The King died of it 11 Days afterwards, the 10th of *July*, 1559, aged 40 Years and 4 Months, and the 13th of his Reign.

Note, That *Catherine of Medicis*, his Wife, gave *Henry II.* 10 Children; four Sons, viz. *Francis*, *Charles*, *Henry* and *Francis*, the three former reigned after one another, and all four died without Issue.

FRANCIS II. aged 16 Years and 6 Months, succeeded his Father the 10th of *July*, 1559. He gave the Direction of his Affairs to the *Guises*, i. e. the Intendency of the War to the Duke, and that of the Finances to the Cardinal. *Francis* was anointed at *Rheims* the 21st of *September*, of the same Year 1559, with great Magnificence and Pomp. He died of an Abscess in his Head, the 5th of *December* 1560, aged 17 Years, 10 Months and a half; after he had reigned one Year and five Months wanting five Days. He left no Children of his Wife, *Mary Queen of Scotland*.

CHARLES IX. aged 10 Years and 5 Months, succeeded his Brother *Francis* the 5th of *December* 1560. He convened the Assembly of the States at his Accession to the Crown. Without the *Guises* the antient Religion had been abolished in *France*. In the Year 1572 the King took the Resolution to exterminate all the *Calvinists*. This Massacre lasted seven whole Days, the two first since the *Sunday* Feast of *St. Bartholomew*, till *Tuesday*, in its greatest Fury; the four others with a little less Heat; there were very near 5000 Persons killed in *Paris*. A gold Wire-Drawer boasted that he had killed 400 for his Share. A Butcher said that he had killed 150 in one Night. The *Calvinists* lost in that Butchery, which could be warranted by no Laws divine or human, their Princes, and several Persons of Quality, which weakened considerably their Party. In 1573 *Charles* presses *Henry* his Brother, who had been elected King of *Poland*, to depart for his Kingdom. The Distemper he had been long afflicted with confined him to his Bed, the 8th of *May* 1574, at *Vincennes*, where he died the 30th of the same Month, on *Whitsunday*; he had lived 25 Years wanting a Month, and reigned 13 Years and a half, wanting 5 Days. He had no Children of Queen *Elizabeth*, of *Austria*, his Wife, except a Daughter, who died in the sixth Year of her Age.

Note, That there was an Interregnum of 3 Months, during which, the Queen-Mother sent a Courier to *Poland*, to inform her beloved Son of the Death of the King, and to desire him to return as soon as possible, to take Possession of his Kingdom, to which he was called by the Death of his Brother.

Henry III. aged 23, on his Return from *Poland*, arrived the 5th of *September* at *Pont Beauvoisin*, where the Queen-Mother went to receive him. Here began a Reign, called very justly *the Reign of Favourites*; because all Favours were for 4 or 5 Persons, who obfeded the King. In 1580 the *Calvinists* went to war against the King, who attempted to bring them to their Duty by

fair Means; in which he succeeded very well. In 1588 the King took the Design to destroy the Chiefs of the League, and especially the Duke of *Guise*, who perceived it very well. He caused the Duke of *Guise* to be massacred at *Blois*, (the King himself, being armed, ready to act his Part in that scandalous and bloody Tragedy) and the Cardinal his Brother, in the Month of *December*. In 1589 the Pope issues out a *Monitoire* against *Henry*, he is attacked at *Tours* by the Duke of *Mayenne*, and delivered by the King of *Navarre*. He besieged *Paris*, which he reduces to the last Extremity. The King is stabb'd at *St. Clou*, with a Knife, by *James Clement*, a Dominican Friar, and died of his Wound the next Day, which was the 2d of *August*, the King being then 30 Years and 11 Months old, of which he had reigned 15 and 2 Months.

Note, That *Henry III.* leaving no Children, with him ended the Branch of *Valois*, who had reigned 161 Years, reckoning from *Philip VI.* and given 13 Kings to *France*.

HENRY IV. called the *Great*, aged 35 Years and 8 Months, heretofore King of *Navarre*, succeeded *Henry III.* his distant Relation, the 2d of *August*, 1589. The *French* believing that the Quality of *Most Christian* is essential to a King of *France*, desire *Henry IV.* to come to the Crown by abandoning the *Calvinist* Religion, in which he had been educated. In 1592, the King, after several Wars, and several Combats, gives his Consent for his being instructed in the *Roman* Religion. In 1609, the King formed great and marvellous Designs; but in 1610, *Francis Ravallac*, that abominable Monster, born at *Angoulême*, finding the King's Coach stopp'd in the middle of the Street of *La Feronnerie*, stabb'd that incomparable Prince twice with a Knife, of which he died instantly, without speaking one Word. *Henry the Great* was then 56 Years and a half old, of which he had reigned 21 and 9 Months.

Note, That *Henry IV.* had, of *Mary of Medicis*, 3 Sons and 3 Daughters, viz. *Louis*, who reigned after him; the second, who had no Name yet, before he was 4 Years of Age, and was called Duke of *Orleans*, a Title given afterwards to *Gaston*, *John Baptist*, his next Brother. His three Daughters were *Elizabeth*, married to *Philip IV.* King of *Spain*; *Christian*, who married *Victor Amadeus*, Prince of *Piedmont*, afterwards Duke of *Savoy*; and *Henrietta Maria*, married to the unfortunate King of *England*, *Charles Stuart*.

LOUIS XIII. call'd the *Just*, aged 9 Years, succeeded his Father the 14th of *May*, and was anointed the 17th of *October* following, at *Rheims*, by the Cardinal of *Joyeuse*. In 1615, he marry'd *Anne of Austria*, Infanta of *Spain*. In 1620, he brought the *Calvinists* to Reason, who had revolted in some Places. In 1628, the King took *Rockelle*, after one Year's Siege; which discourag'd much the *Calvinist* Party. The great Capacity of Cardinal *Richlieu*, entirely in the King's Interest, contributed much to strengthen the State. To him the Kingdom of *France* was indebted for several signal Victories. The King dy'd at *St. Germain en Laye*, in the Flower of his Age, the 14th of *May* 1643, on *Ascension-Day*. He was but 41 Years, 4 Months, and 18 Days old; of which he had reign'd 32.

Note, That *Louis XIII.* left 2 Sons, viz. *Louis* whom God gave to *France* after 23 Years Marriage; and Monsieur *Philip of France*, who made the Branch of *Orleans*; to whom *France* is indebted for that perfect and excellent Model of all the princely, heroical, and *Christian* Virtues, without any Mixture of the least Imperfection, the present Duke of *Orleans*, his Grandson.

LOUIS XIV. call'd *the Great*, succeeded his Father the 14th of May 1643, at the Age of 4 Years and a Half. His Minority was disturb'd by several Civil Wars, all calm'd to his Advantage and Glory, by the Dexterity of his Minister, Cardinal *Mazarin*. His Reign, which was the longest that has ever been in any Monarchy, was a Texture of so great a Number of prodigious Events, that a whole Volume would scarcely suffice to make a Detail of them. He abolish'd Duels, which used to carry off the Flower of the *French* Nobility, and to lacerate the very Bottom of the Kingdom. He banish'd *Calvinism*, which had made his Predecessors sit uneasy on the Throne. He promoted and encourag'd all Arts and Sciences, more than ever did *Augustus* himself. He rewarded Merit, when he could possibly come to the Knowledge of it, with a profusely liberal Hand. He had a vast natural Genius for all Sorts of Arts and Sciences, and was Master of several which he had never learn'd; and I may justly say, that his natural Capacity supply'd in him the Want of a liberal Education. He could discover in any Arts the most hidden Imperfection, and the greatest Masters used to tremble, when they were oblig'd to perform before him, or to present him with some of their Master-pieces. This glorious Prince has carry'd the Glory of Monarchy to the highest Pitch of Grandeur. He never gave the least Mark of Weakness, but towards the latter End of his Reign, when he had the mean Complaisance to leave the entire Management of his Affairs to that perfidious and wicked Woman *Maintenon*, who brought the *French* Monarchy on the Brink of its Ruin, and eclipsed all its Glory, by placing at the Head of the *French* Armies, Generals who had no other Merit than that of being her Creatures; and in the Direction of the Finances, Scoundrels and Leaches, who minded nothing else but how to fatten themselves with the Substance of the Subjects, and the Blood of the poor Soldiers, who, I have heard my Brother say, who was then Lieutenant-Colonel of Horse, that they have been forced to come to a Battle, when they had been without Bread for 48 Hours before; tho' in that very War *Louis* gain'd his Point, which was, that of placing *Philip V.* his Grandson, on the *Spanish* Throne; notwithstanding all the Efforts of the grand Alliance to oppose it. In 1660, he marry'd *Mary Theresa*, of *Austria*, of whom he had *Louis* Dauphin, who gave 3 Princes to *France*, viz. the Duke of *Burgundy*, who bore the Title of Dauphin at the Death of his Father, and Father of the present King of *France*, *Louis XV.*; the Duke of *Anjou*, at present King of *Spain*, by the Name of *Philip V.*; and the Duke of *Berry*. *Louis XIV.* dy'd at *Versailles*, the 1st of September 1715, aged 77 Years; of which he had reign'd 72 Years, and a Half. He is deposited at *St. Dennis*.

LOUIS XV. who was yet but 10 Years of Age, succeeded his Great-grandfather *Louis XIV.* the 1st of September 1715, under the Regency of his Great-uncle *Philip*, Duke of *Orleans*, one of the most accomplish'd Princes of his Time; dreaded by the Enemies of *France*, and belov'd and respected by her Allies. He laid the Foundation, by his Treaty of the Quadruple Alliance, of that famous Project (which that inimitable Minister, the Cardinal *De Fleury*, has executed since with so great a Dexterity, in the Time of the most profound Peace, and without exhausting the Wealth, or Blood of the Subjects) *DIVIDE ET IMPERA*. In Fact, the Cardinal *Fleury*, by his consummate Wisdom, Prudence, and Sagacity, has brought the most formidable Enemies of *France* to that low Ebb, *Louis XIV.* had attempted, during the whole Course of his long Reign, to reduce them to, and in which Enterprize he had lavish'd away immense Treasures, and Millions of Lives. Sole Master of the Ballance, not of *Europe* only, but even of the whole World, he is continually employ'd in weighing the true Interest of his Prince, against those of the other Sovereigns of *Europe*, and finds always the Secret to make the one over-balance the other,

even to that Excess, as to reduce them to the Impossibility of ever bringing that Ballance to its former Equilibrium. His Voice is more formidable to the Enemies of *France*, and makes a greater Conquest than the thundering one of the most numerous Artillery; and he gains, by his Dexterity, and pacifick Means, more Victories than the greatest Heroes could at the Head of the most formidable Army. The King, his Master, one of the best who ever ascended the *French* Throne, is so well convinced that his faithful and disinterested Minister, has nothing else in View than the Advancement of his Glory, and the Happiness of his Subjects, that he reposes on him, all the Cares of his Kingdom; and if it was possible that he conceiv'd the least Jealousy of him, 'twould be because he might reasonably suspect that the Minister divides, with his Prince, the Hearts of the Subjects; or rather, because 'tis almost impossible to distinguish which of the two is best belov'd, or which deserves most their Gratitude, the Prince for making Choice of so good a Minister, who infinitely surpasses all that is recounted of *Mæcenæ*, or the Minister for answering so well that Choice.

The next Monarchy, for Antiquity, is the *Scotch* Monarchy. Therefore,

CHRONOLOGY of the Kings of Scotland.

EUGENE, the first King of *Scotland* all *Chronologers* have any Knowledge of, began to reign in the Year 427. He defeated often the *Romans*, and expell'd them from his Kingdom, the Limits whereof he extended by his Conquests. He died in the Year 449; after he had reign'd 22 Years.

DONGARD I. succeeded him, in the Year 449. He was prudent and courageous; He dy'd in the Year 453; after he had reign'd 5 Years.

CONSTANTINE I. succeeded him, in the Year 453. He was courageous, but very impudick. He was assassinated, in the Year 469; after 15 Years Reign.

GONGALLE I. succeeded him, in the Year 469. He signaliz'd himself by his Bravery and Prudence; and gain'd several Victories. He dy'd in the Year 501; after he had reign'd 32 Years.

GORANE succeeded him, in the Year 501. He was just, pious, and inclin'd to Mansuetude. He was massacred in the Year 535; after he had reign'd 34 Years.

EUGENE II. succeeded him, in the Year 535. He was prudent, just, and brave. He dy'd in the Year 558; after he had reign'd 23 Years.

GONGALLE II. succeeded him, in the Year 558. He was courageous, and very liberal to the Churches. He dy'd in the Year 568; after he had reign'd 10 Years.

KINATELLE succeeded him, in the Year 568, and dy'd in the Year 570; after 2 Years Reign.

ALDAN succeeded him, in the Year 570. He vanquish'd several Nations, and govern'd his Kingdom with a great deal of Prudence. He died in the Year 604; after he had reign'd 30 Years.

CHENNES succeeded him, in the Year 604. He dy'd in the Year 605; after he had reign'd 1 Year.

EUGENE III. succeeded him, in the Year 605. He was pious, wise, just, and brave. He dy'd in the Year 622; after he had reign'd 17 Years.

FERCHARD I. succeeded him, in the Year 622. He was impious, and abandon'd to all Sorts of Vices. He dy'd in the Year 636; after 17 Years Reign.

DONALDE I. succeeded him, in the Year 636. He was good, judicious, just, and a Lover of Peace. He dy'd in the Year 650; after he had reign'd 16 Years.

FERCHARD II. succeeded him, in the Year 650. He was a very bad, and vicious Prince. He dy'd in the Year 668; after he had reign'd 18 Years.

MALDUIN succeeded him, in the Year 668. He was brave, and judicious; and, what's rare in Princes, a religious Observer of his Word. He dy'd in the Year 688; after he had reign'd 20 Years.

EUGENE IV. succeeded him, in the Year 688. He had a great deal of Courage, Prudence, and Dexterity;

rity; and gain'd several Victories. He dy'd in the Year 692; after he had reign'd 4 Years.

EUGENE V. succeeded him, in the Year 692. He was brave, laborious, and intrepid. He spent the whole Time of his Reign in War against the *Picts*. He dy'd in the Year 702; after 4 Years Reign.

AMBARCELETE succeeded him, in the Year 702. He was one of the most virtuous Princes of his Time before he ascended the Throne; but after his Coronation he abandon'd himself to all Sorts of Vices. He was kill'd in the Year 704; after 2 Years Reign.

EUGENE VI. succeeded him, in the Year 704. He was prudent, brave, and a Friend to the Learned. He dy'd in the Year 721; after he had reign'd 17 Years.

MORDACHE succeeded him, in the Year 721. He was wise and judicious, and maintain'd himself in Peace. He dy'd in the Year 730; after he had reign'd 9 Years.

ETAVIN succeeded him, in the Year 730. He was a very virtuous Prince, who govern'd his Dominions with a great deal of Prudence and Clemency. He dy'd in the Year 761; after he had reign'd 31 Years.

EUGENE VII. succeeded him, in the Year 761. He lov'd Justice, and very well civiliz'd his Dominions; but living in a despicable Indolence, he plunged himself in all Sorts of Crimes. He was assassinated in the Year 764; after he had reign'd 3 Years.

FERGUS II. succeeded him, in the Year 764. He was vicious, and abandon'd to all Sorts of Debauchery. He dy'd in the Year 767; after 3 Years Reign.

SOLVATHIE succeeded him, in the Year 767. He was brave, generous, prudent, and a Lover of Peace. He dy'd in the Year 787; after 20 Years Reign.

ANCHAJE succeeded him, in the Year 787. He was a religious Prince, prudent, and a Lover of Peace. He gain'd several Victories, and dy'd in the Year 819; after he had reign'd 31 Years.

GONGALLE II. succeeded him, in the Year 819. He was a very good Prince, and a very sincere Friend. He dy'd in the Year 824; after 5 Years Reign.

DONGALLE I. succeeded him, in the Year 824. He was brave, just, severe, and a very good Friend. He was drowned in the Year 830; after he had reign'd 6 Years.

ALPIN succeeded him, in the Year 830. He was brave, and gain'd several Victories; but was beaten, at last, taken Prisoner, and kill'd by the *Picts*, in the Year 833; after 3 Years Reign.

KENNETE II. succeeded him, in the Year 833. He gain'd several great Victories, extended the Limits of his Dominions, and lov'd Justice. He dy'd in the Year 857; after he had reign'd 21, or 24 Years.

DONALDE II. succeeded him, in the Year 857. He was a Coward, lazy, voluptuous, and unworthy Prince. He dy'd in the Year 858; after he had reign'd 1 Year.

CONSTANTINE II. succeeded him, in the Year 858. He publish'd several very good Laws, and defeated the *Danes*. He dy'd in the Year 874; after 16 Years Reign.

ETHE succeeded him, in the Year 874. He was an inconstant, cowardly, and vicious Prince. He dy'd in the Year 875; after he had reign'd 1 Year.

GREGORY I. succeeded him, in the Year 875. He was just, prudent, brave, severe, and gain'd several Victories over the *Danes* and *Picts*. He dy'd in the Year 892; after he had reign'd 18 Years.

DONAGALLE II. succeeded him, in the Year 892. He was very prudent, and very brave. He dy'd in the Year 903; after 11 Years Reign.

CONSTANTINE III. succeeded him, in the Year 903. He was unfortunate in his Wars, and dy'd in the Year 943; after he had reign'd 40 Years.

MALCOLM I. succeeded him, in the Year 943. He lov'd Peace, and was assassinated in the Year 958; after he had reign'd 15 Years.

INDULFE succeeded him, in the Year 958. He was brave, judicious, a religious Observer of his Word, and gain'd several great Victories. He dy'd in the Year 967; after 9 Years Reign.

DUFFE succeeded him in the Year 967; he was vigilant, laborious, just, gentle, and full of Courage. He died in the Year 972, after 5 Years Reign.

CULENE succeeded him in the Year 972; he was given to Wine and Women, and had no Courage. He died in the Year 986, after 14 Years Reign.

KENNETE III. succeeded him in 986; he was brave, judicious, and just: He died in the Year 994, after he had reigned 8 Years.

CONSTANTINE IV. succeeded him in 994, and died in 995, after he had reigned one Year.

GRIME succeeded him in 995; he was a Tyrant, abandoned to all Sorts of Vices: He died in the Year 1003, after 9 Years Reign.

MALCOLM II. succeeded him in the Year 1003; he was very just, and gained several great Victories by his Bravery, but he was cruel and avaricious: He died in the Year 1033, after 30 Years Reign.

DONALDE III. succeeded in the Year 1033; he was good, honest, brave, generous, and gained several great Victories: He was killed in 1040, after he had reigned 7 Years.

MACBETH rendered himself Master of the Throne in 1040; he usurped the Kingdom by his Valour, and reigned with a great deal of Cruelty and Tyranny: He died 1057, after he had reigned 17 Years.

MALCOLM III. succeeded him in the Year 1057; he was prudent, religious, just and gentle: He died in 1094, after he had reigned 36 Years.

DONALDE IV. usurped the Crown in 1094, and died the same Year, after 6 Months Reign.

EDGAR succeeded him in the Year 1094, and died in 1105, after 11 Years Reign.

ALEXANDER I. succeeded him in 1105, he was prudent, just, and religious; he died in 1124, after 19 Years Reign.

DAVID I. succeeded him in the Year 1124; he was chaste, pious, just, liberal, and pacifick: He died in the Year 1153, after he had reigned 29 Years.

MALCOLM IV. succeeded him in the Year 1153; was prudent, and a great Politician: He died the 9th of *December*, of the Year 1165, after 12 Years Reign.

WILLIAM, called the *Lion*, succeeded him in the Year 1165; he wanted Prudence, and was unfortunate in all his Wars: He died in the Year 1214, after he had reigned 49 Years.

ALEXANDER II. succeeded him in the Year 1214; he was brave, and died in the Year 1246, after 32 Years Reign.

ALEXANDER III. succeeded him in 1246; he was brave and judicious, just, severe, and loved tenderly his People; but too easy, and too credulous: He died in 1299, after 30 Years Reign.

Note, That there was an Interregnum of seven Years.

ROBERT BRUCE I. came to the Crown in the Year 1306; he was brave, generous, wise, and famous, by his great Victories: He died in the Year 1329, after he had reigned 23 Years.

DAVID II. succeeded him in the Year 1329; he was prudent, just, meek, and full of Courage; but he was unfortunate in his Enterprizes, having been made Prisoner by the King of *England*: He died the 7th of *May*, 1370, after 39 Years Reign.

ROBERT II. Son of *Walter Stuart*, great Seneschal of *Scotland*, succeeded in 1370; he was prudent and brave: He died in the Year 1390, after 20 Years Reign.

ROBERT III. succeeded him the 13th of *August* 1390; he was an extraordinary good Prince, who died of Sorrow for the Imprisonment of his Son, the 17th of *March* 1406, after he had reigned 16 Years.

JAMES I. succeeded him in the Year 1406; he was just, prudent, and brave: He died in the Year 1437, after he had reigned 31 Years.

JAMES II. succeeded him in the Year 1437; he

was prudent, wise, a great Politician, and very brave: He died in 1460, after he had reigned 23 Years.

JAMES III. succeeded him in the Year 1460; he was a great Admirer of Learning, and of the Learned, and was not without Courage, but he had but very little Prudence: He died in 1488, after he had reigned 28 Years.

JAMES IV. succeeded him in the Year 1488; he was just, good, pious, brave, pacifick, loved his People, but was a little too severe: He died in 1513, after he had reigned 25 Years.

Note, That under James the IVth's Reign, towards the Year 1490, a Monster was born, who, from the Navel downwards, was in every particular like a Man, but from the Navel upwards, the Body was separated into two half Bodies, each with his Head, Breast, Arms, and other necessary Parts. The King caused him to be brought up with a great deal of Care; he learned several Languages, and the Musick, in which he excelled. When he was pricked in one Leg, the Pain was felt in both Heads; but when prick'd on the Arm, the Pain was not sensible, but in that Head on that Side of the Arm prick'd. The two Heads used to speak to one another, and consulted on the common Good of the Body, were sometimes of a different Opinion, and disputed together. That Monster lived 28 Years.

JAMES V. succeeded him in the Year 1513; he loved Justice, Peace, and his Religion, and had a great deal of Zeal and Courage: He died in the Year 1542, after he had reigned 29 Years.

MARY STUART succeeded him in 1542; this Princess, who, though of an extraordinary Merit, was the most unfortunate of her Time; Elizabeth brought her on a Scaffold, as a Victim, which she sacrificed to her Interest and Ambition. Mary ended her Life, without renouncing her Religion, in the Year 1587, after she had reigned 45 Years.

JAMES VI. her Son, succeeded her in the Year 1587; he was a good Grammarian, but his Interest smothered within him the Resentment he should have shewed for the violent Death of his Mother: He died in 1625, after he had reigned 45 Years.

Note, That ever since King James VI. the Kingdoms of England and of Scotland have been under the Denomination of one and the same King.

Note also, That from Scotland we'll travel as far as Lombardy, since it is the next Monarchy for Antiquity; therefore,

CHRONOLOGY of the Kings of the Lombards.

The LOMBARDS, thus called, because they used to wear long Beards, descended from the Goths, and their first Habitation was Scandinavia, which a great Part of them deserted, in the Time of Theodosius the Great, if we believe Paul the Deacon. In Augustus's Time they inhabited the Continent of Germany, on the Borders of the Elbe, and they are reckoned among the Chances, the Semnons, and the Sueves, under Tiberius, who had defeated them before he came to the Empire. They sided with Arminius for the Cause of the publick Liberty, under Marcus Aurelius. They crossed the Danube, and after they had been defeated by Vindex and Candidus, they concluded a Peace with the Romans by their Ambassadors. From that Time the History does not mention what they have done. Justinian entered into an Alliance with Vachon their King, and Theodebert married his Daughter. They had two great Wars with the Gepides their Neighbours. Audoin, their Prince, terminated the first happily, and Alboin, his Son, ended the second by the Ruin of that Nation. 'Twas he who carried the War into Italy; he came out of his Country with a

great Army, composed of Bulgarians, Gepides, Sarmatians, Hungarians and Sueves; that at Narses's Intreaties, to be revenged of the Empress, as recounted by Paul the Deacon, but inspired by his Ambition, and attracted by the Desire, to settle in a better Country than his own. The Lombards had served Justinian against the Goths, and during that Time they had exercised strange Cruelties in all the Places through which they passed. Alboin however, entering Italy as a Conqueror, endeavoured to make them live with some Order, to gain the Love of the People; therefore,

ALBOIN is reckoned the first King of the Lombards in Italy, where he began to reign in 568; he was a Tyrant, cruel, inhuman, and Blood-thirsty: His Wife caused him to be killed in 574, to be revenged for his having obliged her to drink in the Skull of her own Father Ciburimundus, whom he had killed; Rosemunde (for this was the Name of Alboin's Queen) conceived from thence so great an Horror against her Husband, that she took the Resolution to have him dispatched. She opened her Mind to Helmiges, the King's Gentleman of the Horse, who advised her to communicate her Design to Peredee, a Man of Quality and great Authority, but he nobly and generously refused to give his Consent to the Parricide of his Prince, and left the Queen in a great Dilemma; for she was afraid he would discover her Design to Alboin. In this Extremity she had Recourse to another Crime, which she thought would facilitate the Perpetration of the first. She knew that Peredee used to lie with one of her Women, therefore the Queen placed herself in that Woman's Bed, one Night she knew Peredee was to come to lie with her; and when he had enjoyed the Queen, thinking all the while he was in Bed with his Mistress, she made herself known to him, and told him, that after what had passed, there was no longer Room for Deliberation, that he must either kill Alboin, or Alboin must have him killed. This unfortunate Meeting engaged him in a Murder very much against his Inclination. The Queen took the Occasion, while Alboin was asleep in the Afternoon, to introduce the Conspirators into his Chamber, who attacked him. The Queen had took the Precaution to tie his Sword, which he kept always at his Bed's Side, to the Scabbard, that he could not draw it to defend himself. He disputed his Life a long Time, with a Stool, but he was forced at last to yield; therefore he was killed.

Note, The infamous Queen, his Widow, after this execrable Murder, fled to Ravenna with Helmiges, one of the Conspirators, whom she married; and Longimes, who commanded in the Place as Exarch, received her favourably. Some Time afterwards being fallen in Love with her, he promised to marry her, if she would make away with Helmiges; the Desire of that Marriage, which flattered her Vanity, made her consent to this second Murder; which to execute, she chose the Time when Helmiges came out of the Bath, and gave him a poisonous Draught; and which, as it began soon to operate, Helmiges, who then suspected her, drew his Sword, and forced her to drink the Rest of the Poison, which was left in the Cup. Thus died that wicked Woman, who used to make a Jest of Mens Lives to gratify her Ambition.

CLEPHIS was elected to succeed Alboin, in the Year 574; and was killed by one of his Servants, in the Year 575.

Note, That after Clephis's Death there was an Interregnum, which lasted 10 Years, for thirty of their principal Chiefs divided the Towns of Italy they had taken, where they committed all Sorts of Violences.

AUTHARIS was proclaimed King towards the Year 586;

586; he was a Protector of *Arianism*, but however very brave, and fortunate enough in his military Exploits: He died the 5th of September, in the Year 591, after he had reigned 5 Years.

THEODELINDE, Queen of the *Lombards*, *Autbaris's* Widow, kept the Government of the Kingdom, and had *Agiluphe*, Duke of *Turin*, crowned King; whom she engag'd to embrace the Catholick Religion in the Year 592. She had a great deal of Prudence, Virtue and Piety, and governed those Dominions till the Year 626, after 31 Years Reign.

AGILUPHE, Duke of *Turin*, became, in the Year 586, King of the *Lombards* in *Italy*, by his Marriage with *Theodelind*, Queen of those People. This Prince was rich, potent, and brave, but he exercised great Ravages in the Exarchate of *Ravenna*, and in the Neighbourhood of *Rome*, which *St. Gregory* deplores in his Homilies on the Prophet *Ezekiel*: He died in the Year 616, after he had reigned 25 Years.

ADALVALD, his Son, succeeded him under the Regency of *Theodelinde*, his Mother, in the Year 616, but being fallen into a Demency, after he had reigned 10 Years with his Mother, the *Lombards* deposed him in the Year 620.

ARIOVALD was crowned in the Year 620; he professed *Arianism*, and died in the Year 632, after he had reigned 12 Years.

ROTHARIS succeeded him in the Year 632; he was barbarous, cruel, and never kept his Word: died in the Year 647, after he had reigned 15 Years and 4 Months.

RODOALD succeeded him in the Year 647; he was a cruel and impudick Prince; and was killed by a Man, whose Wife he had debauched, in the Year 651, after he had reigned 4 Years.

Note, That *Rodoald's* Wife having been falsely accused of Adultery, a Man of his Court, called *Carell*, asked Leave of the King to justify the Queen's Innocence, in a single Combat against the Accuser, which the King granted; hence the Origin of single Combats, which afterwards were practised all over *Europe*, and especially in *France*. They were permitted by the Kings of the first Race, and their late Successors could never exterminate them, but by the Severity of their Edicts. All the *French* Nobility were possessed with the Rage which the Devil inspir'd them with, against the Interest of their Salvation, and of their Life, which they exposed to the Fate of Arms, which is often unjust.

ARIPERT I. succeeded *Rodoald* in the Year 651; he was gentle, just, and pious: He died in the Year 656, after he had reigned 5 Years.

Note, That *Aripert* left two Sons, *Pertbaut* and *Godebert*, who quarrelled together.

GRIMOALD, Duke of *Bevenent*, laying hold of the Division of the two Brothers, rendered himself Master of the Kingdom of *Lombardy*, in the Year 656; he had a vast deal of Wit, Courage, and Prudence: He died towards the Year 667, after he had reigned 9 Years.

PARTHORIT re-ascended the Throne in the Year 667; he was a religious Prince, Lover of Justice, and liberal to the Poor: He died in the Year 683, after he had reigned 16 Years.

CUNIBERT succeeded him in the Year 683; he was a beautiful Prince, extraordinary good, and very brave: He died in the Year 701, after 6 Years Reign.

LUITBERT, his Son, an Infant, succeeded him under the Regency of *Asprand*; and reigned but 8 Months, for he died the same Year, 701.

RAGINBERT, Duke of *Turin*, usurped the Throne of *Lombardy* in the Year 701; he was brave and ambitious, but unjust and cruel: He reigned but three Months in the same Year.

ARIPERT II. ascended the Throne in 702; he was cowardly, and inconstant. He dy'd in the Year 712, after he had reign'd 10 Years.

ARISPRAND succeeded him in the Year 712; he was a brave Prince, and reign'd but 3 Months.

LUITPRAND succeeded him, in the Year 713; his Life was a Mixture of Vices and Virtues; and *Paul* the Deacon, praises him for his Wisdom, Piety, Justice, and Chastity; but he was easily persuaded to commit Acts of Violence, which himself was the first to condemn, when left to himself.

RACHIS, Duke of *Friuli*, ascended the Throne in the Year 745; he broke, without Reason, the Treaty of Peace he had concluded with the Pope, and besieged *Perouse*. The Pope having made to him several Remonstrances on that Subject, he thereby not only engag'd him to raise the Siege, but even to quit the Throne, and embrace the monastick Life, in the Monastery of *Mont Cassin*; which happen'd in the Year 750, after he had reign'd 5 or 6 Years. His Wife and Daughter retir'd, likewise, into a Monastery.

ARISTULPHE, or ASTOLPHE, succeeded him in the Year 750; he was brave, and had conquer'd almost all *Italy*, but was unfortunate towards the latter End of his Reign; for he was defeated by *Pepin*, King of *France*, who depriv'd him of all his Conquests, which he restor'd to the Pope. He was kill'd in hunting, in the Year 756, after he had reign'd 7 Years.

DIDIER was elected King of *Lombardy*, in the Year 756; he was a cruel Prince, without Religion, and was vanquish'd by *Charlemagne*, who brought him Prisoner, with his Wife and Children, into *France*, in the Year 774, after he had reign'd 18 Years. In him the Kingdom of the *Lombards*, in *Italy*, was extinct, which had lasted 200 Years.

Note, That from *Lombardy* we'll return into *Spain*, and take a View of the Genealogical Tree of the Kings of *Leon*, or of *Oviedo*.

GENEALOGY of the Kings of *Leon*, or of *Oviedo*.

PELAGIUS, the first of the Name, began to reign in that small Part of the Dominions of *Roderic*, the last King of the *Wifigoths*, call'd *Oviedo*, in the Year 717; he was famous for his Prudence, Courage, Victories, Conquests, good Conduct, and his Piety. He dy'd in the Year 437, after he had reign'd 18 or 20 Years.

FAVILLA succeeded him, in the Year 737; he reign'd but 2 Years, having been kill'd by a Bear, which he was pursuing in hunting, in the Year 738, or 739.

ALPHONSE I. succeeded him, in the Year 739; he was pious, and re-conquer'd from the *Moors* Part of *Spain* and *Portugal*. He dy'd in the Year 753, after he had reign'd 19 Years.

FROILA I. succeeded him, in the Year 753; he was brave, generous, and gain'd several Victories. He defeated *Joseph*, General of the *Moors*, who left 54000 of his Army kill'd in the Field; but he became cruel, and caused his own Brother *Biram* to be assassinated. *Aurelius*, his other Brother, kill'd him, in his Turn, after he had reign'd 11 Years.

AURELIUS possess'd himself of the Kingdom, in the Year 766; he was pusillanimous and cruel. He bought Peace from the *Moors*, by paying to them a shameful Tribute of a certain Number of young Girls, whom he caus'd to be deliver'd to *Abderam*, their Governor. He dy'd in the Year 773, after 7 Years Reign.

SILLO ascended the Throne in the Year 773, and did nothing worthy of being recorded. He dy'd in the Year 783, after he had reign'd 8 or 10 Years.

MAUREGAT expell'd *Alphonse*, the legitimate Heir, and usurp'd the Throne, in the Year 783; he signaliz'd his Infamy by paying a Tribute of 50 young Women of noble Extraction, and 50 of a lower Rank, for which detestable Action he was abhorr'd both

both by God and Man. He dy'd in the Year 789, after he had reign'd 6 Years.

WEREMOND succeeded him, in the Year 789; he had receiv'd the Order of Deacon, and was very pious. He dy'd in the Year 791, after 2 Years Reign.

ALPHONSE II. call'd *the Chaste*, succeeded him, in the Year 791; he was pious and brave; he refused generously to pay the infamous Tribute to which *Mau-regat* had oblig'd himself: He signaliz'd himself, besides, by the Victories he gain'd over the *Moors*, and by the taking of *Lisbon*. He dy'd in the Year 822, or 824, after he had reign'd 33 Years.

RAMIRE I. succeeded him, in the Year 824; he was a great Hero, and his Reign was render'd glorious by the great Victory he gain'd over the *Moors*, in the Battle of *Clauccio*, where 60000 of the Enemies were slain. He dy'd the 1st of *February* of the Year 850, after he had reign'd 26 Years.

ORDONE I. succeeded him in the Year 850; he was just, prudent, brave, and pious. He vanquish'd the *Cantabrians*, and often beat the *Saracens*. He dy'd the 27th of *May* of the Year 852; after he had reign'd 12 Years, and 6 Months.

ALPHONSE III. call'd *the Great*, succeeded him, in the Year 862; he was brave, wise, pious, and illustrious by his Victories and Conquests. He dy'd in the Year 910, after he had reign'd 48 Years.

GARCIAS dethron'd his Father, in the Year 910, and took Prisoner *Ayola*, King of the *Moors*. He dy'd in the Year 913, after he had reign'd 3 Years.

ORDONE II. succeeded him, in the Year 913; he was the first who took the Title of *King of Oviedo*. He imitated the Virtues of *Alphonse* his Father; he was once vanquish'd by the *Saracens*, or the *Moors*, but he vanquish'd them, in his Turn, several Times. He caused 4 Earls of *Castile* to be kill'd very unjustly, and dy'd in the Year 921, after he had reign'd 10 Years.

FROILA II. usurp'd the Crown of his Nephews *Alphonse* and *Ramire*, in the Year 923; he exercised an infinite Number of Cruelties towards the most illustrious Persons; he was always without Peace, among his own Subjects. He dy'd in 924, after he had reign'd 1 Year.

ALPHONSE IV. call'd *the Monk*, succeeded him, in the Year 924; he was ambitious and indolent, and dy'd in 931, after 7 Years Reign.

RAMIRE II. render'd himself Master of the Throne in the Year 931; he was brave, and gain'd several great Victories; he defeated twice, the *Arabs*, kill'd 80000 of them in a Battle, and took Prisoner *Abenayre*, one of their Kings; but he was unjust towards his Brother, whom he forced to enter into a Cloyster. He dy'd in the Year 950, after he had reign'd 19 Years.

ORDONE III. ascended the Throne in the Year 950; he was brave, and a great Politician, but unjust and vindictive. He dy'd in the Year 955, after he had reign'd 5 Years, and 7 Months.

ORDONE IV. call'd *the Bad*, ascended the Throne in 955; he was cruel and pusillanimous, and was killed in a Battle near *Cordua*, in the Year 956, after he had reign'd 1 Year.

SANCHO I. call'd *the Fat*, succeeded him, in the Year 956; he was brave, and wise. He treated with an *Arabian* Physician to have Part of his Fat taken off; but the Physician perfected so well what he had promised, that he found the Secret to render *Sancho*, very soon, a perfect *Skeleton*, by putting him in his Tomb, or rather killing him, in the Year 967, after 12 Years Reign.

RAMIRE III. ascended the Throne in the Year 967; he was so cruel, passionate, and so much plunged in Debauchery, that his Subjects were forced to depose him. He dy'd in 982, after he had reign'd 15 Years.

WEREMOND II. call'd *the Gouty*, ascended the Throne in the Year 982; he was prudent, brave, and gain'd several Victories, but voluptuous. He dy'd in the Year 999, after he had reign'd 17 Years.

Note, That under *Weremond II's* Reign, *Almansar*, General of the *Saracens*, took *Barcelona*, the City of *Leon*, and a great Number of others, and routed the *Christians*; who having rally'd their Forces, defeated him in a pitch'd Battle, in which 70000 of his Men were slain.

ALPHONSE V. succeeded him, in the Year 1000; he was just, pious, zealous for the Church, wise, and brave; and gain'd a great Victory over the *Moors*. He was kill'd with an Arrow at the Siege of *Visco*, in *Portugal*, after he had reign'd 28 Years.

WEREMOND III. succeeded him, in the Year 1027; he was brave, generous, prudent, but unfortunate in his Enterprizes. He was kill'd at *Lantade*, where he had thought to have cut to Pieces the Army of his Cousin *Ferdinand*; and thus dy'd in the Year 1037, after 10 Years Reign. He was the last King of *Leon*, and *Ferdinand* re-united in his Person the Kingdom of *Castile*, *Leon*, the *Asturias*, and *Navarre*.

Note, That after my frequent Journeys from one Kingdom to another, which are very fatiguing, and expensive, it is proper I should take some Repose; during which, I'll examine the *Genealogy* of the Kings of *England*; besides, it falls in Order, as to its Antiquity, since all the small Kingdoms *Great Britain* was divided into, were re-united in one, in the Year 801. Therefore,

CHRONOLOGY of the Kings of England.

EGBERT I. began to re-unite, under his Domination, all *England*, which was then divided into several small Kingdoms; to which he gave the Name of *England*. He defeated the *Danes*, who had invaded three Times, successively, his Dominions, in the Year 830. He dy'd in the Year 836, after he had reign'd 37 Years.

ETHELULPHE succeeded his Father *Egbert*, in the Year 836; he was very wise, and very brave. He dy'd in the Year 857, after he had reign'd 21 Years.

ETHELBALD, his Son, succeeded him, in the Year 857; he had once already endeavour'd to have himself acknowledg'd King, during his Father's Absence, who was gone to *Rome*; but he was frustrated in his Attempt. He dy'd, after he had reign'd 2 Years.

ETHELBERT succeeded him, in the Year 859, or 860; he was gentle, prudent, and brave. He dy'd in the Year 863, or 866, after he had reign'd 5 Years.

ETHELRED succeeded him, in the Year 866; he was brave and just. Under his Reign the *Danes* ravag'd *England*, against whom he fought nine Battles in one Year. In one, fought near *Reading*, he gain'd a compleat Victory over them; but in another, near *Basing*, he receiv'd a mortal Wound, of which he dy'd in 872, after he had reign'd 6 Years.

ALFRED, an accomplish'd Prince, succeeded him, in the Year 872; he oblig'd the *Danes* either to quit his Dominions, or to be baptiz'd. He founded the University of *Oxford*, the second, for Antiquity, in all *Europe*, and dy'd in 900, after he had reign'd 20 Years.

EDWARD I. succeeded him; he render'd himself famous for his Prudence, Piety, and the good Laws he made; he signaliz'd, likewise, his Valour, against the *Danes* and the *Britons*. He dy'd in the Year 923, or 924, after he had reign'd 24 Years.

ADELSTAN succeeded him, in the Year 923, or 924; he had a vast deal of Wit and Courage, was a great Admirer of Learning, and of the Learned, gain'd several great Victories, was pious, and liberal to Churches. He dy'd, after 16 or 17 Years Reign.

EDMOND I. succeeded him, in the Year 941; he was just, pious, and brave. He gain'd several Victories over the *Danes*, and dy'd in the Year 946, after he had reign'd 6 Years.

EDRED was crown'd King at the Demise of *Edmond*, his Brother, in the Year 946; he protected the Good,

Good, and chastised with Severity the Profligate. He maintained his Authority against the Revolt of those of *Northumberland*, and defeated them in a Battle. He took special Care to promote Religion and Piety, and dy'd, with the Reputation of a Saint, in the Year 955.

EDWIN, his Nephew, succeeded him, in the Year 955; he was impious, incestuous, and cruel; and hated of his Subjects, who revolted against him. He dy'd in the Year 959, after he had reign'd 4 Years.

EDGARD succeeded him, in the Year 959; he was religious, just, prudent, and pacifick; and tho' of a low Stature, very great in Courage and Valour. He ordered *Ludwal*, Prince of *Wales*, to deliver every Year 300 Wolves, instead of a Tribute which King *Adelftan* had imposed upon him, to free his Dominions from those wild and voracious Creatures. He dy'd in the Year 975, after he had reign'd 16 Years.

St. EDWARD II. succeeded him, in the Year 975; he was meek, pious, just, prudent, and brave. He was killed by the Perfidy of his Mother-in-law *Alfred*, who wanted to place her Son *Ethelred* on the Throne, in the Year 979, after he had reign'd 3 Years.

ETHELRED came thus to the Throne, by the Crime of his Mother, in the Year 979, and that Crime brought upon *England* an infinite Number of Calamities: For the *Danes* invaded the Kingdom, where they committed great Ravages. *Ethelred* was a negligent, proud, and avaricious Prince. The Day of his Coronation there was seen, all over *England*, a Cloud, one Half like Blood, and the other Half like Fire. He gave secret Orders, throughout all his Dominions, that on the 30th of *November* all the *Danes* found among them should be massacred; which Orders were executed in the Year 1002. He dy'd in the Year 1016, after he had reign'd 27 Years.

EDMOND II. began to reign in 1016; he was good, just, prudent, brave, and gained great Victories. He divided his Kingdom with *Canute*, and dy'd some Time afterwards, in 1017.

CANUTE I. who succeeded him in 1017, is celebrated for his Piety, Courage, Prudence, and Conquests. He dy'd in the Year 1036, after he had reign'd 20 Years.

HAROLD succeeded him, in the Year 1036; he was a vicious Prince, abandoned to all Sorts of Crimes. He dy'd in the Year 1040, after he had reign'd 4 Years.

CANUTE II. succeeded him, in the Year 1040; he was cruel and avaricious. He had the Body of his Brother dug up, and thrown into the *Thames*. He dy'd at Table at *Lambeth*, of the Fumes of a Debauch, in the Year 1042, after he had reign'd 2 Years.

St. EDWARD III. call'd *the Confessor*, succeeded him, in the Year 1042; he was prudent, brave, good, just, grateful, and very religious. He dy'd in the Year 1066, after he had reigned 23 Years.

Note, That under *Edward the Confessor's* Reign there fell so great a Quantity of Snow, that a vast Number of Animals dy'd of Hunger. The Year following happened a violent Earthquake, accompanied with Lightning, which burnt the Corn in the Fields, and caused a great Famine.

WILLIAM THE CONQUEROR, Duke of *Normandy*, came into *England* in the Year 1066, and having defeated *Harold*, elected King by the *English*, ascended the Throne. The Defeat of *Harold's* Army was so great, that 68000 of his Men were slain in the Field of Battle. *William* abolished the *English* Laws, and established those of *Normandy*; after which, he returned into *France*, took and plundered *Mantes*, and died at *Rouen*, in 1087, after he had reigned 21 Years; during which happened a frightful Earthquake, contagious Maladies, Inundations, and incredible Conflagrations.

WILLIAM II. call'd *Rufus*, succeeded his Father, in the Year 1087; he was brave, liberal, inconstant,

in his Enterprises, had but little Judgment, and persecuted the Bishops. While he was hunting in *New Forest*, *Tirel*, one of his Servants, wounded him unawares, with an Arrow, of which Wound he died in 1099.

Note, That under *Rufus's* Reign happened an Earthquake, in which the Sea overflowed its Limits, and in that Inundation the Estate of the Earl of *Godwin*, in *Kent*, was entirely swallowed up; the same which we call at present the *Goodwin-Sands*; and near *Abingdon* a Source sprung up, which run 15 Days, and caused the Plague and the Famine.

HENRY I. seized on the Treasures of his Father, by which means he was preferred to *Robert*, his eldest Brother, then absent in the Holy Land, where he helped to take the City of *Jerusalem*. *Robert*, at his Return into *England*, was maltreated by *Henry*, who caused his Eyes to be put out: *Henry* died in 1111, after he had reigned 35 Years.

Note, That under *Henry I.* a Lady, called *Juga*, left a Ham, a Year, for every Husband and Wife, who should have passed a Year and a Day in the conjugal State, without having repented and violated the Laws of Marriage, of which they were to take an Oath.

STEPHEN OF BLOIS I. succeeded him in the Year 1135; his Reign was accompanied with continual Troubles, and he had several very great Differences with the Empress *Matilda*, who had been declared Heiress of *Henry I.* her Father: He died in the Year 1154, after he had reigned 19 Years.

HENRY II. Son of *Matilda*, succeeded him in the Year 1154; he was a Prince adorned with several very great and excellent Qualities, he conquered *Ireland*, he had very great Differences with *Thomas Becket*, Archbishop of *Canterbury*. *Henry* had the Displeasure to see his own Children revolt against him: He died in the Year 1189, and reigned 34 Years.

Note, That under *Henry II's* Reign there fell in the *Isle of Wight*, a Rain of Blood, which lasted two Hours. Fishermen took up in their Nets, on the Coast of *Suffolk*, a Monster, covered all over with Hairs, who had a human Form, and who escaped from them, and re-plunged into the Sea.

RICHARD I. succeeded him in the Year 1189; he was brave, and signalized his Zeal for the Faith, by carrying his Arms into the Holy Land, where he wag'd War against the Enemies of the Christian Name: He died in the Year 1199, after he had reigned 10 Years.

JOHN I. succeeded him in the Year 1199; he was an unfortunate Prince, and lost *Normandy*, which was re-united to the Crown of *France*: He was hated by his Subjects, who revolted against him; the extreme Sorrow he conceived for it caused his Death, which happened the 19th of *October*, in the Year 1216, after he had reigned 15 Years.

HENRY III. succeeded him in the Year 1216; he died the 16th or 20th of *November* 1272, and reigned 65 Years.

EDWARD I. succeeded him in the Year 1272; he was vigilant, brave, just, and very fortunate in his Enterprises: He defeated at *Berwick* the *Scotch*, in a pitch'd Battle, where 70,000 of them were kill'd in the Field: He died in 1307, after 34 Years, 7 Months, and 21 Days Reign.

EDWARD II. succeeded him, in the Year 1307; he proved unfortunate in his War against the *Scotch*, who, with 30,000 Men, defeated 100,000 *English* in a Pitch'd Battle near *Bannockborough*: He was inhumanly treated by his own Son, and died of a violent Death,

Death, the 29th of January 1327, after 20 Years of a Reign continually disturbed by domestick Divisions.

EDWARD III. succeeded him in the Year 1327; he gained the famous Battle of *Creci*, where the *French* lost 30,000 Men, and 1500 Persons of Note. The next Day the *English* cut again 7000 *French* to Pieces. In that Battle fought in the Year 1346, there was no Quarter given. *David*, King of *Scotland*, having entered *England* at the Head of an Army of 60,000 Men, was beaten, and himself taken Prisoner. In 1356 Prince *Edward*, Son of *Edward III.* gained the famous Battle of *Poitiers*, where *John*, King of *France*, was taken Prisoner. *Edward III.* died the 21st, or 23d of June 1377, after he had reigned 51 Years.

RICHARD II. succeeded him in the Year 1377; he was brave and loved Glory: He died in the Year 1399, after he had reigned 22 Years.

HENRY IV. ascended the Throne by a Regicide, having caused his own King to be killed, in the Year 1399; his Reign was a Texture of perpetual Revolutions, which filled *England* with Blood and Miseries: He died the 20th of March 1413, after he had reigned 13 Years and a Half.

HENRY V. succeeded him in the Year 1415; he gained over the *French*, in 1415, the glorious Victory of *Agincourt* in *Picardy*: He died in 1422, after he had reigned 9 Years.

HENRY VI. ascended the Throne in the Year 1422; his Reign proved unfortunate, and was disturbed with civil Wars: He died the 21st of May 1461, after he had reigned 39 Years.

EDWARD IV. succeeded in the Year 1461; he was a very fine Prince, brave, and liberal: He defeated in a Battle *Henry VI.* who retreated into *Scotland*, and was afterwards killed in the *Tower of London* by *Edward's* Order, after a Life mixed with Prosperity and Adversity. *Edward* died the 9th of April of the Year 1483, after he had reigned 22 Years.

RICHARD III. Duke of *Gloucester*, having killed the young *Edward*, Son of *Edward IV.* and published that *Edward IV.* was a Bastard, usurped the Throne in 1483: he was a Hypocrite, impious, cruel, and plung'd in all Sorts of Vices: He was vanquished and killed by *Henry Earl of Richmond* in the Year 1485.

HENRY VII. gained the Throne by the Defeat of *Richard III.* in the Year 1485; he was very pious, loved Learning, and the Learned: He died the 21st of April 1509, after he had reigned 24 Years.

HENRY VIII. his Son, succeeded him, in the Year 1509; he had a vast deal of Wit and Capacity, but was turbulent and inconstant. The Pope had given him the Title of *Defender of the Faith*, for his having wrote a Book against *Luther*, tho' afterwards he made a Divorce with the Church of *Rome*; declaring himself Head of the Church of *England*. He dy'd the 28th of January 1547, after he had reign'd 39 Years, and 9 Months.

EDWARD VI. his Son, succeeded him, in the Year 1547. Under his Reign *Lutheranism* was introduc'd in *England*, and the Mass abolish'd. He dy'd in the Year 1553, after he had reign'd 6 Years.

MARY succeeded him, in the Year 1553. She marry'd *Philip II.* King of *Spain*, and restor'd the Exercise of the *Catholic* Religion. She dy'd of the Dropsy, in the Year 1558, after she had reign'd 5 Years.

ELIZABETH, her Sister, succeeded her, according to their Father *Henry VIII's* Testament, in the Year 1558. She had a vast Knowledge, spoke five or six Languages, was a great Politician, and had several other excellent Qualities; but she caused *Mary Stuart*, Queen of *Scotland*, whom she had detained Prisoner for several Years, to be beheaded, which was an Insult offer'd to the Majesty of the Throne, and on which the Honour and Glory of all crown'd Heads were interest'd, tho' none of them resent'd it. *Elizabeth* dy'd the 4th of April 1603, after she had reign'd 40 Years, and in the 70th of her Age.

JAMES I. succeeded her, in the Year 1603; he was prudent, learned, and a Lover of the Learned. He dy'd in the Year 1625, after he had reign'd 22 Years.

CHARLES I. succeeded him, in the Year 1625; he was an extraordinary good Prince, very much inclin'd to Clemency, and brave; but he wanted one of the most essential Qualities of a great Prince, which is Firmness; and his Weakness made him sacrifice his first Minister, the Earl of *Strafford*, to the Fury and Rage of the declar'd Enemies of Monarchy; which unpolitical Step gave so violent a Shake to his Crown, that it made it fall with his Head. This his unhappy Catastrophe happen'd the 30th of January 1649, after he had reign'd 24 Years.

Note, That *Oliver Cromwell* took the Reins of the Government under the Title of *Lord Protector of the Commonwealth of England*; and, in some Measure, oblig'd the greatest Powers of *Europe* to acknowledge him as such; tho', in Fact, they could not consider him otherwise than as an U-surper, and a detestable Regicide, who had dy'd his sacrilegious Hands in the innocent Blood of his legitimate Sovereign. *Cromwell* had certainly all the Qualities capable to adorn a Throne, had he been born for it; for he was brave, prudent, grateful, wise, a great Politician, and liberal without Prodigality: But his extravagant Ambition, Hypocrisy and Cruelty, which made him sacrifice to his Security the Lives of so many of his Fellow-Subjects, on which he had not the least Right, and which was the same Thing as murdering them in cool Blood, eclips'd all his Virtues, and must render his Memory infamous throughout all Ages. He dy'd the 3d of September 1658.

CHARLES II. succeeded his royal martyred Father, the 30th of January 1649, but was kept from his Dominions by his revolted Subjects till 1660; when he was restored to his Throne by the prudent Conduct of *Monk*, General of the Army of the Mock-Commonwealth in *Scotland*. *Charles* was certainly a wise and prudent Monarch, notwithstanding what his Enemies can say to the contrary; who sacrilegiously and shamefully rake his Ashes, to find out the few Infirmiti's he had in common with the rest of Mankind, to make use of them to eclipse the Radiancy of the excellent Qualities his royal Soul was adorn'd with. By his wise Conduct, he maintained Plenty, Commerce, and Peace; and, what's to be wonder'd at, himself upon the Throne, which a formidable Party form'd against him, wanted to make him quit, perhaps in the same Manner his Father had done. I cannot help thinking but it was really their Design, especially when I read, in the Annals of those Times, that they put all in Use to force him to quarrel with *France*, thereby to be left at their Mercy, when they should begin to deal with him as they had done with his Father: But *Charles* was too wise to be deluded by those fanatical Artifices; he knew perfectly well that his Father had ruined himself by sending Succours to the revolted *Calvinists* at *Rockelle*; and that thereby he deprived himself of the powerful Succours he might have expected from *France*, or to keep his Subjects in their Duty to him, or to bring them to Reason, after they had revolted. *Charles II.* dy'd the 16th of February 1685, after he had reign'd 36 Years, and 7 Days.

JAMES II. his Brother, succeeded him, the 16th of February 1685; he was a brave and learned Prince, but unfortunate. He retired into *France*, where he dy'd, at *St. Germain en Laye*, the 13th of February 1701.

WILLIAM and MARY, after King *James's* Retreat into *France*, were proclaimed King and Queen of *England* in 1689. *William III.* was certainly one of the greatest Heroes of his Time, but often beaten by

by the *French*. His Wisdom was as great as his Magnanimity, and both contributed much to the keeping him on the Throne, notwithstanding all the Efforts of his Enemies, and, perhaps, of some of his former Friends, who can never like long the same Face, let it be ever so beautiful. Queen *Mary* dy'd in 1695, and King *William* dy'd the 8th of *March*, 1702.

ANNE, Queen of *Great Britain*, succeeded him, the 8th of *March* 1702. She has been one of the greatest Ornaments of the *British* Throne. She entered into that grand Alliance formed by all the other Powers of *Europe*, against *France* alone, and her Forces had a very great Share in those several Victories which the grand Allies, by their Conduct and Courage, and thro' the Weakness of the *French* Ministry at that Time, and the Perfidy of a wicked Woman, gained over the *French* Armies, commanded then by Generals, à la *Maintenon*, as they were called in *France*; i. e. Generals, either without Courage, or Experience. Queen *Anne* united *England* to *Scotland*, a Project which some of her Predecessors had form'd, but had found very difficult in the Execution. She dy'd the 1st of *August* of the Year 1714, after she had reigned 12 Years, 4 Months, and 23 Days.

GEORGE I. of the most illustrious House of *Hanover*, succeeded her, the 1st of *August* 1714. Speaking without Flattery, and with the unanimous Consent of all *Europe*, he was one of the most excellent Princes of his Time; for he was extremely good, very much inclined to Clemency; very brave, wise, judicious, prudent, and a great Politician. All these excellent Qualities, which he possessed to a supreme Degree of Perfection, rendered him the Idol of his *German* Subjects, who had Discernment enough to be sensible of their inestimable Value. They respected him as their Sovereign, and loved him as their Father, that Love having never suffered the least Diminution. For it was as great when they lost him, as when he began to reign over them. He dy'd on his Journey to *Hanover*, the 11th of *June* 1727, after he had reigned 12 Years, 10 Months, and 10 Days.

GEORGE II. his Son, succeeded him, the 11th of *June* 1727; he governs his Subjects with so much Moderation and Prudence, that his happy Reign is the only one, ever since the Revolution, which has not been disturb'd by Plots, or Conspiracies; which is owing, in Part, to the unfeigned Love of his Subjects; and in Part to his great Wisdom, in avoiding, as much as possible, a War with the most formidable of his Neighbours, by whom the Malecontents, under his Predecessors, were countenanced, and expected to be supported; which is, perhaps, the Reason why the few Malecontents to be met with under his Majesty's auspicious Reign, would be glad to engage him, under frivolous Pretences, in such a dangerous War, to have Occasion from thence to act according to their destructive Schemes. But the King is too great a Politician, and knows too well his own Interest, and that of his People, to be ignorant that the most prosperous War is always oppressive to a trading Nation; and that the greatest Conquests, on the Continent, have never been worth, to *England*, a Voyage of one of their *East-India* Ships. The *British* Arms have acquired so great a Reputation in past Ages, and the Courage of the *English* Nation is so well known throughout the whole World, that they have no Need to put their Commerce at Stake, to signalize it a-new. Those who pretend that their sincere Love for their Prince, and the Welfare of their Country, make them wish for a War, are Impostors. 'Tis ridiculous to suppose, that the Differences on the Continent can affect *England*, while the Nation shall be united, and have those inexpugnable Ramparts which can defy the strongest Efforts of the most formidable Enemies of the *British* Name.

Note, That from *England* we'll pass into *Navarra*, which is the next Monarchy for Antiquity, and which began in 825. Therefore,

CHRONOLOGY of the Kings of *Navarre*.

ENECO ARISTA I. began to reign in the Year 825; he was a brave and enterprising Prince, who render'd himself famous by his Victories and Conquests. He dy'd in the Year 850, after he had reigned 25 Years.

XIMENES INNIGO succeeded him, in the Year 850; he was very courageous, and gain'd several Victories over the *Moors*. He dy'd in the Year 851, after he had reigned 1 Year.

Note, That some Chronologers place after him INNIGO XIMENES, who reigned some Time.

GARCIAS INNIGO succeeded him, in the Year 852; he was prudent and brave. He dy'd in the Year 870, after he had reigned 18 or 19 Years.

SANCHO I. call'd *Garcias*, succeeded him, in the Year 870; he was vigilant, laborious, and full of Courage. He dy'd in the Year 905, after he had reigned 35 Years.

GARCIAS II. succeeded him, in the Year 905; he was brave, generous, and gentle. He dy'd in the Year 925, after he had reigned 20 Years.

SANCHO II. call'd *Abarcara*, succeeded him, in the Year 925; he took *Alva* from the *Moors*, and the Country of the *Basques* from the *Gascons*. He was kill'd in a Battle in the Year 962, after he had reigned 37 Years.

GARCIAS III. call'd *the Quaker*, succeeded him, in the Year 962; he us'd to tremble at the Beginning of a Fight, tho' afterwards he was one of them who gave greater Marks of Courage. He dy'd at the Beginning of the 10th Century.

SANCHO III. call'd *the Great*, succeeded him, in the Year 1000; he was a virtuous Prince, who by his Valour and Prudence render'd himself famous in War, and illustrious by his Piety and Justice. He possess'd *Castile*, together with *Navarre*, and dy'd in the Year 1034, after he had reigned 33 Years.

GARCIAS IV. call'd *the Brave*, succeeded him, in 1034; he had a great deal of Courage and Generosity. He was kill'd in a Battle in the Year 1054, after he had reigned 20 Years.

SANCHO IV. call'd *the Wise*, succeeded him, in the Year 1054; he was prudent, courageous, and just. He was kill'd at the Siege of *Ramora*, in the Year 1074, after he had reigned 20 Years.

SANCHO V. succeeded him, in the Year 1074; he was a great Warrior, a great Politician, and Protector of the *Catholic* Religion. He was kill'd with an Arrow at the Siege of *Huesca*, after he had reigned 20 Years.

PETER I. succeeded him, in the Year 1094; he was prudent, brave, and render'd himself famous by his Victories against the *Moors*. He dy'd in 1108, after he had reigned 14 Years.

ALPHONSE I. succeeded him, in 1108; he reigned with Glory and Honour, and gave, on all Occasions, Marks of his Valour and Courage. He was kill'd by the *Moors* in a Battle, in the Year 1134, after he had reigned 16 Years.

GARCIAS V. succeeded him, in the Year 1134; he was brave and intrepid, and dy'd in the Year 1150, after he had reigned 15 Years.

SANCHO VI. call'd *the Wise*, succeeded him, in the Year 1150; he was just, prudent, brave, and maintain'd various Wars against his Neighbours, whom he defeated in several Encounters. He dy'd in the Year 1194, after he had reigned 43 Years.

SANCHO VII. call'd *the Recluse*, because of his Infirmities, which oblig'd him to keep within the Castle of *Tonelle*, succeeded him in 1194; he gave several Marks of his Grandeur, and of his Virtue. He dy'd without Children, in the Year 1234, after he had reigned 40 Years.

BLANCHE I. succeeded him, in the Year 1234. This Princess marry'd *Thibaud V.* Earl of *Champagne*, and

and of their Marriage was born *Thibaud VI.* King of *Navarre*, who succeeded her.

THIBAUD I. call'd *the Great*, succeeded him in 1234; he was brave, generous, and a great Admirer of Poetry. He dy'd in the Year 1254, after he had reigned 20 Years.

THIBAUD II. succeeded him in the Year 1254; he was brave, pious, and meek. He died in *Sicily*, on his Return from the Holy Land, where he had accompanied *St. Louis*, King of *France*, in the Year 1270, after he had reigned 16 Years.

HENRY I. call'd *the Gross*, succeeded him in the Year 1270; he was a good Prince, but was suffocated by his Fat, in the Year 1274, after he had reigned 3 Years.

JEANNE I. succeeded him in the Year 1274; she was marry'd in 1284, to *Philip of France*, afterwards King *Philip the Fair*. This Princess had several very good Qualities; she founded the College of *Navarre* at *Paris*, in 1303, and dy'd in 1304.

PHILIP I. the Fair, King of *France*, began to reign in *Navarre* in the Year 1284; he was a brave, generous, liberal, and magnificent Prince, much inclin'd to Severity. He died the 29th of September 1314, after he had reigned 30 Years.

LOUIS HUTIN I. succeeded him in the Year 1314; he was brave, just, and pious. He dy'd in the Year 1316, after he had reign'd 2 Years.

PHILIP II. the Long, succeeded him in the Year 1316; he was brave, pious, and made several Conquests. He dy'd in 1321, after he had reign'd 5 Years.

CHARLES I. the Fair, succeeded him in the Year 1321; he was brave, liberal, gentle, and enterprizing, and never did any Thing without Advice. He died in the Year 1328, after he had reign'd 7 Years.

JEANNE II. of France, Queen of *Navarre*, only Daughter of King *Louis X.* call'd *Hutin*, succeeded him in 1316. She was marry'd in 1316, to *Philip*, Earl of *Evreux*. She had a great deal of Prudence, Wisdom, and Virtue. She dy'd the 6th of October 1349.

PHILIP III. Earl of Evreux, call'd *the Good*, and *the Wise*, succeeded in the Year 1428; he was brave, generous, prudent, gentle, just, and pious. He died in the Year 1343, after he had reign'd 15 Years.

CHARLES II. call'd *the Bad*, succeeded him in the Year 1343. It seem'd as if he had been born for the Scourge of his Subjects. Being attack'd with the Leprosy, at *Pampelune*, his Physicians order'd that a Sheet should be dipp'd in Brandy, and the King's Body wrapp'd up in it, and the Cloth sew'd round him; But a Servant, instead of cutting the Thread, approach'd a lighted Candle to burn it, which having set the Cloth on Fire, the King perish'd amidst the Flames, before it could be extinguish'd, in the Year 1386, after he had reign'd 43 Years.

CHARLES III. call'd *the Noble*, succeeded him in the Year 1386; he was meek, honest, just, prudent, religious, and lov'd tenderly his Subjects. He died in the Year 1425, after he had reign'd 40 Years.

BLANCHE II. succeeded him in the Year 1425. She had marry'd, in 1420, *John II.* King of *Aragon*. This virtuous Princess died in the Year 1441, after she had reign'd 16 Years.

JOHN, King of *Aragon*, succeeded in the Year 1441; he maintain'd several Wars against his Subjects, and was unfortunate in his Enterprizes. He died the 19th of January 1479, after he had reigned 38 Years.

LEONORA of Navarre succeeded him in the Year 1479, and reign'd but 14 Days.

FRANCIS PHOEBUS, Earl of *Fois*, succeeded her in the Year 1479; he was the finest, and most beautiful Prince of his Time. He died young, in the Year 1483, after he had reigned 4 Years.

CATHERINE succeeded him in the Year 1483, and died in 1517.

JOHN D'ALBRET II. succeeded her in the Year 1484; he marry'd *Catherine of Foix*, Sister and Hei-

ress of *Francis Phoebus*. *John* was a good Prince, brave, just, and very pious. He died the 26th of June 1516, after he had reigned 32 Years.

Note, That *John* having disoblig'd the Court of *Rome*, the Pope, by a Power which no Body knows but himself, and which *Christ* renounc'd while upon Earth, gave the Kingdom of *Navarre* to *Ferdinand*, King of *Castile*; who accordingly render'd himself Master of, or, to speak more justly, usurp'd it.

HENRY D'ALBRET succeeded in the Year 1516; he had a vast deal of Courage, but prov'd unfortunate. He was kill'd at the Siege of *Rouen*, after he had reign'd 39 Years. He left for his Heiress *Jeanne of Albret*, who brought for her Dowry that Kingdom to *Anthony of Bourbon*, Duke of *Vendome*, who marry'd her, and became thereby King of *Navarre*.

Note, That ever since *Ferdinand* who conquer'd *Navarre*, all the Kings of *France*, to whom that Kingdom came by *Henry IV.* King of *Navarre*, and afterwards King of *France*, and also all the Kings of *Spain*, have wore the Title of King of *Navarre*. The lower *Navarre* belongs to *France*, and the higher to *Spain*.

Note, likewise, That the *Danish* Monarchy being next, for Antiquity, to that of *Navarre*; I am oblig'd, according to my Design, to give in this Place the *Chronology* of the Kings of *Denmark*.

CHRONOLOGV of the Kings of Denmark.

HAROLD I. was the first King of *Denmark*, and began to reign about the Year 930; he was a good Prince, just, and religious. He died in the Year 980, after he had reign'd 50 Years.

SUENON succeeded him in the Year 980; he render'd himself famous by his Courage, Victories, and Conquests; but he was cruel, and inconstant in his Enterprizes. He died in the Year 1014, after he had reign'd 34 Years.

CANUTE I. call'd *the Great*, succeeded him in the Year 1014, and reign'd in *Denmark*, *Norway*, and in *England*. He was illustrious by his Prudence, Courage, Piety, Victories and Conquests; he also made Laws for the Reformation of Manners, and dy'd in the Year 1035, after he had reign'd 21 Years.

CANUTE II. succeeded him in the Year 1035; he was cruel, avaricious, and vindictive. He died in the Year 1045, after he had reign'd 10 Years.

MAGNUS, the *Norwegian*, succeeded him in the Year 1045; he was prudent, just, and religious. He dy'd in the Year 1049, after he had reign'd 4 Years.

SUENON II. succeeded him in the Year 1049; he was wise and brave, and dy'd in the Year 1074, after he had reign'd 25 Years.

HAROLD II. succeeded him in the Year 1074; he had little or no Merit, and dy'd in the Year 1076, after he had reign'd 2 Years.

CANUTE III. succeeded him in the Year 1076; he was brave, just, and pious. He dy'd in the Year 1085, after he had reign'd 9 Years. Others place his Death in 1081.

OLAUS I. succeeded him in the Year 1085; his Reign was full of Miseries. He dy'd in the Year 1095, after he had reign'd 10 Years.

ERIC III. succeeded him in the Year 1095; he was brave and pious, and made several Conquests. He dy'd in the Isle of *Cyprus*, on a Journey to *Jerusalem*, after he had reign'd 7 Years.

NICOLAS I. succeeded him in the Year 1102; he prov'd unfortunate in his Enterprizes and Battles, and dy'd in 1135, after he had reign'd 33 Years.

ERIC IV. ascended the Throne in the Year 1135; he render'd himself Master of the Kingdom by his Prudence, Courage, and Victories. He dy'd in the Year 1139, after he had reign'd 4 Years.

ERIC V. succeeded him in the Year 1139; he was prudent, brave, just, meek, and religious. He dy'd in the Year 1147, after he had reign'd 8 Years.

CANUTE IV. succeeded him in the Year 1147; he was brave and judicious, gain'd several Victories, and made several Conquests. He dy'd in 1155, after he had reign'd 8 Years.

SUENON IV. succeeded him in the Year 1155; he was brave and intrepid, but very cruel. He dy'd in 1157, after 2 Years Reign.

WALDEMAR I. succeeded him in the Year 1157; he gain'd several great Victories by his Courage and Prudence, extended the Limits of his Dominions by his Conquests, and was a very just and religious Prince. He dy'd in the Year 1185, after he had reign'd 28 Years.

CANUTE V. succeeded him in the Year 1185; he was prudent and brave, and made several Conquests on the *Vandals*. He dy'd in 1202, after he had reign'd 18 Years.

VALDEMAR II. succeeded him in the Year 1202; he was illustrious by his Courage, Prudence, Victories and Conquests. He dy'd in 1242, after he had reign'd 40 Years.

ERIC VI. succeeded him in the Year 1242; he was kill'd by his Brother *Abel*, who had him thrown into the Sea, in the Year 1250, after he had reign'd 8 Years.

ABEL I. ascended the Throne, after he had kill'd his Brother, in the Year 1250; he was a very cruel Prince. The *Frisons* defeated him in a Battle, where he lost his Life, in the Year 1252, after he had reign'd 2 Years.

CHRISTOPHER I. succeeded him in the Year 1252; he was cruel, unjust, and impious. He dy'd in 1259, after he had reign'd 7 Years.

ERIC VII. succeeded him in the Year 1259; he had a vast deal of Courage, and gain'd several Victories. He was assassinated in the Year 1286, after he had reign'd 27 Years.

ERIC VIII. succeeded him in the Year 1286; he was brave, and gain'd several Victories. He dy'd in 1321, after he had reign'd 35 Years.

CHRISTOPHER II. succeeded him in the Year 1321; he increas'd his Dominions by his Conquests, and was bold and couragious, but very bad, and very cruel. He died in the Year 1333, after he had reign'd 12 Years.

VALDEMAR III. succeeded him in the Year 1333; he was unfortunate in his Wars. He dy'd in 1376, after he had reign'd 42 Years.

MARGUERITE succeeded him in the Year 1376; she marry'd *Aquinus*, King of *Norway*, and render'd herself illustrious by her Courage, Prudence, Conduct, and Virtue. She died in the Year 1412, after she had reign'd 37 Years.

Note, That at that Time the Kingdom of *Norway* was united to that of *Denmark*.

ERIC IX. succeeded her in the Year 1412; his Cruelties, and indolent Life, render'd him odious to his Subjects, who depos'd him. He was learned, and brave enough. His Deposition happen'd in the Year 1438, after he had reign'd 26 Years.

Note, That to ERIC IX's Deposition succeeded an Anarchy, which lasted 6 Years.

CHRISTOPHER III. Duke of *Bavaria*, began to reign in *Denmark* in the Year 1439; he was a good Prince, and very brave. He dy'd in 1448, after he had reign'd 9 Years.

CHRISTIAN I. succeeded him in the Year 1448; he was good, honest, prudent, brave, and very religious. He died in 1482, after he had reign'd 34 Years.

JOHN I. succeeded him in the Year 1482; he was gentle, prudent, and brave. He dy'd in 1513, after he had reign'd 32 Years.

CHRISTIAN II. succeeded him in the Year 1513; he was cruel, blood-thirsty, and impious, for which he was call'd the *Nero* of the North. He was depos'd in the Year 1523, after he had reign'd 10 Years.

FREDERICK I. Duke of *Holstein*, usurp'd the Kingdom in the Year 1523; he introduc'd *Lutheranism* in his Dominions, which he govern'd with a great deal of Prudence and Moderation. He died in the Year 1534, after he had reign'd 11 Years.

CHRISTIAN III. succeeded him in the Year 1534; he was good, meek, moderate, learned, and a Friend to the Learned. He died in the Year 1559, after he had reign'd 24 Years.

FREDERICK II. succeeded him in the Year 1559; he was brave, fortunate, learned, and a Friend to the Learned. He dy'd the 4th of *April* 1588, after he had reign'd 29 Years.

CHRISTIAN IV. succeeded him in the Year 1588; he render'd himself illustrious by his Courage, Prudence, and great Exploits. He dy'd in the Year 1648, after he had reign'd 60 Years.

FREDERICK III. succeeded him in the Year 1648; he was brave, judicious, liberal, and gain'd several great Victories. In 1669, he receiv'd, from the States of *Denmark*, the Power to leave hereditary, in his House, the Crown which before had been elective; and dy'd the 9th of *February* 1670, after he had reign'd 22 Years.

CHRISTIAN V. Son of *Frederick III.* succeeded him the 9th of *February* 1670; he govern'd his Kingdom as a brave and enterprizing Prince. He wag'd War against the *Swedes*, and took some Places from them.

FREDERICK IV. succeeded him; he was one of the most accomplish'd Princes of his Time. He died the 12th of *October* 1730, aged 59 Years.

CHRISTIAN VI. succeeded him the 12th of *October* 1730; he was born the 9th of *December* 1690.

Note, That from *Denmark* we'll pass into *Muscovy*, which is the next Monarchy for Antiquity.

CHRONOLOGY of the Great Dukes of Muscovy, or Emperors of Russia.

WOLODIMIRE I. Duke, or Prince of that Country, was converted to the *Christian* Religion in the Year 988; he took the Name of *Bazile* in his Baptism. He was cruel, and impudick; but after he had embrac'd the *Christian* Faith, he became chaste, just, gentle, brave, and famous for his Victories and Conquests. He dy'd in the Year 1015, after he had reign'd 27 Years.

JORESLAS I. succeeded him in the Year 1015, but we know nothing of the Detail of his Actions, no more than how long he reign'd, nor when he dy'd.

WZELVOLD I. reign'd after him, but his Actions and his Life are as little known as those of his Predecessor.

WOLODIMIRE II. reign'd after him; he was a Prince illustrious by his Courage, Prudence, Victories, and Conquests. He died in the Year 1146.

WZELVOLD II. reign'd after him, and afterwards 7 other Princes, whose Names are not known, except those of GEORGE I. and DEMETRIUS I. of whom we know nothing else.

GEORGE II. reign'd afterwards; he grew famous by his Misfortunes, having been kill'd by *Baty*, Emperor of *Tartary*, in 1237, after the same Emperor had conquer'd all his Dominions, which he render'd tributary, and sent Governors into it, during 260 Years.

JORESLAS II. Brother of *George II.* and *Alexander I.* reign'd in that Condition, but we know nothing of them but their Name.

DANIEL I. transferr'd the Seat of his Empire to *Moscow*, which he inclos'd with Walls, had a Castle built, and he was the first who took the Name of great Prince of *Wolodimire*, and of *Moscow*.

JOHN

JOHN I. call'd *Naleta*, i. e. the Purse, because he us'd to wear one, to give Alms to the Poor.

SIMEON, JOHN II. DEMETRIUS II. and BAZILE II. who liv'd in 1400; GEORGE III. and BAZILE III. are Princes whose Actions are unknown to us, and of whom we know nothing else but their Names.

JOHN BASILIDES, call'd *the Great*, succeeded them about the Year 1477; he shook off the Yoke of the *Tartars*, whom he defeated in several Encounters, and render'd himself famous by his Prudence, Courage, and Victories. He dy'd about the Year 1492, after he had reign'd 42 Years.

BASILE IV. succeeded him in the Year 1492; he was a Prince cruel, blood-thirsty, vicious, and of no Word. He dy'd in the Year 1533, after he had reign'd 23 Years.

JOHN BASILIDES II. succeeded him in the Year 1533; he was a cruel Monster, blood-thirsty, impudick, and wild; who, notwithstanding, made great Conquests. He dy'd the 28th of *March* 1584, after he had reign'd 51 Years.

THEODORE I. succeeded him in the Year 1584; he was pious, meek, just, and prudent. He dy'd in the Year 1598, after he had reign'd 14 Years.

BORIUS HODRINUS succeeded him in the Year 1598; he was very brave, defeated several Times the *Tartars*, but he was cruel, and ungrateful towards those who had placed him on the Throne, whom he caused to be poisoned. He dy'd the 13th of *April* 1605, after he had reign'd 7 Years.

DEMETRIUS succeeded him in the Year 1605; he was liberal and brave. He dy'd in 1606, after he had reign'd 1 Year.

JOHN BASILE, call'd *Suiski*, succeeded him in the Year 1606; his tyrannical Conduct made him hated by his Subjects. He dy'd in 1611, after he had reign'd 5 Years.

LADISLAS I. Prince of *Poland*, succeeded him a Year before he dy'd, viz. in 1610; he was brave, generous, liberal, and very wise. He dy'd in 1613, after he had reign'd 3 Years.

MICHAEL FEDEROWITZ succeeded him in the Year 1613; he was brave, bold, and enterprizing, but very cruel. He gain'd several great Victories, and made several Conquests. He dy'd the 12th of *July* 1645, after he had reign'd 32 Years.

ALEXIS MICHAEL succeeded him in the Year 1645; he maintain'd several Wars against his Neighbours, and had Courage enough; but he was cruel, and never kept his Word. He dy'd in the Year 1676, after he had reign'd 31 Years.

ALEXIS II. succeeded him in the Year 1676; he divided his Dominions with his Brother *Peter*, and both took the Quality of *Czars*, i. e. *Cæsars*, or Emperors of *Muscovy*.

PETER I. call'd *the Great*, began to reign alone at the Death of his Brother *Alexis*.

MARTHA MATWEIOWNA succeeded the 8th of *February* 1725, by the Disposition of her Husband *Peter the Great's* Will. Her extraordinary Merit, which from a mean Extraction had rais'd her to the Throne, has render'd her one of the greatest Princesses of her Time. To her vast Capacity, wise Councils, Dexterity, prudent Conduct, and Courage, the Emperor her Husband was indebted, in Part, for his Grandeur and Glory; the Success of his Arms, and the Rapidity of his Conquests. She dy'd the 17th of *May* 1727, aged 38 Years.

PETER ALEXOWITZ, Grandson of *Peter I.* succeeded her the 17th of *May* 1727, and dy'd the 30th of *January* 1730, aged 14 Years.

ANNE IWANOWNA, Dutcheß of *Courland*, succeeded him the 30th of *January* 1730; she pursued with a great deal of Courage the Scheme *Peter I.* had form'd, of rendering himself both formidable and necessary to the Princes his Neighbours, in Hopes to give them the Laws afterwards. She assisted the Emperor in placing the present King of *Poland* on the Throne, to the Exclusion of *Stanislaus*, who had been duly elected. She found the Secret under the spe-

cious Pretence of sending Succours to the Emperor, on the *Rhine*, in his last War with *France*, to make her Forces acquainted with the Roads of *Germany*, that they should not be *Strangers to them in Case of Need*. She made Use of *Peter I's* Testament to ascend the Throne, but conceal'd it, as to her Successor to it. She was a Mixture of Virtue and Vice, and dy'd the 17th of *October* 1740, aged 48 Years.

JOHN III. an Infant, 3 Months old, Son of the Dutcheß of *Brunswick*, Niece of the deceased Empress *Anne Iwanowna*, and Consort of Duke *Anthony Ulrick*, succeeded the 17th of *October* 1740, first under the Regency of the Duke of *Courland*, and afterwards under that of the Dutcheß his Mother; but by a surprizing, and unexpected Revolution, was dethroned, the 6th of *December* 1741.

ELIZABETH PETROWNA, second Daughter of *Peter the Great*, by *Martha-Matweiwna*, ascended the Throne by a sudden Revolution, the 6th of *December* 1741; she had been set aside by the Will of the Empress *Anne Iwanowna*, tho' called to the Succession by that of the Empress her Mother, whose rare Merit, and excellent Perfections, this Empress has inherited, which render her worthy of the Throne she is intituled to by her Birth.

Note, That tho' it is not very agreeable to travel in those icy Climates during the Winter; I must, notwithstanding, take a Tour into *Norway*, since it is the next Monarchy for Antiquity. Therefore,

CHRONOLOGY of the Kings of Norway.

SUCIN, or SUENON I. King of *Norway*, began to reign in the Year 998; he was a wise, prudent, moderate, judicious, and brave Prince. He dy'd in the Year 1011, after he had reign'd 13 Years.

St. OLAUS succeeded him in the Year 1011; he acted with a great deal of Zeal for the Establishment of the *Christian* Religion in his Dominions, and had all the Virtues of a great King. He dy'd in the Year 1031, after he had reign'd 20 Years.

SUENON II. succeeded him in the Year 1031; he had a vast deal of Wit, Eloquence, and Courage. He dy'd in 1039, after he had reign'd 8 Years.

MAGNUS I. succeeded him in the Year 1039; he was brave and generous, and maintain'd several great Wars. He dy'd in the Year 1055, after he had reign'd 16 Years.

HEROLD, or ERVOLD, succeeded him in the Year 1055; he was brave, and had Prudence. He dy'd in the Year 1070, after he had reign'd 15 Years.

MAGNUS II. succeeded him in the Year 1070; he was a Prince of extraordinary Merit, who dy'd in 1110, after he had reign'd 40 Years.

MAGNUS III. succeeded him in the Year 1110; he had several great Wars to maintain, in which he gave Proofs of his Courage and Prudence; but as he was unfortunate, and voluptuous, he was expell'd from his Dominions in the Year 1138, after he had reign'd 28 Years.

HEROLD II. ascended the Throne in the Year 1138; his Reign was full of Wars and Divisions, which he pacify'd by his Courage and good Conduct; but he was voluptuous. He dy'd in the Year 1148, after he had reign'd 10 Years.

MAGNUS III. was restor'd in 1148, and dy'd in the Year 1158, after he had reign'd 10 Years.

INGO, call'd *Gibbas*, succeeded him in the Year 1158; he was good, and courageous. He died in the Year 1176, after he had reign'd 18 Years.

Note, That there was an *Interregnum* of 14 Years.

MAGNUS IV. began to reign in the Year 1180; he was prudent, just, and religious. He dy'd in the Year 1232, after he had reign'd 52 Years.

AQUIN I. succeeded him in the Year 1232; he was cruel, and impious, and had not the least good Quality. He died in the Year 1263, after he had reigned 31 Years.

OLAUS, call'd *Angofanus*, succeeded him in the Year 1263; he did nothing considerable, and died in 1280, after he had reigned 17 Years.

ERIC I. succeeded him in the Year 1280; he was brave and pious. He died in the Year 1300, after he had reigned 20 Years.

AQUIN II. succeeded him in the Year 1300; he was good, and courageous. He died in the Year 1315, after 15 Years Reign.

MAGNUS V. succeeded him in the Year 1315; his Vices and Debaucheries were the Cause of his being deposed. He died in the Year 1326, after he had reigned 11 Years.

AQUIN III. was placed on the Throne in the Year 1326; he was a Prince of extraordinary Merit, brave, generous, wife, and full of Piety. He dy'd in the Year 1328, after he had reigned 2 Years.

MAGNUS VI. succeeded him in the Year 1328; he render'd himself illustrious by his Prudence, Courage, and good Conduct. He died in the Year 1375, after he had reigned 47 Years.

OLAUS III. succeeded him in the Year 1375; he did nothing remarkable, and died in the Year 1389, after he had reigned 13 Years.

MAGUERITE, Wife of Aquin IV, Queen of Denmark, Sweden, and Norway, succeeded him in the Year 1389; she rendered herself illustrious by her Piety, Prudence, Virtue, and good Conduct. She died in the Year 1412, after 23 Years Reign.

ERIC of Pomerania, Marguerite's Nephew, succeeded her in her Dominions in the Year 1412; he was learned and brave, but he became cruel, lazy, and addicted to Vice. He was deposed in 1438, after he had reign'd 26 Years.

CHRISTOPHER III. King of Denmark, succeeded in the Year 1439, and ever since the Kings of Denmark have possessed Norway.

Note; That the most antient Monarchy next to Norway, is Poland. Therefore,

CHRONOLOGY of the Kings of Poland.

BOLESLAS I. obtained from the Emperor Otto the Title and the Crown of King in 999, according to Polish Authors; which is contradicted by Baronius, who pretends, that the Poles ask'd since that Crown from the Pope, in the Time of the Emperor Henry. But, however, Boleslas did all he could to promote the Christian Religion, and the Interest of his Subjects, and render'd himself illustrious by his Victories and Conquests. He was a very great Prince, religious, liberal, brave, and judicious. He died in the Year 1025, after he had reigned 26 Years.

MISCISLAS I. succeeded him in the Year 1025; Authors give him the Title of indolent and unfortunate, tho' he gain'd some Advantages over his Enemies, of which he reap'd no Fruit, thro' his bad Conduct. He died in the Year 1034, after he had reigned 9 Years.

CASIMIRE I. succeeded him in the Year 1034; he regulated perfectly well his Kingdom, and added some Provinces to it. He civiliz'd the Poles, took a particular Care to make Religion flourish in his Dominions, and was a brave, religious, and charitable Prince. He died in the Year 1059, after he had reigned 25 Years.

BOLESLAS II. call'd *the Bold*, succeeded him in the Year 1059; he was very virtuous in his Youth, very zealous for his Religion, very just, and return'd always victorious from his Enemies; but he abandon'd himself afterwards to Vice, committed Sacrileges and Tyrannies, and became very cruel, and very dissolute. He died in the Year 1082, after he had reigned 22 Years.

LADISLAS, or ULADISLAS I. succeeded him in the Year 1082; his Prudence and Moderation inclin'd him to love Peace and Tranquillity, tho' he was a Hero who had gain'd several great Victories over his Enemies. He died the 16th of July 1102, after he had reigned 20 Years.

BOLESLAS III. call'd *Wry-Lip*, succeeded him in the Year 1102; he re establish'd, and honour'd by his great Actions, the Name of Boleslas, which his Uncle had render'd odious. He was just, religious, brave, liberal, and without Reproach. He was in 47 Combats, or Battles, from which he came victorious; but was defeated in 1138, in *Russia*. He fell sick, and dy'd, in 1139, after he had reign'd 37 Years.

LADISLAS II. succeeded him in the Year 1139; he was very ambitious, and having enter'd into a War with his own Brothers, he was almost always vanquish'd, and oblig'd to fly into *Germany*. He was deposed, and his Brother put in his Place, who abandon'd him in *Silesia*. He dy'd in the Year 1146, after he had reigned 7 Years.

BOLESLAS IV. call'd *Curled Head*, succeeded his Brother in the Year 1146; he was a brave and religious Prince, who gain'd several Victories over the rebellious *Prussians*, and oblig'd them to be baptiz'd. He dy'd in the Year 1173, after he had reign'd 27 Years.

MISCISLAS II. call'd *the Older*, succeeded him in the Year 1173; his Avarice, and little Care to keep his Word, oblig'd his Subjects to depose him; and he was unfortunate in his Enterprizes. He dy'd in 1177, after he had reign'd 4 Years.

CASIMIRE II. call'd *the Just*, succeeded him in the Year 1177; he lov'd Piety and Justice, and was brave, judicious, modest, and much inclin'd to ease his Subjects, whom he tenderly lov'd. He dy'd in the Year 1194, after he had reign'd 17 Years.

LESCUS, call'd *the White*, succeeded him in the Year 1194; he was placed on the Throne in Consideration of his Father Casimire, but he did nothing worthy of being recorded; and his Reign was disturbed by Wars and Divisions. He was deposed in the Year 1202.

LADISLAS III. call'd *L'Asconogue*, or Thick Legs, was plac'd on the Throne in the Year 1202; he was a Prince of a great deal of Wit, Dexterity, Eloquence, and Courage. He dy'd in 1206, after he had reign'd 4 Years.

L'Escus was restored to his Throne in the Year 1206; he was disturbed a-new by several great Wars, and died in 1226, after he had reign'd 20 Years.

BOLESLAS V. call'd *the Chaste*, succeeded him in the Year 1226; he was meek, just, religious, very chaste, and pacifick. He dy'd in the Year 1279, after he had reign'd 53 Years.

L'Escus, call'd *the Black*, succeeded him in the Year 1279; he rendered himself illustrious by his Prudence, Courage, Victories, and Conquests; but was extremely vindictive. He dy'd in the Year 1289, after he had reign'd 10 Years.

BOLESLAS VI. Duke of *Maffovia*; and HENRY, Duke of *Dorotflavia*, rendered themselves Masters of the regal Power, and were Regents, from the Year 1289, to 1295.

PREMISLAS I. ascended the Throne in the Year 1295; he was brave, liberal, judicious, and a Lover of true Glory. He dy'd in 1296, after he had reigned 8 Months.

LADISLAS IV. call'd *Ofic*, or the Short, succeeded him in the Year 1296; he was a Warrior, and a Politician; but his violent and cruel Conduct made him hated by his Subjects, who deposed him in the Year 1300, after he had reigned 4 Years.

VENCESLAS, King of *Bohemia*, call'd *the Saint*, was placed on the Throne in the Year 1300; the Poles, charmed with his rare Merit, elected him for their King. He dy'd the 23d of June of the Year 1305.

LADISLAS IV. call'd *Ofic*, was restored to his Throne

Throne in the Year 1305; he governed with Prudence ever since, extended the Limits of his Dominions, rendered himself formidable to his Enemies, and was esteemed one of the greatest Princes of his Time. He dy'd the 10th of March 1333, after he had reigned 28 Years.

CASIMIRE III. called *the Great*, succeeded him in the Year 1333; he was pacifick, and magnificent in the Churches and Hospitals he founded; and caused to be built a great Number of Castles and Fortresses. He had, besides, a very great Dexterity to make himself beloved by every Body, and had Justice impartially administered. He died the 8th of September of the Year 1370, after he had reigned 37 Years.

LOUIS, King of Hungary, of the House of Anjou, succeeded him in the Year 1370; he undertook several Wars, which he terminated happily, and was always victorious, wise, religious, and very zealous for the Propagation of the Faith. He died in the Year 1380, after he had reign'd 10 Years.

LADISLAS V. called *Jagelon*, Great Duke of Lithuania, came to the Throne of Poland by his Marriage with *Hadwige*, Daughter of *Louis*, King of Hungary, who had been elected Queen of Poland, on Condition she should marry the Person who should be chosen by the Grandees of the Kingdom for her Husband. *Ladislas* marry'd her, and began to reign in 1386. He rendered himself illustrious by his Prudence, Courage, Moderation, and Victories. He dy'd the 13th of May 1434, after he had reign'd 48 Years.

LADISLAS VI. King of Hungary, succeeded him in the Year 1434; he was a very brave, wise, and judicious young Prince. He was killed at the Battle of *Varnes* in the Flower of his Youth, very worthy by his Courage and Piety, of a happier Fate. All Europe mourned the Death of that young Conqueror, which happened the 11th of November, 1444, after he had reigned 10 Years.

CASSIMIRE IV. succeeded him in the Year 1444; he chastised severely the Knights of the Teutonic Order, and forced them to sue for Peace; he conquered *Dantzick*, and other Provinces, and was famous for his Valour, Prudence, Victories and Conquests. He died the 7th of June, 1492, after he had reigned 48 Years.

JOHN ALBERT succeeded him in the Year 1492; this Prince was learned, especially in History, liberal to his Soldiers, generous, and very brave; but very little fortunate in his Wars. He died the 7th of June, 1501, after he had reigned 9 Years.

ALEXANDER I. succeeded him in the Year 1501; he was melancholick and sullen, but very good and happy; he used to give with Pleasure, even so far as to prevent the Desires of those, who wanted to ask him some Favour, which is an excellent Quality in a Prince, not to be met with in this Age. He dy'd in the Year 1506; after he had reigned 5 Years.

SIGISMOND I. succeeded him in the Year 1506; he gave on all Occasions, very great Proofs of his Courage and Prudence, and his Reputation was very well established; he render'd himself illustrious by his Piety, Justice, Victories, and Conquests; and was valued and respected by all the Princes of his Time. He dy'd in the Year 1548, after he had reign'd 42 Years.

SIGISMOND II. call'd *Augustus*, succeeded him in the Year 1548; he conquer'd *Livonia*, and shewed, by the Protection he granted to the Learned, and by his Prudence and Courage in the Field, that he was very worthy of the Praises bestowed on him by the Authors of his Time. He dy'd the 7th of July 1573, after he had reign'd 24 Years.

HENRY of France, Duke of Anjou, was elected King of Poland in the Year 1573; he was a young Hero, illustrious by his Courage and Victories. He possessed that Crown but 5 Months, having quitted it for that of France, devolv'd to him by the Death of his Brother, *Charles IX.*

STEPHEN BATHORY, Prince of Transylvania, was plac'd on the Throne in the Year 1575; he render'd himself illustrious by his military Exploits, Prudence, Courage, and Zeal for his Religion; but he was a little too much inclin'd to Severity. He dy'd in the Year 1587, after he had reign'd 11 Years.

SIGISMOND III. King of Sweden, succeeded him in the Year 1587; he was brave and pious, but unfortunate in his Wars, which prov'd very tedious and disadvantageous. He dy'd in the Year 1632, after he had reign'd 45 Years.

LADISLAS SIGISMOND succeeded him in the Year 1632; he gave particular Marks of his Valour and Piety, signaliz'd his Courage in the Wars against the *Muscovites*, and by the Defeat of *Oswan*, Emperor of the *Turks*, having kill'd more than 150000 *Turks* in several Encounters. This Prince lov'd Virtue, spoke several Languages, and had join'd to his Valour a perfect Love of Justice. He dy'd in 1648, after he had reign'd 15 Years.

JOHN CASIMIRE succeeded him in the Year 1648; he was wise, brave, and prudent, and was in 17 or 18 Battles, which he gain'd almost all. He dy'd the 14th of November 1669, after he had reign'd 20 Years.

MICHAEL KORIBUT WIESNOWSKI succeeded him in the Year 1669; he was a meek, pious, easy, and credulous Prince. He dy'd in 1674, after he had reign'd 4 Years.

JOHN SOBIESKI, called *the Great*, was placed on the Throne of Poland in 1674, notwithstanding the Crowd of Pretenders to that Crown, put on his Head as a just Reward for his Valour. Poland was indebted to him for its Security and Liberty; and *John*, who had been the Arm of the Republick, deserv'd to be her Chief; in which high Station he became the Glory, Admiration, and Father of his Subjects. This Prince, born to be the Buckler of the Nations most expos'd to the Fury of the *Ottomans*, was found every where to disconcert their Measures, and oppose their Enterprizes; and every Body knows that he contributed more than any other Prince to the miraculous Deliverance of *Vienna*, tho' the Emperor had done all he could to oppose his Election.

FREDERICK AUGUSTUS, Elector of Saxony, succeeded him, by the Intrigues of the Pope, and of *William III.* King of England, who at that Time join'd together against the French Interest in Poland, and succeeded, in giving the Exclusion to the Prince of Conti, whom the late King of France, *Louis XIV.* had set up for a Candidate to that Throne. *Frederick* was not only capable to govern the *Poles*, but even the whole Earth; for he had found the Secret to join in his Person to his most illustrious Birth, all the most excellent Qualities which can adorn a Throne; for he was learned, wise, and a profound and consummate Politician. He rivall'd, in Courage, the greatest Heroes of past Ages, and even surpass'd *Titus* himself in Liberality; but he was unfortunate in his Wars against *Charles XII.* King of Sweden, who dethron'd him; tho' during that Hero's Captivity in Turkey, *Frederick* found Means to re-ascend it again, and to maintain himself upon it, to his Death.

FREDERICK III. his Son, (tho' *Stanislaus Lisinski*, one of the greatest Heroes of his Time, and the most accomplish'd Prince, had been duly elected) reigns at present in Poland, having been plac'd on the Throne by the united Forces of the late Emperor of Germany, and of the late Czarina, *Anne*, Dutchess of Courland.

Note, That from Poland we'll pass into that delightful and fertile Kingdom Hungary, where we can regale ourselves with some Bottles of *Tockay*.

CHRONOLOGY of the Kings of Hungary.

STEPHEN I. began to reign in the Year 1000, according to some *Chronologers*; but it is more certain that

AQUIN I. succeeded him in the Year 1232; he was cruel, and impious, and had not the least good Quality. He died in the Year 1263, after he had reigned 31 Years.

OLAUS, call'd *Angofanus*, succeeded him in the Year 1263; he did nothing considerable, and died in 1280, after he had reigned 17 Years.

ERIC I. succeeded him in the Year 1280; he was brave and pious. He died in the Year 1300, after he had reigned 20 Years.

AQUIN II. succeeded him in the Year 1300; he was good, and courageous. He died in the Year 1315, after 15 Years Reign.

MAGNUS V. succeeded him in the Year 1315; his Vices and Debaucheries were the Cause of his being deposed. He died in the Year 1326, after he had reigned 11 Years.

AQUIN III. was placed on the Throne in the Year 1326; he was a Prince of extraordinary Merit, brave, generous, wise, and full of Piety. He dy'd in the Year 1328, after he had reigned 2 Years.

MAGNUS VI. succeeded him in the Year 1328; he render'd himself illustrious by his Prudence, Courage, and good Conduct. He died in the Year 1375, after he had reigned 47 Years.

OLAUS III. succeeded him in the Year 1375; he did nothing remarkable, and died in the Year 1389, after he had reigned 13 Years.

MAGUERITE, Wife of Aquin IV, Queen of Denmark, Sweden, and Norway, succeeded him in the Year 1389; she rendered herself illustrious by her Piety, Prudence, Virtue, and good Conduct. She died in the Year 1412, after 23 Years Reign.

ERIC of Pomerania, Marguerite's Nephew, succeeded her in her Dominions in the Year 1412; he was learned and brave, but he became cruel, lazy, and addicted to Vice. He was deposed in 1438, after he had reign'd 26 Years.

CHRISTOPHER III. King of Denmark, succeeded in the Year 1439, and ever since the Kings of Denmark have possessed Norway.

Note, That the most antient Monarchy next to Norway, is Poland. Therefore,

CHRONOLOGY of the Kings of Poland.

BOLESLAS I. obtained from the Emperor *Otho* the Title and the Crown of King in 999, according to *Polish* Authors; which is contradicted by *Baronius*, who pretends, that the *Poles* ask'd since that Crown from the Pope, in the Time of the Emperor *Henry*. But, however, *Boleslas* did all he could to promote the *Christian* Religion, and the Interest of his Subjects, and render'd himself illustrious by his Victories and Conquests. He was a very great Prince, religious, liberal, brave, and judicious. He died in the Year 1025, after he had reigned 26 Years.

MISCISLAS I. succeeded him in the Year 1025; Authors give him the Title of indolent and unfortunate, tho' he gain'd some Advantages over his Enemies, of which he reap'd no Fruit, thro' his bad Conduct. He died in the Year 1034, after he had reigned 9 Years.

CASIMIRE I. succeeded him in the Year 1034; he regulated perfectly well his Kingdom, and added some Provinces to it. He civiliz'd the *Poles*, took a particular Care to make Religion flourish in his Dominions, and was a brave, religious, and charitable Prince. He died in the Year 1059, after he had reigned 25 Years.

BOLESLAS II. call'd *the Bold*, succeeded him in the Year 1059; he was very virtuous in his Youth, very zealous for his Religion, very just, and return'd always victorious from his Enemies; but he abandon'd himself afterwards to Vice, committed Sacrileges and Tyrannies, and became very cruel, and very dissolute. He died in the Year 1082, after he had reigned 22 Years.

LADISLAS, or ULADISLAS I. succeeded him in the Year 1082; his Prudence and Moderation inclin'd him to love Peace and Tranquillity, tho' he was a Hero who had gain'd several great Victories over his Enemies. He died the 16th of July 1102, after he had reigned 20 Years.

BOLESLAS III. call'd *Wry-Lip*, succeeded him in the Year 1102; he re establish'd, and honour'd by his great Actions, the Name of *Boleslas*, which his Uncle had render'd odious. He was just, religious, brave, liberal, and without Reproach. He was in 47 Combats, or Battles, from which he came victorious; but was defeated in 1138, in *Russia*. He fell sick, and dy'd, in 1139, after he had reign'd 37 Years.

LADISLAS II. succeeded him in the Year 1139; he was very ambitious, and having enter'd into a War with his own Brothers, he was almost always vanquish'd, and oblig'd to fly into *Germany*. He was deposed, and his Brother put in his Place, who abandon'd him in *Silesia*. He dy'd in the Year 1146, after he had reigned 7 Years.

BOLESLAS IV. call'd *Curled Head*, succeeded his Brother in the Year 1146; he was a brave and religious Prince, who gain'd several Victories over the rebellious *Prussians*, and oblig'd them to be baptiz'd. He dy'd in the Year 1173, after he had reign'd 27 Years.

MISCISLAS II. call'd *the Older*, succeeded him in the Year 1173; his Avarice, and little Care to keep his Word, oblig'd his Subjects to depose him; and he was unfortunate in his Enterprizes. He dy'd in 1177, after he had reign'd 4 Years.

CASIMIRE II. call'd *the Just*, succeeded him in the Year 1177; he lov'd Piety and Justice, and was brave, judicious, modest, and much inclin'd to ease his Subjects, whom he tenderly lov'd. He dy'd in the Year 1194, after he had reign'd 17 Years.

LESCUS, call'd *the White*, succeeded him in the Year 1194; he was placed on the Throne in Consideration of his Father *Casimire*, but he did nothing worthy of being recorded; and his Reign was disturbed by Wars and Divisions. He was deposed in the Year 1202.

LADISLAS III. call'd *L'Asconogue*, or Thick Legs, was plac'd on the Throne in the Year 1202; he was a Prince of a great deal of Wit, Dexterity, Eloquence, and Courage. He dy'd in 1206, after he had reign'd 4 Years.

L'Escus was restored to his Throne in the Year 1206; he was disturbed a new by several great Wars, and died in 1226, after he had reign'd 20 Years.

BOLESLAS V. call'd *the Chaste*, succeeded him in the Year 1226; he was meek, just, religious, very chaste, and pacifick. He dy'd in the Year 1279, after he had reign'd 53 Years.

L'Escus, call'd *the Black*, succeeded him in the Year 1279; he rendered himself illustrious by his Prudence, Courage, Victories, and Conquests; but was extremely vindictive. He dy'd in the Year 1289, after he had reign'd 10 Years.

BOLESLAS VI. Duke of *Maffovia*; and HENRY, Duke of *Doratislav*, rendered themselves Masters of the regal Power, and were Regents, from the Year 1289, to 1295.

PREMISLAS I. ascended the Throne in the Year 1295; he was brave, liberal, judicious, and a Lover of true Glory. He dy'd in 1296, after he had reigned 8 Months.

LADISLAS IV. call'd *Ofic*, or the Short, succeeded him in the Year 1296; he was a Warrior, and a Politician; but his violent and cruel Conduct made him hated by his Subjects, who deposed him in the Year 1300, after he had reigned 4 Years.

VENCESLAS, King of *Bohemia*, call'd *the Saint*, was placed on the Throne in the Year 1300; the *Poles*, charmed with his rare Merit, elected him for their King. He dy'd the 23d of June of the Year 1305.

LADISLAS IV. call'd *Ofic*, was restored to his Throne

Throne in the Year 1305; he governed with Prudence ever since, extended the Limits of his Dominions, rendered himself formidable to his Enemies, and was esteemed one of the greatest Princes of his Time. He dy'd the 10th of March 1333, after he had reigned 28 Years.

CASIMIRE III. called *the Great*, succeeded him in the Year 1333; he was pacifick, and magnificent in the Churches and Hospitals he founded; and caused to be built a great Number of Castles and Fortresses. He had, besides, a very great Dexterity to make himself beloved by every Body, and had Justice impartially administered. He died the 8th of September of the Year 1370, after he had reigned 37 Years.

LOUIS, King of Hungary, of the House of Anjou, succeeded him in the Year 1370; he undertook several Wars, which he terminated happily, and was always victorious, wise, religious, and very zealous for the Propagation of the Faith. He died in the Year 1380, after he had reign'd 10 Years.

LADISLAS V. called *Jagelon*, Great Duke of Lithuania, came to the Throne of Poland by his Marriage with *Hadwige*, Daughter of Louis, King of Hungary, who had been elected Queen of Poland, on Condition she should marry the Person who should be chosen by the Grandees of the Kingdom for her Husband. *Ladislas* marry'd her, and began to reign in 1386. He rendered himself illustrious by his Prudence, Courage, Moderation, and Victories. He dy'd the 13th of May 1434, after he had reign'd 48 Years.

LADISLAS VI. King of Hungary, succeeded him in the Year 1434; he was a very brave, wise, and judicious young Prince. He was killed at the Battle of *Varnes* in the Flower of his Youth, very worthy by his Courage and Piety, of a happier Fate. All Europe mourned the Death of that young Conqueror, which happened the 11th of November, 1444, after he had reigned 10 Years.

CASSIMIRE IV. succeeded him in the Year 1444; he chastised severely the Knights of the Teutonic Order, and forced them to sue for Peace; he conquered *Dantzick*, and other Provinces, and was famous for his Valour, Prudence, Victories and Conquests. He died the 7th of June, 1492, after he had reigned 48 Years.

JOHN ALBERT succeeded him in the Year 1492; this Prince was learned, especially in History, liberal to his Soldiers, generous, and very brave; but very little fortunate in his Wars. He died the 7th of June, 1501, after he had reigned 9 Years.

ALEXANDER I. succeeded him in the Year 1501; he was melancholick and sullen, but very good and happy; he used to give with Pleasure, even so far as to prevent the Desires of those, who wanted to ask him some Favour, which is an excellent Quality in a Prince, not to be met with in this Age. He dy'd in the Year 1506; after he had reigned 5 Years.

STOISMOND I. succeeded him in the Year 1506; he gave on all Occasions, very great Proofs of his Courage and Prudence, and his Reputation was very well established; he render'd himself illustrious by his Piety, Justice, Victories, and Conquests; and was valued and respected by all the Princes of his Time. He dy'd in the Year 1548, after he had reign'd 42 Years.

STOISMOND II. call'd *Augustus*, succeeded him in the Year 1548; he conquer'd *Livonia*, and shewed, by the Protection he granted to the Learned, and by his Prudence and Courage in the Field, that he was very worthy of the Praises bestowed on him by the Authors of his Time. He dy'd the 7th of July 1573, after he had reign'd 24 Years.

HENRY of France, Duke of Anjou, was elected King of Poland in the Year 1573; he was a young Hero, illustrious by his Courage and Victories. He possessed that Crown but 5 Months, having quitted it for that of France, devolv'd to him by the Death of his Brother, Charles IX.

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STEPHEN BATHORY, Prince of Transylvania, was plac'd on the Throne in the Year 1575; he render'd himself illustrious by his military Exploits, Prudence, Courage, and Zeal for his Religion; but he was a little too much inclin'd to Severity. He dy'd in the Year 1587, after he had reign'd 11 Years.

SIGISMOND III. King of Sweden, succeeded him in the Year 1587; he was brave and pious, but unfortunate in his Wars, which prov'd very tedious and disadvantageous. He dy'd in the Year 1632, after he had reign'd 45 Years.

LADISLAS SIGISMOND succeeded him in the Year 1632; he gave particular Marks of his Valour and Piety, signaliz'd his Courage in the Wars against the *Muscovites*, and by the Defeat of *Oswan*, Emperor of the Turks, having kill'd more than 150000 Turks in several Encounters. This Prince lov'd Virtue, spoke several Languages, and had join'd to his Valour a perfect Love of Justice. He dy'd in 1648, after he had reign'd 15 Years.

JOHN CASIMIRE succeeded him in the Year 1648; he was wise, brave, and prudent, and was in 17 or 18 Battles, which he gain'd almost all. He dy'd the 14th of November 1669, after he had reign'd 20 Years.

MICHAEL KORIBUT WIESNOWISKI succeeded him in the Year 1669; he was a meek, pious, easy, and credulous Prince. He dy'd in 1674, after he had reign'd 4 Years.

JOHN SOBIESKI, called *the Great*, was placed on the Throne of Poland in 1674, notwithstanding the Crowd of Pretenders to that Crown, put on his Head as a just Reward for his Valour. Poland was indebted to him for its Security and Liberty; and *John*, who had been the Arm of the Republick, deserv'd to be her Chief; in which high Station he became the Glory, Admiration, and Father of his Subjects. This Prince, born to be the Buckler of the Nations most expos'd to the Fury of the *Ottomans*, was found every where to disconcert their Measures, and oppose their Enterprizes; and every Body knows that he contributed more than any other Prince to the miraculous Deliverance of *Vienna*, tho' the Emperor had done all he could to oppose his Election.

FREDERICK AUGUSTUS, Elector of Saxony, succeeded him, by the Intrigues of the Pope, and of William III. King of England, who at that Time join'd together against the French Interest in Poland, and succeeded, in giving the Exclusion to the Prince of Conti, whom the late King of France, Louis XIV. had set up for a Candidate to that Throne. *Frederick* was not only capable to govern the Poles, but even the whole Earth; for he had found the Secret to join in his Person to his most illustrious Birth, all the most excellent Qualities which can adorn a Throne; for he was learned, wise, and a profound and consummate Politician. He rivall'd, in Courage, the greatest Heroes of past Ages, and even surpassed *Titus* himself in Liberality; but he was unfortunate in his Wars against Charles XII. King of Sweden, who dethron'd him; tho' during that Hero's Captivity in Turkey, *Frederick* found Means to re-ascend it again, and to maintain himself upon it, to his Death.

FREDERICK III. his Son, (tho' Stanislaus Liscinski, one of the greatest Heroes of his Time, and the most accomplish'd Prince, had been duly elected) reigns at present in Poland, having been plac'd on the Throne by the united Forces of the late Emperor of Germany, and of the late Czarina, Anne, Dutchess of Courland.

Note, That from Poland we'll pass into that delightful and fertile Kingdom Hungary, where we can regale ourselves with some Bottles of Tockay.

CHRONOLOGY of the Kings of Hungary.

STEPHEN I. began to reign in the Year 1000, according to some Chronologers; but it is more certain that

that it was only about the Year 1020, when the Emperor *Henry II.* gave him the Title of King. *Stephen* apply'd himself entirely to establish the *Christian* Religion in *Hungary*, and for that Reason is consider'd as the Apostle of that Country, and his holy Life has merited him a Place in the Catalogue of Saints. He dy'd the 15th of *August* 1038, after he had reign'd 38 Years.

PETER the *German* succeeded him in the Year 1038. His too great Affection for the *Germans*, and his bad Inclinations, caused his Deposition by the *Hungarians*, in the Year 1042, after he had reign'd 4 Years.

OVON, or *ABAN*, was raised to the Throne in the Year 1042. He was unfortunate during his Reign, and *Peter* the *German* invaded his Dominions, where he could not maintain himself, having been deposed in 1044, after he had reign'd 2 Years.

PETER the *German* was restor'd by the Emperor *Henry III.* in the Year 1044. His bad Conduct, and his Vices, made him hated by his Subjects; who having surpriz'd him while he was a hunting, put out his Eyes, in the Year 1046, after he had reign'd 2 Years.

ANDREW I. succeeded him in the Year 1046. He was ambitious, cruel, blood-thirsty, deceitful, and without Religion. He dy'd in the Year 1061, after he had reign'd 15 Years.

BELA I. took Possession of the Kingdom in 1061. He made some very good Laws, but he supplanted his Brother on the Throne, and was cruel and ambitious. He dy'd in 1063, after he had reign'd 2 Years.

SOLOMON I. succeeded him in the Year 1063. He was brave and pious, but unfortunate at the latter End of his Reign. He dy'd in the Year 1074, after he had reign'd 11 Years.

GIEZA, or *GEYCZA I.* plac'd himself on the Throne in the Year 1074. He was unjust and ambitious, and usurp'd the Crown of his Kinsman *Solomon*. He dy'd in 1077, after he had reign'd 3 Years.

LADISLAS I. succeeded him in the Year 1077. He render'd himself illustrious by his Zeal, Piety, Prudence, Courage, Victories, and Conquests. He dy'd with the Reputation of a Saint, the 30th of *July* of the Year 1095, after he had reign'd 18 Years.

COLOMAN, or *COLNAN*, succeeded him in the Year 1095. He was taken from a Cloyster, where he had been confin'd, to ascend the Throne. He gain'd some Advantages over his Enemies, and was brave; but so cruel, that he caused the Eyes of his Brother to be put out. He dy'd in the Year 1114, after he had reign'd 19 Years.

STEPHEN II. call'd *Thunderbolt*, or *Lightning*, succeeded him in the Year 1114. He maintain'd a War against the *Venetians*, *Poles*, *Russians*, and *Bohemians*, whom he always vanquish'd, and gave on all Occasions great Marks of his Piety, Courage, and Prudence. He abdicated the Crown, to become Monk, in the Year 1132, after he had reign'd 18 Years.

BELA II. succeeded him in the Year 1132. He govern'd his Dominions with an extraordinary Prudence and Piety, and was a brave and generous Prince. He dy'd with the Reputation of a Saint, in 1141, after he had reign'd 9 Years.

GIEZA II. succeeded him in the Year 1141. He was brave, generous, enterprizing, and maintain'd several Wars. He dy'd in the Year 1161, after he had reign'd 20 Years.

STEPHEN III. succeeded him in the Year 1161. He prov'd successful enough in his Wars, and defeated his Enemies in several Encounters, by his Prudence and Courage. He dy'd in 1172, after he had reign'd 11 Years.

STEPHEN IV. succeeded him in the Year 1172. He was an unjust and irreligious Prince, and dy'd in 1173, after he had reign'd 5 Months.

BELA III. succeeded him in the Year 1173. He was just, pious, and very brave. He dy'd in the Year 1195, after he had reign'd 23 Years.

EMERT succeeded him in the Year 1195. He was unfortunate in his Wars, tho' he had Courage enough. He dy'd in 1204, after he had reign'd 8 Years.

LADISLAS II. succeeded him in the Year 1204, and dy'd in the Year 1205, after he had reign'd 6 Months.

ANDREW II. call'd *the Jerusalemite*, succeeded him in the Year 1205. He had several Wars to maintain, out of which he extricated himself pretty well, and acquir'd a vast deal of Glory, by his Bravery, and great Exploits; but he was of an uneasy Temper, and had but little Judgment. It is said, that it is from him the *Hungarian* Nobility have those Privileges they are so jealous of. King *Andrew* dy'd in 1235, after he had reign'd 30 Years.

BELA IV. succeeded him in the Year 1235. He was a very brave Prince, but very unfortunate; for he had the Displeasure to see his own Son revolt against him. He dy'd in 1260, after he had reign'd 25 Years.

STEPHEN V. succeeded him in the Year 1260. He conquer'd *Myfia*, and render'd it tributary; vanquish'd the Kings of *Bohemia* and *Bulgaria*, and was brave and judicious, but very cruel and ungrateful towards his Father, whom he attempted to dethrone. He dy'd the first of *August* 1272, after he had reign'd 12 Years.

LADISLAS III. succeeded him in the Year 1272. He was much addicted to Women; he plunder'd the Churches, and render'd himself the Object of the publick Hatred by his Debaucheries and Impiety. He dy'd in 1290, after he had reign'd 18 Years.

ANDREW III. call'd *the Venetian*, succeeded him in the Year 1290. He was illustrious for his Prudence, Courage, Victories, and Conquests. He dy'd in 1310, after he had reign'd 20 Years.

CHARLES ROBERT, or *CHAROBERT*, succeeded him in the Year 1310. His Government was so easy, that the *Hungarians* confessed they had never a more gentle Prince in Time of Peace, nor more brave in Time of War. He added great Provinces to his Dominions, and gain'd several great Victories. He dy'd in the Year 1342, after he had reign'd 32 Years.

LOUIS I. of the House of *Anjou*, succeeded him in the Year 1342. He was a very brave Prince, wife, active, vigilant, zealous for the Propagation of the Faith, and for the Church, always victorious, but vindictive, and a little inclined to Cruelty. He dy'd in 1382, after he had reign'd 40 Years.

CHARLES III. call'd *the Short*, succeeded him in the Year 1383. He was an ungrateful Prince, very cruel, and inhuman. He dy'd in the Month of *September* in the Year 1387, after 3 Years Reign.

SIGISMOND, Emperor, of the House of *Luxemburg*, succeeded him in the Year 1387. He was liberal, generous, brave, a Friend to the Learned, and a great Prince in Time of Peace, but unfortunate in Time of War. He dy'd in 1438, after he had reign'd 51 Years.

ALBERT of *Austria* succeeded him in the Year 1438. He was a very good Prince, meek, patient, liberal; and had form'd Designs very advantageous to the Church. He dy'd in the Year 1440, after he had reign'd 2 Years.

LADISLAS IV. succeeded him in the Year 1440. He was prudent, courageous, moderate, and illustrious for his Victories. He dy'd in 1445, after he had reign'd 4 Years.

JOHN CORVINUS, call'd *Hunade*, succeeded him in the Year 1445. He was one of the greatest Heroes of the Age; and his Name was so formidable to the *Turks*, that even the Children of those *Infidels* could not hear it pronounc'd without trembling; and they commonly call'd him *John the Russian*. *Mahomet II.* shew'd an extreme Displeasure for the Loss of *Hunade*; and Pope *Calistus III.* mourn'd for the Death of that great Man, which happen'd in the Year 1452, after he had reign'd 8 Years.

LADISLAS V. succeeded him in the Year 1452. This Prince was very brave, and very religious, and great

great Things were expected from his wife Conduct. He dy'd in 1458, after he had reign'd 6 Years.

MATTHIAS CORVINUS succeeded him in the Year 1458. This great Hero knew every Thing a Prince ought to know. His Reign was glorious, in Peace and War. He render'd himself formidable to his Enemies, and was not in the least inferior to the great Merit of *Jahn Corvinus*, his Father. He dy'd in 1490, after he had reign'd 32 Years.

LADISLAS VI. succeeded him in the Year 1490. He gain'd, by his Dexterity and Valour, the Kingdom of *Hungary*, and eluded happily, either by his Prudence, or his Arms, the Designs of other Pretenders. But his Felicity was not of a long Duration; for he soon saw all his Dominions in a fatal Confusion. He dy'd in 1516, after he had reign'd 25 Years.

LOUIS II. call'd *the Younger*, succeeded him in the Year 1516. He was a young Prince, who had a great deal of Courage; but he was drown'd, or kill'd, in a March, in the Flower of his Youth, in the Year 1526, the tenth of his Reign, after he had been defeated in a Battle by *Soliman*, Emperor of the *Turks*, who enter'd *Buda*, and carry'd away a great Number of Prisoners.

FERDINAND I. of *Austria*, Emperor of the West, succeeded him in the Year 1526. He marry'd *Anne*, Daughter of *Ladislas VI.* King of *Hungary*, and Sister of *Louis II.* call'd *the Younger*, who dy'd without Issue. Ever since that Time, till now, the Emperors of that House have always possessed that Kingdom.

Note, That the Arch-duchess, Consort of the present Duke of *Tuscany*, and eldest Daughter of that accomplish'd Prince the late Emperor *Charles VI.* has been crown'd Queen of *Hungary*, and is at present in Possession of that Kingdom by Right of Inheritance. Her Virtue, Piety, Courage, Constancy amidst the greatest Confusion, and all her other excellent Qualities, without the least Mixture of Imperfection, capable to adorn the first Throne of the Earth, and which render her the Admiration of the Age; can flatter the *Hungarians* with the Hopes of enjoying, under that amiable Princess's auspicious Reign, a still greater Happiness than that they were blessed with under the most accomplish'd, and the best of their Kings.

Note, likewise, That from *Hungary*, we'll pass into the Kingdom of *Castile*, which is the next Monarchy for Antiquity.

CHRONOLOGY of the Kings of Castile.

SANCHO III. call'd *the Great*, King of *Navarre*, began to reign in *Castile*, and was the first King thereof, in 1029. He was a virtuous Prince, illustrious for his Justice, Piety, and Victories. He dy'd the 18th of *October* of the Year 1035, after he had reign'd 6 Years.

FERDINAND I. *the Great*, succeeded him in the Year 1035. He was just, prudent, courageous, a great Conqueror, and a wise General. He dy'd in the Year 1065, after he had reign'd 30 Years.

SANCHO II. succeeded him in the Year 1065. He was courageous, but cruel and unjust. He was assassinated in the Year 1072, after he had reign'd 7 Years.

ALPHONSE VI. call'd *the Brave*, succeeded him in 1072. He was a very pious Prince, and rendered himself Master of *Toledo*, *Madrid*, and several other Places of the *Moors*. He dy'd in the Year 1109, after he had reign'd 37 Years.

ALPHONSE VII. call'd *the Warrior*, or *the Fighter*, succeeded him in the Year 1109. He was in 29 Battles, and took *Cordua*, *Saragossa*, and several other Places from the *Moors*. He dy'd in 1122, after he had reign'd 14 Years.

ALPHONSE VIII. succeeded him in the Year 1122.

He signalized himself by his Piety and Valour. He re-conquered all that the Kings of *Navarre* and *Aragon* had usurped of his Dominions during his Minority. He defeated *Almanzor*, who had entered *Spain*, at the Head of an Army of 400000 Men. He dy'd after he had reign'd 35 Years.

SANCHO III. the *Wise*, succeeded him in the Year 1157. He was a Prince of very great Hopes, and very virtuous; but he dy'd in 1158, after he had reign'd 1 Year.

ALPHONSE IX. call'd *the Good*, or *the Noble*, succeeded him in the Year 1158. He governed his Dominions with a great deal of Clemency and Wisdom; he instituted the Order of the *Knights of St. James*, and dy'd in 1214, after he had reign'd 55 Years.

HENRY I. succeeded him in the Year 1214. He was but eleven Years of Age when he was placed on the Throne of his Father, under the Regency of his Mother *Eleonora*. He was killed by a Tile falling from the Top of a House, after he had reign'd a Year and a Half.

FERDINAND III. succeeded him in the Year 1216. He re-united the Crowns of *Leon* and *Castile*, took *Cordua*, the Kingdom of *Murcia*, and *Seville*, possessed by the *Moors*; so that believing nothing impossible to him, he was raising Forces for the Conquest of the Kingdom of *Morocco*, but he dy'd in the Year 1252, after he had reign'd 35 Years. His Piety obtained him the Name of Saint, and he was canonized the 15th of *February* 1671.

ALPHONSE X. call'd *the Wise*, or *the Astrologer*, succeeded him in the Year 1252. He rendered himself illustrious by his rare Knowledge, in History, Philosophy, and Mathematicks; and by the great Advantages he gained against the *Moors*. He had the Displeasure of being maltreated, and almost deposed by his own Son. He died in the Year 1284, after he had reign'd 32 Years.

SANCHO IV. took Possession of the Throne in the Year 1284. He was brave, bold, and enterprising; but cruel, impious, and ungrateful to his Father, whom he wanted to dethrone. He dy'd in 1295, after he had reign'd 11 Years.

FERDINAND IV. ascended the Throne in the Year 1295. He pacified the Troubles of his Dominions by his Prudence and Courage, and gained several Victories over his Enemies; but he is blamed for his Cruelty. He dy'd in 1312, after he had reign'd 17 Years.

ALPHONSE XI. succeeded him in the Year 1312. He was celebrated for his Courage, Prudence, Victories, and Conquests. He died of the Plague, which seiz'd his Camp, at the Siege of *Gibraltar*, in the Year 1350, after he had reign'd 38 Years.

Note, That under *Alphonse XI's* Reign was fought that famous Battle where the Kings of *Castile* and *Aragon*, having united their Forces, the *Moors* were beaten in such a Manner, that 200000 of them were kill'd in the Field of Battle.

PETER I. call'd *the Cruel*, ascended the Throne in the Year 1350. He was wild, brutish, and without Religion. He was kill'd at the Siege of *Montrel*, in the Year 1369, after he had reign'd 19 Years.

HENRY II. usurp'd the Throne in the Year 1369. He was a prudent and courageous Prince, who gain'd several great Victories, beating often his Enemies, whom he obliged, at last, to sue for Peace. He dy'd the 30th of *May* 1379, of a Rheumatism, or for having put on poison'd Boots, which had been presented to him by the Prince of the *Moors*. He reigned 10 Years.

JOHN I. succeeded him in the Year 1379. He was not fortunate in the Wars he undertook. He dy'd the 9th of *October* 1390, of a Fall from his Horse, while a Hunting; or in another Diversion given to him by the *African* Knights.

HENRY III. succeeded him in the Year 1390. He was just and brave, but his continual Maladies hinder'd

hinder'd him from acting. He dy'd in the Year 1406, after he had reign'd 16 Years.

JOHN II. succeeded him in the Year 1406; he opposed courageously the Kings of *Navarre* and *Aragon*; he defeated the *Moors* of *Granada*, whose King was indebted to him for his Restoration, and gave, on all Occasions, Marks of his Prudence, Courage, and Equity. He dy'd the 20th of *August* of the Year 1454, after he had reign'd 48 Years.

HENRY IV. succeeded him in the Year 1454; he was prudent, liberal, and a good Politician, but very unjust. He was persecuted by his own Subjects, who wanting to depose him, dressed his Statue in royal Robes, and undressed it afterwards. The Rebels elected for King his Brother *Alphonse*, which caused a Civil War. Henry died the 2d, or 11th of *December* 1474, after he had reigned 20 Years.

Note, That the States of *Castile* acknowledg'd for Heiress of the Kingdom his Sister *Isabella*, who marry'd *Ferdinand V.* King of *Aragon*; which made the Re-union of the Crowns such as we see it at this Day. Therefore,

FERDINAND V. call'd *the Catholick*, succeeded him in 1474, and re-united the Dominions of *Castile* and *Aragon*, by his Marriage with *Isabella*, the legitimate Heiress. He expell'd entirely the *Moors* from *Spain*, and dy'd in 1504, after he had reign'd 42 Years in *Aragon*, and 30 in *Castile*.

Note, That it was under *Ferdinand V.* that *Christopher Columbus* made the first Discovery of *America*.

PHILIP I. call'd *the Fair*, Arch-Duke of *Austria*, Son of the Emperor *Maximilian*, succeeded in the Kingdom of *Castile* and *Aragon*, in the Year 1504, in Right of his Wife *Jeanne* of *Aragon*, Daughter and Heiress of *Ferdinand*, and *Isabella* of *Castile*. He was a meek, pacifick, and religious Prince; and died at *Burgos*, for having over-heated himself at Tennis, in the Year 1516, after he had reign'd 12 Years.

CHARLES I. succeeded his Father in the Year 1516; he was a great Prince, and fortunate in almost all his Projects. He possessed all the Kingdoms of *Spain*, except *Portugal*. After a long Reign, he abdicated in Favour of his Son *Philip II.* and retreated into the Monastery of *St. Just*, of the Order of *St. Jerome*. He reign'd 42 Years as King of *Spain*, and 39 as Emperor. He died 3 Years after his Retreat, in the Year 1558, of his Age 58.

PHILIP II. succeeded him; he had several Wars to maintain during his Reign; he join'd the Kingdom of *Portugal* to his Dominions, but lost the 7 United Provinces, after a tedious War. Some call him a great Prince, but I am not of their Opinion; for he was cruel, and very ungrateful, towards his Father. He lived 71 Years, reigned 43, and died in 1598.

PHILIP III. succeeded him in the Year 1598; he was just, and religious, and rendered himself Master of several Places in *Africa*. He reform'd the Laws, and expell'd the rest of the *Moors* from *Spain*, to the Number of 900000 Men. He concluded a Peace with the States of the united Provinces, and died the 31st of *March* 1621, aged 43 Years, of which he had reigned 23.

PHILIP IV. succeeded him in the Year 1621; he was not always fortunate in his Designs; the *Portuguese* revolted from him, and chose a new King. He dy'd the 17th of *September* 1665, after he had reigned 44 Years, 7 Months, and 15 Days.

CHARLES II. succeeded him in the Year 1665; he was of a very precarious Health; he maintain'd several Wars against *France*, and died without Issue in the Year 1700, after he had reign'd 34 Years.

PHILIP V. Duke of *Anjou*, second Son of *Louis* of *France*, and Grandson of *Louis XIV.* succeeded him in Virtue of *Charles's* Will; and forced, by his Constancy and Valour, the grand Allies, and his rebellious Subjects, to acknowledge him for legitimate

King of *Spain*, notwithstanding the strong Opposition of his Competitor *Charles VI.* the late Emperor, whom they had proclaim'd King of *Spain*, by the Name of *Charles III.* He is a judicious, prudent, polite, learned, and brave Prince, notwithstanding what some of our *Conundrums* are often pleased to say to the contrary; for they sometimes represent him to weak, as to be entirely govern'd by the Queen; and when they are in one of their atrabilary Humours, they either make him abdicate a second Time, or have his Life despair'd of.

Note, That *Philip V.* had once abdicated the Crown in Favour of his eldest Son *Don Louis*, by his first Wife, a Princess of *Savoy*; but I am more inclin'd to attribute that Abdication to a Principle of the most refin'd Politicks, than to one of Devotion. For knowing perfectly well that he had renounced the Succession to the Throne of *France*, as King of *Spain*, he thought he could be no longer oblig'd by that Treaty, after his Abdication; and therefore could claim that Succession, in Case the present King of *France*, then an Infant, and of a very precarious Health, should die without Issue. *Louis* died the 31st of *August* 1724, and *Philip*, at the pressing Sollicitation of the great Council of *Castile*, re-ascended the Throne, which he has kept ever since.

Note, likewise, That the most antient Monarchy, next to *Castile*, is that of *Aragon*. Therefore,

CHRONOLOGY of the Kings of *Aragon*.

RAMIR I. began to reign in *Aragon* in 1035; he was brave and judicious, and conquer'd several States, which he join'd to his own. He was kill'd in a Battle against *Sancho IV.* King of *Castile*, in the Year 1067, after he had reigned 32 Years.

SANCHO I. succeeded him in the Year 1067; he was a prudent and brave Prince, who gain'd several Victories. He besieg'd *Huesca*, where he was mortally wounded; and died in the Year 1094, after he had reigned 27 Years.

PETER I. succeeded him in the Year 1094; he render'd himself illustrious by his Prudence and Courage. He defeated the *Moors* near *Huesca*, the Siege whereof he and his Brother continu'd, to obey the Command of their dying Father. In the Defeat of the *Moors*, Peter took Prisoners four of their Princes. 'Tis from thence that the Kings of *Aragon* plac'd four *Moors* Heads in their Arms, and four Crosses. He died in the Year 1104, after he had reigned 10 Years.

ALPHONSE I. succeeded him in the Year 1104; he was brave and bold, and a great Warrior, having been in 29 pitch'd Battles. He perish'd in 1134, in that of *Sariniena*, where he was vanquish'd by the *Moors*, after he had reign'd 30 Years.

RAMIR II. succeeded him in the Year 1134; he was meek, prudent, religious, and pacifick. He died in the Year 1138, after he had reigned 4 Years.

BERENGARIUS I. succeeded him in the Year 1138; he was brave, generous, and prudent. He died in the Year 1162, after he had reigned 24 Years.

ALPHONSE II. call'd *the Chaste*, succeeded him in the Year 1162; he was a Prince of a very great Merit, wife, virtuous, and brave. He died in the Year 1196, after he had reigned 34 Years.

PETER II. succeeded him in the Year 1196; he favour'd the *Albigenses*, and was defeated and kill'd in the Battle of *Muret*, by *Simon* of *Montfort*, in the Year 1213, after he had reigned 17 Years.

JAMES I. call'd *the Victorious*, succeeded him in the Year 1213; he took the Kingdom of *Valencia* from the *Moors*, and defeated them in 30 pitch'd Battles. He had a vast deal of Virtue, but lov'd a little too much the Fair Sex. He liv'd 70 Years, and dy'd in the Year 1276, after he had reigned 63 Years.

PETER

PETER III. succeeded him in the Year 1276; he died in the Year 1285, after he had reigned 9 Years, of a Wound he receiv'd at *Gironne*, in fighting against the *French*.

ALPHONSE III. call'd *the Benefactor*, succeeded him in the Year 1285; he was brave, liberal, pious, and famous for his Victories and Conquests. He expell'd entirely the *Moors* from the Islands of *Majorca* and *Minorca*, and died in the Year 1291, after he had reigned 5 Years.

JAMES II. succeeded him in the Year 1291; he was just, prudent, and a good Politician. In an Assembly of the States of the Kingdom, he had decreed, that *Arragon*, *Valencia*, and *Catalonia*, could never be separated. He conquer'd *Sicily*, establish'd the Order of *Monteza*, and died in the Year 1327, after he had reign'd 37 Years.

ALPHONSE IV. call'd *the Gentle*, succeeded him in the Year 1327; he neglected nothing of what he thought could contribute to the Felicity of his Dominions, and was brave, judicious, and just. He dy'd in the Year 1336, after he had reigned 8 Years.

PETER IV. call'd *the Ceremonious*, succeeded him in the Year 1336; he conquer'd the *Rouffillon*, and lov'd the Learned. He died in the Year 1388, after he had reigned 52 Years.

JOHN I. succeeded him in the Year 1388; his Weakness render'd him despicable to his Subjects. He died of having been frighten'd by a Spectre, he imagin'd to have seen in Hunting, in the Year 1395, after he had reign'd 7 Years.

MARTIN I. took Possession of the Throne in the Year 1395. Fortune, which favour'd him at first, deserted him afterwards. He died in the Year 1410, after he had reign'd 15 Years.

FERDINAND I. ascended the Throne in the Year 1410; he govern'd with a vast deal of Prudence, Justice, and Piety. He dy'd in the Year 1416, after he had reign'd 6 Years.

ALPHONSE V. call'd *the Wise*, succeeded him in the Year 1416; he lov'd Learning, and the Learned, and was a Prince worthy of great Praises. He conquer'd the Kingdom of *Naples*, which has been since united to the Crown of *Spain*. He died in the Year 1458, after he had reign'd 42 Years.

JOHN II. who succeeded him in the Year 1458, was the last King of *Arragon*. He came to the Crown of *Navarre* by his Marriage with *Blanche*, Heiress of that Kingdom, and united *Arragon*, the Kingdom of *Navarre*, and that of *Naples* and *Sicily*. He dy'd in the Year 1479, after he had reigned 21 Years.

Note, That from *Arragon* we'll travel as far as *Bohemia*, the next Monarchy for Antiquity. Therefore,

CHRONOLOGY of the Kings of Bohemia.

URATISLAS, or LADISLAS I. began to reign in 1061; he was a very brave Prince, who gain'd several Victories. He dy'd in the Year 1092, after he had reign'd 31 Years.

CONRAD I. succeeded him in the Year 1092; he did nothing worthy our Notice, and dy'd in the Year 1093, after he had reign'd 1 Year.

BERETISLAS I. succeeded him in the Year 1093; he was very religious, and render'd himself illustrious by his Courage, Victories, and Conquests. He died in the Year 1100, after he had reigned 7 Years.

BORZIVAGE, or BORIVOR I. succeeded him in the Year 1100; he was made King of *Bohemia* by the Emperor *Henry IV.* but the States of the Kingdom would not acknowledge him. He was expell'd and restor'd three different Times, and at last forced to fly into *Germany* in the Year 1107, after he had reigned 7 Years.

SUATOPLOOK succeeded him in the Year 1107; he was illustrious for his Courage, Prudence, and Victories. He dy'd in the Year 1109, after he had reigned 2 Years.

LADISLAS II. succeeded him in the Year 1109; he render'd himself famous by his Valour, Prudence, and the signal Victories he gain'd over the *Poles*. He dy'd in the Year 1125, after he had reigned 16 Years.

SOLESAS, or SOBIESLAS I. succeeded him in the Year 1125; he render'd himself illustrious by his Valour and military Exploits, against the *Saxons*, *Poles*, and other People. He dy'd in the Year 1140, after he had reign'd 15 Years.

LADISLAS III. succeeded him in the Year 1140; he vanquish'd the *Moravians* in several Encounters, and was a brave and prudent Captain. He dy'd in the Year 1174, after he had reign'd 35 Years.

SOLESAS, or SOBIESLAS II. succeeded him in the Year 1174; he was taken out of Prison to be plac'd on the Throne, and was deposed in the Year 1178, after he had reign'd 4 Years.

FREDERICK, call'd BEDRICH, succeeded him in the Year 1178; he was deposed by his Subjects, and afterwards restor'd. He dy'd in the Year 1190, after he had reign'd 12 Years.

CONRAD II. succeeded him in the Year 1190; he dy'd in the Year 1192, after he had reign'd 2 Years.

WENCESLAS I. succeeded him in the Year 1192; he was no otherwise remarkable, but by his bad Fortune. He was made Prisoner, and forc'd to abdicate the Crown. He dy'd in the Year 1193, after he had reign'd 1 Year.

BEZETISLAS HENRY succeeded him in the Year 1193; he govern'd his People happily enough, and was a good Prince, who dy'd in the Year 1196, after he had reign'd 3 Years.

LADISLAS IV. succeeded him in the Year 1196; he was a good Prince, who reign'd but 5 Months, and abdicated, in Favour of his Brother, the same Year 1196.

PRIMISLAS, or OTTOCARUS I. succeeded him in the Year 1196; he render'd himself famous by his Valour, Prudence, Victories, and Conquests, and by his great Moderation; having refused the Empire and the Crown of *Hungary*, which had been offer'd to him at one and the same Time. He dy'd in 1231, after he had reign'd 35 Years.

WENCESLAS II. succeeded him in the Year 1231; he refused, likewise, the Empire, and the Kingdom of *Hungary*, but accepted that of *Poland*, from which he expell'd the Emperor *Albert*; and render'd himself famous by his Courage, Prudence, and military Exploits. He dy'd in the Year 1253, after he had reign'd 24 Years.

OTTOCARUS II. succeeded him in the Year 1253; he was one of the greatest Princes of his Time, illustrious by his Prudence, Valour, Moderation, and Justice. He refused the Empire, and dy'd fighting against the Emperor *Rodolphus I.* the 26th of August 1278, after he had reign'd 25 Years.

WENCESLAS III. succeeded him in the Year 1278; he was wise, moderate, brave, and just. He dy'd in the Year 1305, after he had reign'd 27 Years.

WENCESLAS IV. succeeded him in the Year 1305; he was assassinated at *Olmuts*, (where our *Conundrums* had took, lately, the King of *Prussia* Prisoner, but have had the Complaisance to release him since) as he was going to take Possession of the Kingdom of *Bohemia*, in the Year 1306, after he had reign'd 1 Year.

RODOLPHUS I. succeeded him in the Year 1306, and dy'd in 1307, after he had reign'd 1 Year.

HENRY I. Duke of *Carinthia*, succeeded him in the Year 1307; his cruel and tyrannical Conduct render'd him odious to his Subjects, who deposed him in 1310, after he had reign'd 3 Years.

JOHN of *Luxemburg* succeeded him in the Year 1310; he added several Provinces to his Dominions, and gave, on all Occasions, great Marks of his Valour and Courage. He dy'd in the Year 1346, after he had reign'd 36 Years.

CHARLES of *Luxemburg*, Emperor, succeeded him in the Year 1346; he signaliz'd his Courage at the Battle of *Crecy*, where he receiv'd three Wounds;

but he was ambitious, and greedy of Money. He dy'd in the Year 1378, after he had reign'd 32 Years.

WENCESLAS of *Luxemburg*, Emperor, succeeded him in the Year 1378; he was as deform'd in his Mind, as he was in his Body; negligent, lazy, and addicted to all Sorts of Vices, which render'd him unworthy of the Throne. He dy'd in the Year 1418, after he had reign'd 40 Years.

SIGISMOND of *Luxemburg* succeeded him in the Year 1418; he was a well-made Prince, liberal, generous, brave, and a Friend to the Learned. He spoke several Languages, and was a very great Prince in Time of Peace, but unfortunate in Time of War. He dy'd in the Year 1437, after he had reign'd 19 Years.

ALBERT of *Austria* succeeded him in the Year 1437; he was a good Prince, meek, patient, liberal, and very religious. He died in the Year 1440, after he had reigned 3 Years.

LADISLAS V. succeeded him in the Year 1440; he dy'd in his Youth, and unmarried, in the Year 1458, after he had reigned 18 Years.

GEORGE PODERBRACHE succeeded him in the Year 1458; he was a very courageous Prince, who had gain'd several Victories; but impious, and without Religion. He dy'd in the Year 1471, after he had reigned 13 Years.

LADISLAS VI. succeeded him in the Year 1471; he had Wit, Dexterity, Valour, and Prudence. He died in the Year 1516, after he had reigned 45 Years.

LOUIS, call'd *the Younger*, succeeded him in the Year 1516; he was a very brave young Prince, who died in 1526, after he had reigned 10 Years.

FERDINAND of *Austria*, Emperor of *Germany*, succeeded him in the Year 1526; he marry'd *Anne*, Daughter of *Ladislav VI.* King of *Bohemia*, and Sister of *Louis* call'd *the Younger*, dead without Posterity, to whom *Ferdinand* succeeded; ever since the Emperors of the House of *Austria*, have always possessed that Kingdom, of which *Charles Albert*, Elector of *Bavaria*, the present Emperor, has took Possession, after the Death of the late Emperor *Charles VI.* and has been crown'd King of *Bohemia*.

Note, That from *Bohemia* we'll pay a Visit to his *Neapolitan* Majesty, and beg Leave to inspect into the *Chronology* of his royal Predecessors. Therefore,

CHRONOLOGY of the Kings of Naples and Sicily.

Note, That there have been Kings of *Naples*, of different Nations, which I divide into four Races. The first Race is that of the *Normans*; the second that of the Kings of the House of *Suabia*; the third those of the House of *France*, of the first and second Branch of *Anjou*; and the fourth those of the House of *Arragon*.

NORMAN KINGS.

ROGER, call'd *Crooked-back*, began to reign in *Naples* in the Year 1085; he render'd himself illustrious by his Prudence, Courage, Victories, and Conquests. He dy'd in the Year 1102, after he had reigned 17 Years.

ROGER II. ended the Conquest of *Sicily*, from which he expell'd entirely the *Saracens*. He died in the Year 1129, after he had reigned 27 Years.

ROGER III. succeeded him in the Year 1129; he carry'd his Arms into *Africa*, and forc'd the King of *Tunis* to pay him Tribute, and was famous for his Valour, Prudence, and great Conquests. He dy'd in 1152, after he had reign'd 24 Years.

WILLIAM I. succeeded him in the Year 1152; he reign'd with so much Injustice, Avarice, Tyranny and Impiety, that he was call'd *William the Bad*. He took and plunder'd *Tunes* in *Egypt*, and defeated a Fleet of

Greeks. He dy'd in 1166, after he had reign'd 14 Years.

WILLIAM II. call'd *the Good*, succeeded him in the Year 1166; he had Qualities quite different from those of *William I.* his Father. He undertook a successful War against *Andronicus*, Emperor of *Constantinople*, and dy'd without Issue, in the Year 1189, after he had reign'd 23 Years.

TANCREDE THE BASTARD succeeded him in the Year 1189; he was brave and intrepid, and a prudent and wise Captain. His Eyes having been put out, he was confin'd for Life. He dy'd in 1192, after he had reign'd 3 Years.

WILLIAM III. succeeded him in the Year 1192; the Emperor *Henry VI.* render'd himself Master of his Dominions, and caused his Eyes to be put out. He died in 1194, after he had reign'd 2 Years.

Note, That *Constance*, Daughter of *Roger*, King of *Sicily*, marry'd the Emperor *Henry VI.* in the Year 1186, and carry'd the Kingdoms of *Naples* and *Sicily* into the House of the Princes of *Suabia*. Therefore,

CHRONOLOGY of the Kings of the House of Suabia.

HENRY VI. Emperor, took Possession of *Sicily* in 1194; he went, at first, into the Holy Land; but had afterwards great Differences with the Popes. He dy'd in 1197, after he had reign'd 3 Years.

FREDERICK II. Emperor, succeeded him in the Year 1197; he spoke six different Languages, and had a quick and penetrating Wit. He dy'd in 1250, after he had reign'd 53 Years.

CONRAD succeeded him in the Year 1250; he was brave, and govern'd with Prudence the Empire in his Father's Absence. He dy'd in 1257, after he had reigned 7 Years.

CONRADIN succeeded him in the Year 1257; he was a young Prince. *Charles* of *Anjou* having met him in the Field of *Lis*, the 23d of *August* 1262, near the Lake *Tucian*; *Conradin* was defeated, and taken, with *Frederick* his Cousin, and beheaded on a Scaffold at *Naples*, in the Year 1268, after he had reign'd 11 Years.

MAINFROY, Bastard of the Emperor *Frederick II.* usurp'd the Kingdom of *Sicily* from *Conradin* in the Year 1254; having invaded the States of the Church, he was excommunicated, and perish'd in a Battle he lost against *Charles* of *Anjou*, in 1265, after he had reign'd 11 Years.

Note, That Pope *Clement IV.* gave, in 1265, the Investiture of the Kingdom of *Naples* and *Sicily* to *Charles* of *France*, Earl of *Anjou* and *Provence*, who was crown'd in 1266. But, in my Opinion, the holy Father gave what he had no Right to, and which he could not have refused, since *Charles* was already Master of the two Kingdoms; and that Investiture was but a mere Ceremony, which *Charles* judg'd necessary to flatter the Pope's Ambition, and hinder him from bringing on his Back some new Enemies, who could have hinder'd him from perfecting the Conquest of the two Kingdoms.

CHRONOLOGY of the Kings of Naples of the House of France, of the first Branch of Anjou.

CHARLES I. of *France*, took Possession of that Crown in the Year 1266; he was meek, brave, just, liberal, and very pious. He dy'd in the Year 1285, after he had reign'd 19 Years.

CHARLES II. call'd *the Lame*, succeeded him in the Year 1285; he govern'd his Subjects with a marvellous Clemency, was zealous for the Church, brave, liberal, and generous. He dy'd in 1309, after he had reign'd 25 Years.

ROBERT, call'd *the Wise*, and *the Good*, succeeded him

him in the Year 1309; he was prudent, liberal, brave, magnificent, pious, and lov'd the Learned. He dy'd in 1343, after he had reign'd 34 Years.

JEANNE I. Daughter of *Charles of Anjou*, Duke of *Calabria*, began to govern these Dominions in 1343; she had a vast deal of Wit, lov'd Learning and the Learned, was liberal, well made, prudent, wife, and pious. She died the 5th of May 1382, after she had reign'd 39 Years.

Note, That *Jeanne I.* adopted by her Will, made the 29th of June 1380, *Louis of France*, Duke of *Anjou*, Son of King *John*, who made the second Branch of *Anjou*; but notwithstanding this Disposition, *Charles of Duras*, her Cousin, took Possession of the Throne, which caused a great War. To neglect nothing, I mention the Names of the one, and of the other.

CHARLES III. call'd of the *Peace*, or the *Short*, who had caused Queen *Jeanne* to be kill'd, ascended the Throne in 1382; he was ungrateful, cruel, inhuman, and perfidious. He was wounded by an Assassin, and dy'd, in the Year 1386, after he had reign'd 4 Years.

LADISLAS, call'd *Lancelot*, succeeded him in 1386; he was brave, generous, and liberal; but had so many Faults, that his bad Qualities eclips'd all his good ones. He dy'd in 1414, after he had reign'd 28 Years.

JEANNE II. or JANELLE, succeeded him in the Year 1414; she had lost her Honour and Reputation by her licentious Life, and dy'd in 1435, after she had reign'd 20 Years. She had adopted *Rene of Anjou*, which Adoption gave him a double Right.

CHRONOLOGY of the Kings of Naples of the second Branch of Anjou.

LOUIS I. of *France*, Duke of *Anjou*, came to the Crown in the Year 1382; he was a brave Prince, laborious, active, liberal, and who had render'd himself illustrious by his military Exploits. He dy'd in 1384, after he had reign'd 2 Years.

LOUIS II. Duke of *Anjou*, succeeded him in 1384; he was sincere, pious, liberal, lov'd his People, and had no Malice; but he knew not how to make Use of his Victories. He dy'd in 1417, after he had reign'd 23 Years.

LOUIS III. succeeded him in the Year 1417; he was brave, gentle, and very religious. He died in 1434, after he had reign'd 17 Years.

RENE, call'd the *Good*, succeeded him in the Year 1434; he was unfortunate in his military Enterprizes, but was a fine Prince, good, very witty, and very ingenious. He dy'd the 10th of July 1480, after he had reign'd 46 Years.

CHARLES IV. succeeded him in the Year 1480; he was a gentle and courageous Prince. He instituted *Louis XI.* King of *France*, his universal Heir, and dy'd in 1482, after he had reign'd 2 Years.

CHRONOLOGY of the Kings of Naples of the House of Arragon.

PETER III. King of *Arragon*, marry'd, in 1262, *Constance*, Daughter of the *Bastard Mainfroy*, and caused all the *French* to be massacred in *Sicily*, in the Year 1282; where he establish'd himself. He dy'd in 1286, after he had reign'd 4 Years.

JAMES I. succeeded him in the Year 1286; he was prudent, just, and a good Politician, but unfortunate in his Wars. He dy'd in 1327, after he had reign'd 41 Years.

FREDERICK of *Arragon* succeeded him in the Year 1327, and dy'd in 1328, after he had reign'd 1 Year.

PETER II. succeeded him in the Year 1328; he was ambitious, and nevertheless lov'd the Learned. He dy'd in 1342, after he had reign'd 15 Years.

LOUIS succeeded him in the Year 1342; he did nothing remarkable, and dy'd young, in 1355, after he had reign'd 12 Years.

FREDERICK II. call'd the *Simple*, succeeded him in the Year 1355; he was weak, and of little or no Merit. He dy'd in 1368, after he had reign'd 11 Years.

MARY, Daughter of *Peter IV.* King of *Arragon*, began to reign in the Year 1368; she was marry'd to *Martin*, King of *Arragon*, who dy'd in 1409, after he had reign'd 41 Years.

MARTIN succeeded in 1409, and dy'd in 1410, after he had reign'd 1 Year.

BLANCHE, *Martin's* Widow, succeeded him in the Year 1410, and dy'd in 1412, after 2 Years Reign.

FERDINAND of *Castile*, call'd the *Just*, succeeded him in the Year 1412; he reigned with much Wisdom, Courage, and Piety; and dy'd in 1416, after he had reigned 4 Years.

JEANNE II. Queen of *Naples*, adopted in 1420, *Alphonse*, King of *Arragon*, whom she disinherited 3 Years afterwards, for his Ingratitude.

Note, That it is on that Adoption that the last Kings of *Naples* found their Right. Therefore,

CHRONOLOGY of the last Kings of Naples.

ALPHONSE V. King of *Arragon*, adopted in 1420. Authors speak of him with Honour; he loved the Learned, and was very learned himself. He dy'd in 1458, after he had reign'd 38 Years.

FERDINAND I. succeeded him in the Year 1458; he dy'd of an Apoplexy, in the 71st Year of his Age, the 25th of January of the Year 1494, after he had reign'd 36 Years.

ALPHONSE II. succeeded him in the Year 1494; his cruel and wild Humour made him hated of his Subjects. He abdicated in 1495, in Favour of *Ferdinand II.* his Son, and turn'd Monk, after he had reigned 1 Year. He dy'd in the Monastery of the *Olivetans*, at *Messina*.

CHARLES VIII. King of *France*, conquer'd the Kingdom of *Naples*, to which he had a Right, in 1495; he was a very good Prince, brave, pious, and illustrious for his Victories and Conquests. He dy'd in 1498, and possessed that Crown but one Year.

FERDINAND II. succeeded to *Alphonse* in 1495; he was weak, and without Courage. He dy'd in 1496, after he had reign'd 1 Year.

FREDERICK succeeded him in the Year 1496; King *Louis XII.* of *France*, and *Ferdinand*, King of *Castile*, expell'd him from his Dominions, under Pretence of making Use of it, as a commodious Port, to wage War against the *Turks*, as their Ambassadors were order'd to expose it to the Pope. He dy'd in 1501, after he had reigned 5 Years.

LOUIS XII. King of *France*, render'd himself Master of Part of those Dominions, in the Year 1501; he was brave, liberal, gentle, a Friend to Learning and the Learned, and lov'd tenderly his Subjects. He possessed that Crown but 2 Years, and lost it in 1503.

FERDINAND V. King of *Arragon*, succeeded him in the Year 1503; he was a wise Prince, and a great Politician. He dy'd in 1516, after he had reigned 13 Years.

CHARLES V. King of *Arragon*, succeeded him in the Year 1503; he was a wise Prince, and a great Politician. He dy'd in 1516, after he had reign'd 13 Years.

CHARLES VI. of the House of *Austria*, succeeded him in the Year 1516, and dy'd in 1558, after he had reign'd 42 Years.

Note, That the Kings of *Spain* have possessed those Dominions ever since, except in that long War between the House of *France*, and that of *Austria*, for the *Spanish* Throne; the Result whereof was, that the Kingdom of *Naples* should be left

to the Emperor *Charles VI.* who lost it in 1734, when it was conquer'd, in a few Weeks, by *Don Carlos*, Infant of *Spain*, the present King of the two *Sicilies*, one of the most accomplish'd Princes of the Age; a young Hero, who commanded his Armies in Person, while but 17 or 18 Years of Age; brave, liberal, wise, prudent, meek, and religious.

Note, likewise, That from *Naples* we'll embark ourselves for *Portugal*, which Monarchy began in 1139.

CHRONOLOGY of the Kings of Portugal.

ALPHONSE I. began to reign in *Portugal* the 27th of *July* 1193; he render'd himself illustrious by his Courage, and Victories against the *Moors*, especially by that he gain'd in the Plain of *Ourick*; by his Zeal for his Religion, and his Love for Learning. He dy'd the 9th of *November* 1185, after he had reign'd 46 Years.

SANCHO I. succeeded him in the Year 1185; he had a great deal of Wit and Courage, of which he gave several Instances, against the Kings his Neighbours, who had attack'd him, and against the *Moors*. He dy'd in the Year 1212, after he had reign'd 27 Years.

ALPHONSE II. succeeded him in the Year 1212; he render'd himself famous by his Valour and Courage; but he treated his Brothers with Cruelty. He dy'd in 1233, after he had reign'd 21 Years.

SANCHO II. call'd *Capel*, succeeded him in the Year 1233; he was expell'd from his Dominions for his Cowardice, and dy'd in 1246, after he had reign'd 13 Years.

ALPHONSE III. succeeded him in the Year 1246; he maintain'd all his Wars with a great deal of Courage. He dy'd in 1279, after he had reign'd 33 Years.

DENNIS I. call'd *the Father of his Country*, succeeded him in the Year 1279; he built, or rebuilt 44 Towns, or Cities, in *Portugal*, founded the military Order of *Christ*, and was the most fortunate Prince of his Time. He dy'd the 7th of *January* 1325, after he had reign'd 46 Years.

ALPHONSE IV. call'd *the Brave*, and *the Lofty*, succeeded him in the Year 1325; he render'd himself illustrious by his Courage, Prudence, and Victories. He dy'd in 1357, after he had reign'd 32 Years.

Note, That under *Alphonse's* Reign happen'd frightful Earthquakes at *Lisbon*, which threw down several Edifices. The Admiral of *Portugal* lost his Life by that Accident.

PETER the Just succeeded him in the Year 1357; he made himself beloved by his Subjects. He used to say, after the Example of *Titus*, that the Days spent without doing Good to some Body, were lost. He dy'd in 1367, after he had reign'd 10 Years.

FERDINAND succeeded him in the Year 1367; he was unfortunate in his Wars, and a Slave to his Pleasures. He dy'd in the Year 1385, after he had reign'd 17 Years.

JOHN I. call'd *the Father of his People*, succeeded him in the Year 1385; he was illustrious for his Courage, Prudence, Clemency, and Conquests in *Africa*, where he render'd himself Master of *Ceuta*. He dy'd in 1433, after he had reign'd 49 Years.

EDWARD I. succeeded him in the Year 1433; he was unfortunate. The Princes, his Sons, passed into *Africa*, and besieg'd *Tangier*; but were besieged, in their Turn, and obliged to quit *Africa*. *Edward* dy'd of Sorrow in 1438, after he had reign'd 5 Years.

ALPHONSE V. called *the African*, succeeded him in the Year 1438; he was brave, and made great

Conquests in *Africa*. He dy'd in 1481, after he had reign'd 43 Years.

Note, That under his Reign the *Portuguese* discovered the Coast of *Guinea*.

JOHN II. called *the Great*, and *the Severe*, succeeded him in the Year 1481; thro' this great Prince's Means the apostolical Missionaries were admitted into *Africa*, and the *Indies*, to preach the Gospel. He took a particular Care of the Navigation on the Ocean; he procur'd the Discovery of the Cape of *Good Hope*, and of the Kingdom of *Manicongo*. Under his Reign the Commerce of Spices began. He dy'd in 1495, after he had reign'd 14 Years.

EMANUEL the Great succeeded him in the Year 1495; he expell'd the *Moors* from his Kingdom. *Vasco de Gama* discover'd, under his Reign, several unknown Countries in *Ethiopia* and *America*. He dy'd in 1521, after he had reign'd 26 Years.

JOHN III. succeeded him in the Year 1521; he was very pious, very brave, and made great Conquests. He sent *St. Francis Xavier* to *Japan*, but did a great Evil by establishing that hellish Tribunal the *Inquisition*. He dy'd in 1557, after he had reign'd 35 Years, and 6 Months.

SEBASTIAN succeeded him in the Year 1557; he had a vast deal of Zeal for his Religion, and of Courage. He went twice into *Africa*, and lost himself in a Marsh, the Day of the Battle of *Alcacer*, in fighting against the King of *Fez*, and of *Morocco*, where the *Christians* were entirely defeated, in 1578, after he had reign'd 22 Years.

HENRY, Cardinal, succeeded his Grand-nephew, *Sebastian*, in the Year 1578; he was a good, pious, learned, and wise Prince. He died in 1580, after he had reign'd 1 Year, 5 Months, and 5 Days.

PHILIP II. King of *Spain*, pretended that the Kingdom of *Portugal* belong'd to him, by Representation of the Empress his Mother, because she was the eldest of the Grandmother of the Princes of *Braganza*; and, in Consequence thereof, render'd himself Master of that Kingdom in 1580. He dy'd in 1598, after he had reign'd 18 Years.

PHILIP III. King of *Spain*, succeeded him in the Year 1598; he was religious, meek, and lov'd Justice. He dy'd in 1621, after he had reign'd 23 Years.

PHILIP IV. King of *Spain*, succeeded him in the Year 1621; he was esteem'd for his Prudence and Wisdom, but was not always fortunate. He lost that Kingdom in 1640, after he had reign'd 19 Years.

JOHN IV. call'd *the Fortunate*, Prince of *Braganza*, Son of *Donna Catherina*, was proclaim'd King by the *Portuguese* in the Year 1640; he was wise, judicious, brave, affable, active, vigilant, and lov'd the Learned. He dy'd in 1656, after he had reign'd 16 Years.

ALPHONSE HENRY succeeded him in the Year 1656; he gain'd several signal Advantages over the *Spaniards*, in 1659, 1663, and 1664; but was deposed for his bad Qualities, and Want of Capacity, in 1668, and conducted to the Islands *Terceres*, after he had reign'd 12 Years.

PETER II. Regent of the Kingdom, succeeded, at his Brother *Alphonse's* Death. In 1683, the Marriage of *Alphonse*, which had been before contracted with *Mary Elizabeth* of *Savoy*, was declar'd null, by the Imbecillity of the King; after which, *Peter*, *Alphonse's* Brother, married the Queen, his Sister-in-law. He took the Title of Prince Regent of the Kingdom as long as his Brother lived, and was declared King in 1683. After the Death of *Alphonse*, he married, for his second Wife, *Mary Sophia Elizabeth*, of *Newburg*, from whom he had several Children. He dy'd in 1706.

DON JOHN V. succeeded him in the Year 1706, and is one of the most accomplished Princes of the Age, and the greatest Politician.

Note,

Note, That having thus ran through the several Countries of the World, and paid a Visit to every Court, except to that of *Rome*, and of *Constantinople*, I am at a Stand, which of these two, last I shall visit first; for if I act as a *Christian*, and consider the great Number of worthy and holy Personages, who have been seated on *St. Peter's* Chair, and have watered with their Blood the fertile Fields of the *Christian* Church, I should prefer the Court of *Rome*, not only to that of *Constantinople*, but likewise to all, the most flourishing, most potent, and most antient Monarchies of the whole Earth; but if on the other Side, I be silly enough to take the Pope for the Scarlet Whore, or that frightful Beast the Fanaticks, through a Principle of a truly *Christian* Charity, are pleased to frighten us with, as soon as we are susceptible of any Fear, I should fly from her to *Constantinople*, for fear of being gored with one of her Horns; but however, as it would not be the first frightful Beast I have encountered with, and have conquered, if not by my Courage, at least by my Constancy; and it would be Pusillanimity in me to stop, when almost arrived at the End of my Career, I'll face the old Jade, as they call her, and trace all her Pedigree; therefore,

CHRONOLOGY of the Popes.

Note, That *St. Jerome*, *St. Cyprian*, *St. Augustine*, and *Sidonius Apollinaris* observe, that the Title of *Pope*, at present so much hated among us, was antiently given to all Bishops; they were also addressed under the Term, *Holiness*, and *Beatitude*, and their Churches called *Apostolical Sees*. *Father Le Cointe* says, in his *Annals*, that it was only in the eleventh Century, that *Gregory VII.* first appointed, in a Synod held at *Rome*, that the Title, *Pope*, should be restrained to the Bishop of *Rome*, as a particular Distinction, and Prerogative. The *Pope* is chosen by the Cardinals out of their own Body; his *See* is at *Rome*, whence he issues out his Orders, called *Briefs* and *Bulls*, throughout the Catholic World; so that in Fact, the Title, *Pope*, is, in itself, rather respectable, than despicable or hateful: But to proceed:

ST. PETER, Prince of the Apostles, proved the Truth of the Gospel by his Virtues, the Strength of his Doctrine, and the great Number of his Miracles. He founded the Church of *Antioch* in the Year 37 or 38, of the Christian *Æra*: In 43 or 45, he came to *Rome*, the 2d or 3d of the Empire of *Claudius*; where he established his *See* the 18th of *July*; and died Martyr the 29th of *June*, of the Year 69, or 68 according to others; the 13th of *Nero*, after he had governed that Church 24 Years, 5 Months and 11 Days, according to *Baronius*; or 25 Years accomplished according to *Eusebius*, whom *St. Jerome* has followed.

LINUS, born in *Tuscany*, was set at the Helm of *St. Peter's* Bark, while agitated by a violent Tempest in *June*, 68 or 69; and after he had governed it during 11 Years and 3 Months, according to some, and 2 Months and some Days, according to others, he lost his Life, by a glorious Martyrdom, the 23d of *September*, of the Year of *Christ*, 80; of *Vespasian*, 9. The Acts of the Passion of *St. Peter* and *St. Paul*, which bare his Name, are full of Errors, and spurious.

CLETUS succeeded him in the Year 80, according to *St. Jerome*, *St. Epiphanius*, and the common Belief of the *Roman* Church: On the contrary, *St. Irenæus*, *Eusebius* and *Nicephorus*, pretend, that *Anacletus* took his Place; and *Optatus* and *Augustine* are for *Clement*. I willingly espouse the Opinion which is the most followed, and which is in Favour of *Cletus*. He

was also Disciple of *St. Peter*; and ended his Life as his two Predecessors had done, the 27th of *April* of the Year 93; of *Domitian* 10, after 12 Years and 7 Months of his Pontificate. The Book of the Lives of Popes, which several quote under the Name of *Damasus*, say, that he ordained 25 Priests throughout the several Wards of *Rome*; and that he was the first who used in his Letters these Words, *Greeting, and Apostolical Blessing*.

CLEMENT, antient Disciple of *St. Peter*, was elected in his Place, in the Year 94; he was a *Roman* born, but not of the Family of the *Cæsars*, as writes *Eucherius*, who mistakes him for another *Clement* of consular Extraction. Under his Pontificate, *Domitian* excited the second Persecution against the Church, that of *Nero* having been the first. 'Twas thought that *Hell* could not have produced a Monster more cruel than the first *Nero*; but this second one surpassed him in all Things; for he would be an Eye-witness of the Torments, which the other contented himself with ordering. *Clement* established seven Notaries in *Rome*, to collect the Acts of the Martyrs; to preserve the Memory of their Triumphs over the Enemies of the *Christian* Name; but those Collections were lost during the Persecution of *Dioclesian*, which attacked the Books of the *Christians*, as well as their Lives. He was thrown into the Sea with an Anchor tied at his Neck, the 23d of *November* of the Year 102; of *Trajan*, 3; after 9 Years, 6 Months, and 6 Days of his Pontificate. In two Ordinations, he created 10 Priests, 11 Deacons, and 15 Bishops, for several Places.

ANACLETUS, born at *Athens*, was placed on his Chair, (which had been vacant for some Time, and which had, then, nothing agreeable, nor capable to flatter an ambitious Spirit, but was only a sure Pledge of Martyrdom, and a Place of Toils and Fatigues) the 3d of *April*, of the Year of *Christ* 104; of *Trajan*, 5. *St. Epiphanius* does not reckon him among the *Roman* Pontiffs; and *St. Irenæus*, *Eusebius*, and almost all others, mistake *Cletus* for him; but 'tis certain that they have been two distinct Persons; which can easily be proved by the Difference of their Country, and of the Time of their Pontificate. *Anacletus* died a Martyr the 13th of *July*, of the Year 112; of *Trajan*, 13; after 9 Years, 3 Months, and 10 Days Pontificate; during which he ordained 3 Deacons, 5 Priests, and 6 Bishops.

EVARISTUS, a *Greek* born, and Son of a *Jew*, succeeded him 13 Days after his Death, by an undisturbed Election, the 26th of *July*, of the Year 112; of *Trajan*, 13: *St. Irenæus*, *Eusebius* and *St. Epiphanius* say, that he succeeded immediately *St. Clement*; but *Optatus* and *St. Augustine* place him after *Anacletus*, and I am of their Sentiment. He divided the Titles of *Rome* (*i. e.* the Houses where the *Christians* used to assemble, to celebrate the sacred Mysteries,) to particular Priests, who were to take Care of those Houses: He ordered besides that 7 Deacons should stand round a Bishop while he preached, as well for the Majesty of the Gospel, as for the Security of his Person. He died a Martyr the 26th of *October*, of the Year of *Christ*, 121; of *Adrian*, 2; after 9 Years, 3 Months, and 10 Days Pontificate; during which, in two Ordinations, held in the Month of *December*, he created six Priests, two Deacons, and five Bishops, for the Government of several Churches.

ALEXANDER, a *Roman* born, took the Helm of the apostolical Vessel the 23d of *November*, of the Year 121; of *Adrian*, 2; and died a Martyr the 3d of *May*, of the Year 132; of *Adrian*, 13; after 10 Years, 5 Months, and 20 Days Pontificate; during which he celebrated three Ordinations, in the Month of *December*, in which he ordained 6 Priests, 2 Deacons, and 5 Bishops.

SIXTUS I. born a *Roman*, succeeded *Alexander*, the 28th of *May*, of the Year 133. *St. Cyrillus* of *Jarusalem*, cat. 4. *St. Epiphanius*, *Exposit. fidei Christi*. 22, 23. *Theophile* of *Alexandria*, *Epist.* 3. *St. Jerome*, in cap. 10. *Daniel*. *St. August.* contra *Fauft.* c. 5. *Theodoret*, Lib. 5. *heret. fab.* c. 29. The fourth Council

Council of *Toledo*, c. 10. 8, 9. say, that he regulated by a Decree, the Fast of Lent, established before by the Apostles, in Imitation of that of *Christ* in the Desert. He died a Martyr the 6th of *April*, of the Year 142; of *Antoninus*, 3; after 9 Years, 10 Months, and 8 Days Pontificate; during which, in the Month of *December*, he ordained 11 Priests, 4 Deacons, and as many Bishops. *Rufinus*, some Centuries after the Death of this Pope, attributed to him, or to *Sixtus II*, a Book written by *Sixtus*, a *Pythagorean* Philosopher; an Imposture for which he is reprimanded by *St. Jerome*, and which puzzled much *St. Augustine*, for the Explanation of a Passage which the *Pelagians* had extracted from it, before he had discovered the Supposition.

TELESPHORUS succeeded him the 8th of *April*, of the Year 142; of *Antoninus*, 3. He ordered that the Hymn of the Angels, *Gloria in Excelsis*, should be sung during the Celebration of the sacred Mysteries, and that on *Christmas Eve* the Liturgy should be celebrated at Midnight: He held four Ordinations in the Month of *December*, in ordaining twelve Priests, or 15 according to others, 8 Deacons, and 13 Bishops. *Calvin*, where was you while those Bishops were establishing, in the very Infancy of Christianity; what thou and thy Partisans have called since, the *Reign of Antichrist*? Or where was that small Number of the Elect hidden, from whom thou pretendedst to derive thy Church? *Telephorus* died a Martyr the 5th of *January*, of the Year 154; of *Antoninus*, 15; after 12 Years, 8 Months and 29 Days Pontificate.

HYGINUS, born a *Greek*, and by Profession a Philosopher, was elected to govern the Church in *Telephorus's* Place, the 13th of *January*, of the Year 154; of *Antoninus*, 15: He ordered that Temples and Oratories should not be consecrated without the Celebration of the sacred Mysteries, and that the Materials once employed in it, should not be employed afterwards to prophane Uses. He died the 2d of *January*, 158, after 4 Years wanting two or three Days Pontificate; during which in three Ordinations held in the Month of *December*, he ordained 15 Priests, 5 Deacons, and 6 Bishops.

Note, That the Distinction of the Orders of the Clergy, is attributed to *Hyginus*, which must not be understood of the Institution of the Hierarchy, done by the Apostles, but of some Reformation.

PIUS I. an *Italian*, born at *Aquileia*, succeeded to his Zeal as well as to his Dignity, the 15th of *January*, 158; of *Antoninus*, 19. Antient Authors do not agree among themselves, on this immediate Succession; for *Optatus* and *St. Augustine* will have *Anicetus* to have been elected after *Hyginus*, and to have been succeeded by *Pius I.* On the contrary, *St. Irenæus*, who lived at that Time, *Tertullian*, *Eusebius*, *St. Epiphanius*, and all the *Greeks* of the following Centuries, place *Pius* before *Anicetus*. *Pius* ordered that the Feast of *Easter* should be celebrated on the Sunday next after the 14th of the Moon of *March*. He died a Martyr the 11th of *July*, 167; of *Marcus Aurelius*, 5; after he had governed the Church 9 Years and 6 Months; during which he celebrated 5 Ordinations, and ordained 18 Priests, 25 Deacons, and 12 Bishops, to govern several Churches. The Book of the *Roman Pontiffs*, says, that he ordered that those coming from the Heresy of the *Jews* should be baptized, which Cardinal *Baronius* interprets of that of *Cerintbus*, who in all Likelihood had invented a new Form of Baptism.

ANICETUS, born a *Syrian*, succeeded *Pius I.* in the Government of the Church, the 25th of *April*, 167; of *Marcus Aurelius*, 5: The Sects of the *Gnosticks* appeared in his Time. He died a Martyr the 17th of *April*, of the Year 175; of *Marcus Aurelius*, 13; after he had governed the Church 9 Years; during which he celebrated 5 Ordinations in the Month of *December*, and ordained 17 Priests, 4 Deacons, and 9

Bishops, in several Places: 'Tis said that he forbid the Clerks wearing long Hair; but this Prohibition is more antient in the occidental Churches. *Tonsura Clericalis*, is in the Opinion of *Isidorus*, Bishop of *Seville* in *Spain*, of apostolical Tradition, in which he is followed by several other Authors.

SOTERUS, an *Italian*, born at *Fundi* in *Campania*, 7 Days after *Anicetus's* Death, according to some Authors, or 17 according to others, was elected in his Place, in the Year 175; of *Marcus Aurelius*, 13. He died a Martyr, during the Persecution of *Marcus Aurelius*, the 22d of *April*, 179; of *Marcus Aurelius*, 17. In three Ordinations he ordained 18 Priests, 9 Deacons, and 11 Bishops, in several Places.

ELEUTHERIUS, a *Greek*, born at *Nicopolis*, and Son of *Abundius*, who had been Deacon of *Anicetus*, succeeded *Soterius* 12 Days after his Death, the Year 179; of *Marcus Aurelius*, 17; and died the 26th of *May*, 194; of *Commodus*, 13; after 15 Years and 23 Days Pontificate; during which he held eight Ordinations, in the Month of *December*, and ordained 12 Priests, 8 Deacons, and 15 Bishops, in several Places.

VICTOR I. an *African*, was elected in his Place the 1st of *June*, 194. He died a Martyr the 28th of *July*, 203, after he had governed the Church 9 Years, 1 Month, and some Days; during which, in two Ordinations, held in the Month of *December*, he ordained 4 Priests, 7 Deacons, and 12 Bishops, in several Places. The *Scotch* Historians say, that he sent Evangelists into *Scotland*, where they baptized their King *Donaldus*, and the greatest Part of the Nobility of the Country.

ZEPHIRINUS succeeded him in the Apostolical Chair, the 8th of *August*, 203, of *Severus* 8: In his Time began the fifth Persecution against the Christians, according to *Orosius*, or the sixth, according to *Severus Sulpicius*. During which, *Leonides*, Father of the famous *Origen*, suffered Martyrdom at *Alexandria*, to which his Son, yet very young, wanted to accompany him, and it was but with the greatest Difficulty he was hindered from presenting himself before the Persecutors. *Zephirinus* died the 26th of *August*, of the Year 221, of *Heliogabalus* two, after 18 Years and 18 Days of his Pontificate; during which he celebrated four Ordinations, and ordained 13 Priests, 7 Deacons, and 13 Bishops in several Places.

CALLISTUS I. a *Roman* born, succeeded him the Beginning of *September*, 221, of *Heliogabalus* two: He is thought to have instituted or confirmed the Fast of the *Ember-Weeks*; he died a Martyr, the 14th of *October*, 226, after five Years, one Month, and twelve Days of his Pontificate; in five Ordinations celebrated in the Month of *December*, he ordained 16 Priests, 4 Deacons, and 8 Bishops in several Churches.

URBANUS I. born at *Rome*; six Days after *Callistus's* Death, and the 21st of *October*, 226, of *Alexander* 4, succeeded him in the pastoral Government, which could not be desired, but by those who had no Value for this Life. 'Tis said that he introduced in the Ministry of the Altar the Use of silver Chalices and Plates: He died a Martyr the 23d of *May*, of the Year 232, of *Alexander* 9; after he had governed the Church six Years, seven Months, and four Days, according to Cardinal *Baronius*, or nine Years, according to *Eusebius's* Supputation, or 8 Years, 11 Months, and 12 Days, according to the Book of the *Roman Pontiffs*, attributed to *Damasus*. In five Ordinations held in the Month of *December*, he ordained 9 Priests, 5 Deacons, and 8 Bishops for several Places.

PONTIANUS, was elected to succeed *Urbanus* (in the ordinary Manner of that golden Age, where Piety and Learning were the sole Degrees to ascend the Episcopal Chair) the latter End of *June*, 233, of *Alexander* 10: He died a Martyr in the Beginning of the Persecution of *Maximinus*, the 19th of *November* 238, in the sixth Year began of his Pontificate. During which, in two Ordinations, he had ordained six Priests, five Deacons, and six Bishops.

ANTERUS, a *Greek*, succeeded him the Beginning of *December*, 238, of *Maximinus* one, but he had scarce

scarce been seated on the Apostolical Chair, when he left it empty one Month after his Election, viz. the 3d of January, 239, of Maximinus 2, by a glorious Martyrdom.

FABIANUS succeeded him the 15th of January, 239, of Maximinus 2; he divided into 14 Wards the City of Rome, where he appointed Persons to write the Acts of the Martyrs: He died during the Persecution of Decius the 20th of January, 253, of Decius one, after he had governed the Church for the Space of 15 Years. After his Death the See of Rome was vacant for a whole Year.

CORNELIUS, a Roman born, was placed on the Roman Chair the last Day of April, 254, of Decius 2; he was very pious, and very learned; under his Pontificate began the Schism of the Novatians, which to exterminate in its Infancy, Cornelius assembled a Synod, at Rome, of 60 Bishops, and of as many Priests and Deacons, who with an unanimous Consent condemned Novatus and his Partisans. Cornelius died, by Order of the Emperor Gallus, the 14th of September, of the Year 255, of Gallus and Volusianus 2, after he had governed the Church for the Space of two Years only.

LUCIUS succeeded him the 21st of October 255; he resisted courageously the Violences of the Emperors Gallus and Volusianus, who caused him to be put to Death, the 4th of March, 256, of Gallus and Volusianus 3, after one Year, or very near two, according to others, of his Pontificate; in two Ordinations held in the Month of December, he ordained four Priests, four Deacons, and five Bishops for several Churches.

STEPHEN I. a Roman born, was elected to supply his Place, or rather Lucius dying left him, says Eusebius, the Government of his Church, which he took the 9th of April 256. He had great Differences with St. Cyprian on the Reiteration of Baptism, and died a Martyr, during the Persecution of the Emperor Valerian, the 2d of August, of the Year 260, of Valerian 6, after two Years, three Months, and 22 Days of his Pontificate; in two Ordinations celebrated in the Month of December, he ordained 6 Priests, 5 Deacons, and six Bishops, for the Government of several Churches.

SIXTUS II. succeeded him the 24th of August, 260; he supported with an invincible Courage the violent Attacks of Hell, from which it seemed as if all the Devils were come out to persecute the Church. Sixtus died a Martyr the 6th of August, in the Year 261, after 11 Months and 13 Days of his Pontificate.

DENYS, a Greek born, was elected to govern the Roman Church, 36 Days after the Death of Sixtus, in the Year 261; of Valerian and Gallian, 7. He died the 26th of December, of the Year 272; of Aurelian, 3; after he had governed the Church 11 Years, 3 Months, and 14 Days; during which, in two Ordinations, held in the Month of December, he ordained 12 Priests, 6 Deacons, and 7 Bishops.

FELIX, a Roman, was elected in his Place the 31st of December, of the Year 272. He died the 30th of May, 275; of Aurelian, 5, after 2 Years and 5 Months of his Pontificate; or, according to Eusebius, 5 Years. In two Ordinations he ordained 9 Priests, 5 Deacons, and five Bishops; and built a Church on the Road, called Aurelia.

EUTICHIAN was chosen to succeed him, the 4th of June, 275: He died a Martyr the 8th of December, 283; of Carus, 1; after he had governed the Church 8 Years, 6 Months and 4 Days; during which he celebrated 5 Ordinations, on the Month of December, and ordained 14 Priests, 5 Deacons, and 9 Bishops, to govern several Churches.

CAJUS, or GAJUS, an Esclavon born, and a-kin to the Emperor Dioclesian, succeeded him the 17th of December, of the Year 283; of Carus, 1: Under his Pontificate the Church was persecuted in all the Provinces of the World. He died the 22d of April, of the Year 296; of Dioclesian, 13; after 12 Years, 4 Months, and 5 Days of his Pontificate: He celebrated 4

Ordinations in the Month of December, and ordained 25 Priests, 8 Deacons, and 5 Bishops.

MARCELLINUS, a Roman, succeeded him the 3d of May, 296. He died the 16th of April, 304, after 7 Years, 11 Months, and 26 Days of his Pontificate.

MARCELLUS succeeded him at the End of November, 304; he divided Rome into 25 Parishes, and died the 16th of January, of the Year 309, after 4 Years, 1 Month, and 25 Days of his Pontificate.

MELCHIADES succeeded him the 3d of October, of the Year 311; he acquitted himself, in the best Manner, of all the Duties of a true Pastor of the Church, and ordered that no Christian should fast Sunday nor Thursday, to avoid having any Thing in common with the Pagans, who celebrated those Days as sacred: He died the 10th of December 313, after he had governed the Church 2 Years, 2 Months, and 7 Days.

SILVESTER I. succeeded him the 1st of February 314; he engag'd the Emperor Constantine the Great, to assemble the Council of Nice against Arius, and died the 31st of December, 335, after 21 Years and 11 Months of his Pontificate.

Note, That as we are to see no longer any of those violent Persecutions which had been excited under the Pagan Emperors against the Christian Religion, and which had made of the Roman See a School for Martyrdom, adorned with no other Purple than that dy'd in the Blood of those truly Apostolical Pastors placed upon it; we'll perceive soon that Ambition, Pride, Vanity, &c. will introduce themselves, into that sacred Sanctuary, where none but Patience, Humility, Merit, Virtue, Disinterestedness, Compassion, and all other Christian Perfections were admitted; so that the Roman Church will soon appear, rather like the Court of a great Emperor, than the transitory Mansion of the Successors of those who had no permanent Habitation upon Earth, and whose divine Master used to complain, that he had not so much as a Place to rest his sacred Head upon. Could ever St. Peter believe, was he to rise from the Dead, and be introduced to the Pope, that such a Person, environ'd with so much Magnificence and Grandeur, is his Successor? Or would he not rather mistake him for another Caiaphas, and think himself well off, if he could be admitted, in atrio, to warm himself among his Guards and other Servants, to the Risk, perhaps of being exposed once more to deny his divine Master, for Fear of reflecting on his Vicar, by his being obliged to confess that Christ, while upon Earth, did not use to live in so much Pomp and Magnificence? For it is ridiculous to suppose that Splendor and Power are absolutely necessary for the Support of the Christian Religion; otherwise, how had she maintained herself during those violent Tempests she was agitated with in her Infancy, while only founded on Patience, Humility and Poverty? What has Christianity, which is the Kingdom of Christ (which Kingdom himself says, is not of this World) to do with worldly Affairs? Why should his Vicar keep Armies on Foot, to defend temporal Dominions, when the supreme Head of the visible and invisible Church would not command Legions of Angels to defend his own Life? Why should that Vicar have the Presumption to dispose of Empires, and Kingdoms, when the Sovereign of Heaven and Earth would submit himself to the Temporal Powers, and pay Tribute to Caesar? Why should he amass immense Treasures, when Christ sent his Apostles throughout the whole Earth, without Purse or Money, and gave them for a general Maxim, to despise worldly Riches? These are Truths found in the same Place, where Bishops search for their spiritual Power.

MARK

MARK succeeded *Silvester* the 16th of *January* of the Year 336, and dy'd the 7th of *October* of the same Year, after 8 Months, and 22 Days, Pontificate.

JULIUS I. succeeded him the 27th of *October* of the Year 336; he opposed generously the Hereticks of his Time, and dy'd the 21st of *April* 352, after he had govern'd the Church 15 Years, 5 Months, and 17 Days.

LIBERIUS succeeded him the 8th of *May* of the Year 352; the *Arians* banish'd him because of his Zeal for the Faith; he subscribed to the Condemnation of *St. Athanasius*, but he repair'd that Fault by rejecting the Decrees of the Synod of *Rimini*. He dy'd the 9th of *September* 367, after 15 Years, 4 Months, and 2 Days Pontificate.

FELIX II. was substituted to *Liberius*, who had been banished to *Berea*, in the Year 355; 'tis said that he suffered Martyrdom.

DAMASUS I. succeeded him the 15th of *September* of the Year 367; he rendered himself illustrious by his Piety, Zeal, and his Doctrine. He dy'd the 11th of *December* 384, after he had governed the Church 17 Years, 2 Months, and 27 Days.

SIRICIUS succeeded him the 11th of *January* of the Year 385; he was commendable for his Virtues in the Government of the Church, and he dy'd the 22d of *February* of the Year 398, after 13 Years, 1 Month, and 14 Days Pontificate.

ANASTASIUS I. succeeded him the 14th of *March* 398; he applied himself to pacify the City of *Rome*, disturb'd by the Errors of *Origen*. *St. Jerome* says, that the Earth was not worthy to possess him; and that he was carry'd off when God wanted to punish the City of *Rome*, for Fear he should have hinder'd it by his Prayers. He dy'd the 27th of *April* of the Year 402, after 4 Years, 1 Month, and 13 Days Pontificate.

INNOCENT I. succeeded him the 18th of *May* of the Year 402; he govern'd the Church with all the Capacity, Integrity, and Zeal, which could be expected of a good Pastor; and dy'd the 2d of *March* of the Year 417, after 14 Years, 9 Months, and 26 Days Pontificate.

ZOSIMUS succeeded him the 22d of *March* of the Year 417; he condemn'd the Heretick *Celestius*, and dy'd the 26th of *December* of the Year 418, after 1 Year, 9 Months, and some Days Pontificate.

BONIFACIUS I. a *Roman*, succeeded him the 28th of *December* of the Year 419; there was between him and *St. Augustine* a perfect Correspondence, and a great Friendship. He died the 25th of *October* of the Year 423, after 4 Years, 9 Months, and 28 Days Pontificate.

CELESTINUS I. succeeded him the 3d of *November* 423; he order'd that the *Psalms* of *David* should be sung before the Communion, which was not practised before, when the Gospel, and the Epistles of *St. Paul* were only read. He dy'd the 6th of *April* 432, after he had govern'd the Church 8 Years, 5 Months, and 3 Days. *Socrates* says, that he took the Churches from the *Novatians* at *Rome*, and oblig'd their Bishop to make his Assemblies in private Houses.

SIXTUS III. a Priest of the *Roman* Church, succeeded him the 26th of *April* 432; his Doctrine, and his Zeal for the orthodox Faith, render'd him Praiseworthy. He dy'd the 28th of *March* 440, after 7 Years, and 11 Months Pontificate. In one Ordination he ordain'd 21 Priests, 12 Deacons, and 52 Bishops, for several Places.

LEO I. call'd *the Great*, succeeded him the 10th of *May* 440; he surpass'd all the Hopes which had been conceiv'd of his Wit, Courage, Piety, and Eloquence. He dy'd the 11th of *April* 461, after 20 Years, and 11 Months Pontificate.

ILLARIUS succeeded him the 12th of *November* of the Year 461; he was courageous, just, had a great deal of Zeal, and neglected none of his Duties, as a Bishop. He dy'd the 10th of *September* 467, after he had govern'd the Church 5 Years, 9 Months, and 29

Days. He celebrated one Ordination in the Month of *December*, of 25 Priests, and 22 Bishops.

SIMPLICIUS succeeded him the 20th of *September* 467; he hinder'd, by his Vigilance, the Progress of the Hereticks. He wrote several Epistles to several Bishops, for the Regulation of the ecclesiastical Discipline; and order'd, that the Oblations, and Revenues of the Church, should be divided into four Parts, two for the Maintenance of the Bishop and his Clerks, and two for the Reparations of the Churches, and the Subsistence of the Poor; but this last Clause smells so much of Popery, that it is not regarded at present, the Poor being the least Sharers of Church Revenues: Nay, they cannot so much as have a small Corner in a Church-yard for a Burying-place, without paying for it.

FELIX III. succeeded him the 8th of *March* 483; he govern'd the Church with all the Zeal, Capacity, and Piety, which could be expected of a good Pastor. He dy'd the 25th of *February* 492, after 8 Years, 11 Months, and 20 Days Pontificate.

GELASIUS I. born in *Africa*, succeeded him the 2d of *March* 492; *Gennadius* says, *Lib. de Script. c. 94.* that he wrote several Treatises on the Sacraments, and on the holy Scriptures; several Hymns, in Imitation of *St. Ambrose*, Bishop of *Milan*; and an excellent Book against *Nestorius* and *Eutiches*, which is lost. His Charity to the Poor was extreme, and by his Alms he reliev'd the City of *Rome*, afflicted by Famine.

ANASTASIUS II. succeeded him the 28th of *November* 496; he did all he could to bring back the Hereticks to the Belief of the Church. He dy'd the 16th of *November* 498, after he had govern'd the Church 1 Year, 11 Months, and 23 Days.

SIMMACHUS, of the Kingdom of *Sardinia*, succeeded him the 2d of *December* 498, he was troubled in the Government of the Church by the Schism of *Laurence*, Anti-pope; and gain'd his Enemies by his Virtue and Patience. He dy'd the 19th of *July* of the Year 514, after 15 Years, 7 Months, and 27 Days Pontificate. He celebrated four Ordinations, in the Months of *December* and *February*; in which he ordain'd 92 Priests, 16 Deacons, and 117 Bishops, for several Churches. He order'd, that every Sunday, and all the Feasts of Martyrs, there should be sung at Mass the angelical Hymn, *Gloria in Excelsis*; which is observ'd to this Day.

HORMISDAS, a Deacon of the *Roman* Church, was elected in his Place, with the unanimous Consent of the Clergy, the 27th of *July* 514; he was an Example of Moderation, Patience, and Charity. He accomplish'd the Reconciliation of the oriental with the occidental Church, and dy'd the 6th of *August* 523, after 9 Years, and 10 Days Pontificate.

JOHN I. succeeded him the 13th of *August* 523; he was very zealous for the Peace of the Church. He died of Miseries and ill Usage in Prison, at *Ravenna*, where *Theodorick*, King of the *Lombards*, had confin'd him, the 27th of *May* 526, after he had govern'd the Church 2 Years, 9 Months, and 14 Days.

FELIX IV. a *Samnite* born, and Son of *Castorius*, succeeded him the 12th or 14th of *July* 526; he govern'd the Church with a great deal of Zeal, Piety, and Prudence; and died the 12th of *October* 529, after 3 Years, 2 Months, and 14 Days Pontificate.

BONIFACIUS II. born a *Roman*, tho' his Father was a *Goth*, was elected the 15th of *October* 529; but as the Senate could not agree with the People, and that there was a Division in the Clergy for this Election; the Schismatics assembled in the *Basilica* of *Constantine*, and created Pope, the Deacon *Dioscorus*. *Athalaric* supported this last Election, wanting, by the Example of *Theodorick*, to dispose, at his Pleasure, of the *Roman* See: And there would have been a Schism in the Church, if it had not been prevented by *Dioscorus's* Death. *Bonifacius* shew'd a little too much of the Levitical Resentment, on that Occasion; for he excommunicated *Dioscorus* after his Death, perhaps when *Dioscorus* was in Heaven, *Agapet*, his Successor, gave

gave him the Absolution, and restor'd him to the Communion of the Church; which, in my Opinion, was but a ridiculous Farce, with Regard to a Man who was no longer *in via*, but *in termino*; and, consequently, could neither be excommunicated, nor restor'd to the Communion of the Faithful, which he was in no Need of. *Bonifacius* having seen the Trouble that happen'd at his Election, and fearing the like after his Death; assembled at *Rome* a Synod of Bishops, to find out a Remedy which was as dangerous as the Evil itself; for he design'd the Deacon *Vigilius* for his Successor. This was violating the Canons which forbid Succession in the Episcopacy, which takes the Freedom of Election from those it belongs to; therefore this Novelty was revok'd by another Synod assembled soon after. *Bonifacius* dy'd the 17th of *October* 531, after 2 Years, and 26 Days Pontificate.

JOHN II. call'd *Mercury*, Son of *Projetus*, and born at *Rome*, on the Mount *Celivus*, succeeded him the 20th or 22d of *January* 532; he dy'd the 26th of *April* 535, after he had governed the Church 3 Years, and very near 4 Months.

AGAPETUS succeeded him the 4th of *May* 535; he was intrepid, zealous, pious, and very charitable. He dy'd at *Constantinople*, the 22d of *April* 536, after 10 Months, and 18 Days Pontificate.

SILVERIUS succeeded him the 17th of *May*, or 20th of *June* 536; he was always persecuted, and ended his Life in Exile, where he dy'd of Hunger, the 20th of *July* 540, after 4 Years Pontificate.

VIGILIUS succeeded him in 540; he acquitted himself of his Duties with a great deal of Courage, Piety, Zeal, and Faith. He dy'd the 10th of *January* 555, after 15 Years Pontificate.

PELAGIUS I. succeeded him the 16th of *April* 555; he took vast Care of the Church; for the Interest thereof, he signalized his Prudence, Conduct, and Resolution. He dy'd the 2d of *March* 559, after 3 Years, 10 Months, and 18 Days Pontificate.

JOHN III. Son of *Anastasius*, a Man of Quality, succeeded him the 27th of *July* 559; we know nothing of the Detail of his Actions, but only that in two Ordinations he ordain'd 38 Priests, 15 Deacons, and 61 Bishops. He dy'd the 13th of *July* 572, after 12 Years, 11 Months, and 16 Days Pontificate.

BENEDICT I. succeeded him the 16th of *May* 573; in his Time *Rome* was afflicted with Famine, and *Benedict* shew'd himself, on that melancholy Occasion, a true Father of the Poor. He dy'd the 31st of *July* 577, after 4 Years, 2 Months, and 5 Days Pontificate.

PELAGIUS II. succeeded him the 10th of *November* 577; he was so charitable, that he made an Hospital of his House, to entertain the Sick. He dy'd the 8th of *February* of the Year 590, after 12 Years, 2 Months, and 29 Days Pontificate.

GREGORY the Great succeeded him the 3d of *September* of the Year 590; he was illustrious by his Birth, (being the Son of *Gordian*, a Senator) his Piety, profound Doctrine, and Erudition; and was yet greater by his Holiness and Capacity, than by his Elevation in the Church. He opposed, with an apostolical Courage, the Enterprizes of secular Princes, and enrich'd the *Christian* World with his excellent Writings. He dy'd the 12th of *March* of the Year 604, after he had govern'd the Church 13 Years, 6 Months, and 10 Days.

Note, That Pope *Gregory the Great* sent *Augustine* the Monk into *Great Britain*, in the Year of *Christ* 602, to preach the Gospel to the *English*, who had render'd themselves Masters of that Kingdom; and where he converted a vast Number of People, and, among the rest, their King *Adelbert*. *Gregory* caused *Augustine* to be consecrated Archbishop of *Canterbury*, by *Virgilius* of *Arles* in *Provence*, and sent him the *Pallium*, or archiepiscopal Mantle. He design'd, likewise, the Bishops, who were to be establish'd, giving

the Pre-eminence to those of *Canterbury* and *York*. He also sent Vessels of Gold and Silver, and other necessary Ornaments, for the Celebration of Divine Service; and wrote a Letter to King *Adelbert*, in which he praises his Zeal for the Establishment of the *Christian* Religion, and exhorts him to employ all his Power for the Destruction of Idolatry in his Kingdom. Thro' the Queen's Means, *Augustine* recover'd an old Church which the ancient *Christians* had built at *Canterbury*, and which he re-edified, and consecrated, in Honour of our Lord and Saviour *Jesus Christ*, and where he establish'd his episcopal See, and that of his Successors; having been ever since the primatical See of the whole Kingdom. The Prelates of *Ireland* (which shews that there was then an establish'd Church in *Ireland*) consulted *Gregory* the same Year 602, to know if they were to re-baptize the *Nestorians*, who return'd to the Church. He answer'd, *Epist.* 61. lib. 9. that according to the ancient Custom of the Church, they were not to be baptiz'd anew, if they had been already baptiz'd in the Name of the blessed Trinity; but instructed, only, in the Mystery of the Incarnation, in which they err'd believing that there were two Persons in *Christ*, as well as two Natures.

SABINIAN succeeded him the first of *September* 604, and dy'd the 9th of *February* 605, after 5 Months, and 19 Days Pontificate.

Note, That under *Sabinian's* Pontificate, *Augustine* instituted the See of *London*, and appointed *Melitus* for its first Bishop, and *Justus* to that of *Rocheſter*.

BONIFACIUS III. succeeded him the 25th of *February* 606; he dy'd the 12th of *November* of the same Year, after 8 Months, and 23 Days Pontificate.

Note, That *Bonifacius III.* to maintain himself on his episcopal Chair, (which being grown already a good fat Benefice, attended with a great deal of Power, Magnificence, and Grandeur, and free from those Dangers and Toils it was subject to; in the Infancy of *Christianity*, had began to excite the nice Appetite of the Levitical Tribe) corrected an Abuse which had been introduc'd among the *Roman* Clergy, who, while their Bishops were yet living, used to treat of the Election of his Successor, and for that Purpose made Cabals. *Bonifacius* therefore assembled a Synod of 72 Bishops, 34 Priests of the *Roman* Church, and 2 Deacons: In this Assembly he made a Constitution, by which he forbid, under Pain of Excommunication, to treat of the Successor of a living Pope. This Constitution is not observ'd at present by the Cardinals, who assemble, and make Cabals for the Election of a Pope, when they see attack'd with any Malady him whom they want dead.

BONIFACIUS IV. succeeded him the 18th of *September* 607; he obtain'd from the Emperor *Phocas* the *Pantheon*, (built by *Marius Agrippa*, *Augustus's* Son-in-law, in Honour of all the Gods) and consecrated it to the Service of the true God, under the Invocation of the blessed Virgin, and all the Martyrs; and is yet one of the most magnificent Churches of *Rome*. He died the 8th of *May* 614, after 6 Years, 8 Months, and 13 Days Pontificate.

DEODATUS, a *Roman*, succeeded him the 13th of *November* of the Year 614; he was extremely pious. He died the 8th of *November* 617, after 2 Years, 11 Months, and 26 Days Pontificate.

Note, That I have read one of his Epistles written to *Gordian*, Bishop in *Spain*, with Respect to Husbands and Wives, who, thro' Ignorance, had

stood Godfathers and Godmothers to their own Children, on *Easter Eve*, which was the Time when Baptism was administer'd. He answers, that he has found in the Archives of the *Roman Church*, that the same Thing had happen'd formerly in the Churches of *Isauria*, *Ephesus*, and *Jerusalem*; on which the Bishops of those Cities had consulted the See of *Rome*, to know if Husbands and Wives, to which such a Thing had happen'd, had a Right to use the Liberty of Marriage as before; and that the holy Fathers of blessed Memory, *Julius*, *Innocent*, and *Celestinus*, with several Bishops and Priests, assembled in the Church of the blessed Apostles, had forbidden marry'd People standing, henceforward, Sponsors for their own Children, at their Baptism; and order'd that those who had stood should be parted, *à Toro*, as having contracted an Affinity between them.

BONIFACIUS V. succeeded him the 29th of *December* 617; he was a *Neapolitan* born, and it was said of him, particularly, that he was the meekest, and most affable of all Men. He dy'd the 25th of *October* 625, after 7 Years, 10 Months, and 1 Day Pontificate.

HONORIUS I. succeeded him the 14th of *May* 626; his Love for the Peace of the Church was the Cause of his being deceiv'd by the *Monothelites*, (whose Heresy I'll mention under its proper Head). He dy'd the 12th of *October* 638, after 12 Years, 4 Months, and 27 Days Pontificate.

SEVERINUS succeeded him the 29th of *May* 640; he was extremely good, and charitable to the Poor. He signaliz'd his Zeal, in condemning the *Ethelisis*, or Edict publish'd by the Emperor *Heraclius*, in Favour of the *Monothelites*. He died the 2d of *August* of the same Year, after 2 Months, and 4 Days Pontificate; tho' *Anastasi* gives him 12 Years, and 4 Days; but I am apt to think it is a Mistake in the Impression.

JOHN IV. born in *Dalmatia*, succeeded him the 31st of *December* 640; the first Thing he did was to condemn, also, publicly, the *Ethelisis*, notwithstanding all the Menaces of the Emperor. He employ'd vast Sums of Money for the Redemption of Captives, and dy'd the 21st of *October* 642, after 1 Year, 9 Months, and 13 Days Pontificate.

THEODORUS I. succeeded him the 25th of *November* 642; he opposed, with a great Zeal and Constancy, both Heresy, and Hereticks; and that learned and pious Pontiff promoted, as much as it was in his Power, the Good of the Church. He died the 14th of *May* 649, after 6 Years, 5 Months, and 18 or 20 Days Pontificate.

MARTIN I. born at *Todi* in *Tuscany*, succeeded him the 1st of *July* 649; he was very zealous for the *Catholic* Religion, and very severe towards the Impious. He died a Martyr, in Exile, after incredible Fatigues and Sufferings, the 6th of *September* 655, after 6 Years, 1 Month, and 26 Days Pontificate.

EUGENIUS I. succeeded him in the Year 655; he was very liberal to the Poor, and order'd, that at his Death all his Effects should be distributed to them. He was meek, affable, and very gracious. He died the 2d of *June* 656, after 8 Months, and 18 Days Pontificate.

VITALIAN, born at *Segni* in *Campania*, succeeded him the 31st of *July* 656; he took a particular Care of the Church, and died with the Reputation of a Saint, the 27th of *January* 671, after 14 Years, and very near 6 Months Pontificate.

ADEODATUS succeeded him the 9th of *April* 671, and dy'd the 26th of *June* of the Year 676, after 5 Years, 2 Months, and 17 Days Pontificate.

Note, That the second Year of *Adeodatus's* Pontificate was remarkable by the Death of King *Offwald*, who reign'd in one Part of *England* with a great deal of Piety and Glory.

DOMNUS, or DOMNIONUS, succeeded him the 1st of *November* 676, and died the 11th of *April* of the Year 678, after 1 Year, 5 Months, and 10 Days Pontificate.

AGATHON succeeded him the 16th of *June* of the Year 678; he was meek, honest, liberal, gracious, and obliging to every Body, without neglecting the Affairs of the Church. He dy'd the 10th of *January* of the Year 682, after 3 Years, 6 Months, and 25 Days Pontificate.

Note, That under *Agathon's* Pontificate, in the Year 680, was assembled, by the Emperor *Constantine Pogonatus's* Orders, the first Council, call'd in *Trullo*, because the Place of the Assembly was a Hall of the Palace built in Form of a *Gypola*. In the 13th Session of that Council, (which is the 6th general one in the universal Belief of the Church from that Time to that of *Luther*, and from *Luther* to this, among the *Roman Catholics*) Pope *Honorius* was anathematiz'd, as having favour'd the Heresy of the *Monothelites*, in his Epistle to *Sergius*, Patriarch of *Constantinople*, and a *Monothelite*; which Condemnation has been a great Subject of Dispute among Authors ever since. This Dispute consists in two Points; the first is, if *Honorius* has been an Heretick, or no: And the second, if the sixth Council has condemn'd him, in Fact; or if the Acts of that Council have been falsified by *Theodorus*, Patriarch of *Constantinople*. 'Tis what Cardinal *Baronius* pretends has happen'd, and which he endeavours to prove in his Annals, with all the Dexterity of his Genius, and with his Eloquence. But it might be said, with all the Respect due to so great a Man, that his Pre-occupation in Favour of the Infallibility of the Popes, and his Zeal for their Authority, have engag'd him to defend *Honorius* against the Reproach of Heresy, and to maintain the Falsification of the Acts of the Council, by *Theodorus*, with more Warmth than Solidity and Sincerity. *Baronius*, to support his Sentiment, writes, that *Theodorus* of *Constantinople* had been anathematiz'd in the 6th Council, and that to blot out that Spot, he put the Name of Pope *Honorius*, instead of his; but he does not give the least Proof of that Condemnation, and no Historian has inform'd us of the Reason why *Theodorus* quitted the Patriarchate a little before the Council; besides, there is not the least Appearance that it was for the Heresy of the *Monothelites*, since *George*, who was put in his Place, favour'd that Heresy; and what hinder'd his Deposition was, his renouncing it, and acquiescing to the Decisions of the Council. *Theodorus* did the same Thing, therefore there was no Subject to depose him. But let it be granted that *Theodorus* was deposed, according to *Baronius's* Sentiment, supported by no Proofs; he had nothing else to do but to blot out his Name from among those of the other Persons who had been condemn'd, because he could have expected that perhaps it could not have been perceiv'd, but to make the Condemnation pronounced against him fall on so eminent a Person as the Bishop of the first See of the *Latin Church*, who had not been mention'd in the Council, had been the most extravagant Enterprize in the World, and the most contrary to his Design, which was of hiding himself, since he had then revolted against him the whole occidental Church; the Examen of *Honorius's* Letters, and his Condemnation, are found in more than 14 or 15 Places of the Council, there are whole Pages where Mention is made of him, and he is always distinguish'd by his Quality of Pope, and of Bishop of *Rome*. So that *Theodorus* had been oblig'd to falsify not only one Place of the Council, but a great many more. All that can be said on this Occasion

Occasion in Favour of the Church, is, that there is a great Difference between the Pope and the Church, the Pope being considered by all the *Roman Catholick* Schools as capable of Error, tho' not the Church. The Faculty of Theology of *Paris* is of that Sentiment, and there is nothing determined, yet, for the universal Church, on that Question: Therefore it would be a Temerity in me to do it myself. Pope *Agatho* does not say in his Letter that none of his Predecessors have been Hereticks; but only that *the apostolical Church of Rome has never deviated from the Truth.*

LEO II. born in *Sicily*, succeeded *Agatho* in the Year 683. He was very well versed in all Sorts of Sciences, and especially very learned in Musick. He reform'd that of the Church, which was very irregular; took a particular Care of the Orphans, Widows, and Poor, and dy'd with the Reputation of a Saint, the 28th of *June* 684, after 1 Year, 10 Months, and 14 Days Pontificate.

BENEDICT II. succeeded him the 10th of *August* 684. His Doctrine and Piety raised him to the episcopal Chair, and *Constantine Pogonatus* had so profound a Respect for his Virtue, that he left to the *Roman* Clergy the Liberty of electing their Bishop, without being oblig'd to have Recourse, for the future, to the Authority of the Emperor, or of his Exarch. He dy'd the 7th of *May* 685, after 8 Months, and 17 Days Pontificate.

JOHN V. succeeded him the 22d or 23d of *July* 685. He dy'd the 2d of *August* 686, after 1 Year, and 11 Days Pontificate.

CONON succeeded him the 20th of *October* 686. He was very virtuous, and dy'd the 13th of *October* 687, after 11 Months, and 23 Days Pontificate.

SERGIUS I. succeeded him the 26th of *December* 687. He was learned, pious, charitable, and very zealous for the Interest of the Church. He dy'd the 9th of *September* 701, after 13 Years, 8 Months, and 14 Days Pontificate. The *Pontifical* observes, that he order'd that at the Time of the Fraction of the Bread for the Communion, there should be sung, *Agnus Dei qui tollis peccata mundi miserere nobis.*

JOHN VI. succeeded him the 30th of *October* 701. He dy'd the 10th of *January* 705, after 3 Years, 2 Months, and 12 Days Pontificate.

JOHN VII. succeeded him the 1st of *March* 705, and dy'd the 18th of *October* 707, after 2 Years, 7 Months, and 17 Days Pontificate.

SISINUS succeeded him the 18th of *January* 708, and dy'd the 7th of *February* of the same Year, after 20 Days Pontificate.

CONSTANTINE I. succeeded him the 7th of *March* 708. He was the first Pope whose Feet were kissed by a crown'd Head; for at an Interview he had at *Nice of Nicomedia*, with the Emperor *Justinian*, the Emperor, with the Diadem on his Head, prostrated himself, and kissed the Pope's Feet. *Constantine* died the 9th of *April* 714, after 6 Years, 1 Month, and 2 Days Pontificate.

GREGORY II. a Deacon, and Library-keeper of the Church, succeeded him the 22d of *May* 714. He was a Person of a profound Doctrine, and great Piety. He excommunicated the Emperor *Leo the Isaurian*, and dy'd the 11th of *February* 731, after 16 Years, 8 Months, and 20 Days Pontificate.

GREGORY III. succeeded him the 16th of *February* 731. He was, says the Library-keeper *Anastasius*, a very good and prudent Prelate, very well instructed in the divine Scriptures, a great Preacher, an inviolable Conservator of the *Catholick* and *Apostolical* Faith, a strenuous Defender and Emulator of the orthodox Doctrine, a Friend of the Poor, a Redeemer of Captives and Prisoners, a Protector of Widows and Orphans, and a Director of those who would live religiously. He dy'd with the Reputation of a Saint, the 28th of *November* 741, after 10 Years, 3 Months, and 10 Days Pontificate.

Note, That it was under *Gregory III's* Pontificate that *Iva*, King of the occidental Saxons in *England*, establish'd in his Kingdom one Penny out of an hundred on every House, to be paid yearly to the apostolical See; which Penny was call'd, afterwards, *St. Peter's Pence*. It was also the same Pope who gave first, in his Letter to *Charles Martel*, where he implores his Succour against the *Lombards*, the Title of *Most Christian*; which the Kings of *France* have preserv'd ever since, and which they highly deserve, if it was but for their truly royal Generosity for *Christian* Princes in Affliction, who have always fled to the Court of *France* for Refuge, and by whom they have been maintain'd, in all the Splendor and Magnificence agreeable to their high Rank and Dignity. I have seen five of those Princes at once in *France*, one of whom I had the Honour of being intimately acquainted with, viz. the late Prince *Ragotzki*, of *Transilvania*; who was pleased to tell me, that the late King *Louis the Great* would often give him more than he wanted, or would accept.

ZACHARIAS succeeded *Gregory III.* the 2d or 6th of *December* 741. He was illustrious by his Doctrine and Holiness. *Photius* has observ'd, in his *Bibliotheca*, that he translated into *Greek* the four Books of Dialogues of *St. Gregory the Great*. He dy'd the 15th of *January* 752, after 10 Years, 3 Months, and 10 Days Pontificate.

STEPHEN II. was elected to supply his Place the 27th of *March* 752, but 3 Days after his Election he lost his Speech at once, and dy'd the next, of an Apoplexy.

STEPHEN III. succeeded him the 30th of *May* 752. The Tyranny and Violence of the *Lombards* oblig'd him to retire into *France*, where he was receiv'd by King *Pepin* with all the Honour and Respect imaginable. *Anastasius* writes, that the King walk'd by the Pope on Foot, leading his Horse by the Bridle; but there is a very great Appearance that this Author writes rather according to the Custom of his Time, than according to Truth. He dy'd the 26th of *April* of the Year 757, after 5 Years, and 20 Days Pontificate.

PAUL I. his Brother, was elected to supply his Place the 28th of *May* 757. Under his Pontificate the Pope attain'd to that Pitch of temporal Grandeur he enjoys at present, *proh Dolor!* by the Munificence of *Pepin*, King of *France*.

STEPHEN IV. succeeded him the 5th of *August* 758. *Anastasius* says, that he was learned in the sacred Scriptures, perfectly well acquainted with the ecclesiastical Traditions, and persever'd constantly in their Observation. He died the 1st of *February* 772, after 3 Years, 5 Months, and 28 Days Pontificate.

ADRIAN, a *Roman* Citizen, succeeded him the 10th of *February* 772. He knew how to join Humility with his profound Erudition, and his Mansuetude with his Zeal for the ecclesiastical Discipline. *Eginhart* says, that *Charlemagne* was sensibly afflicted at his Death, and shed Tears for him, as for a very dear Friend, and as if he had lost his Brother, or Son. *William of Mahnesbury* relates, that he sent Alms as far as *England*, and desir'd the King of the *Mercians* to order that Prayers should be said for him in his Kingdom. He dy'd the 26th of *December* of the Year 795, after 23 Years, 10 Months, and 17 Days Pontificate.

LEO III. born at *Rome*, Son of *Asappius*, succeeded him the 17th of *December* 795. He was learned, modest, charitable, and compassionate. He crown'd *Charlemagne* Emperor of the West, and dy'd the 12th of *June* 816, after 20 Years, 7 Months, and 17 Days Pontificate.

STEPHEN V. of a very noble Family, succeeded him the 22d of *June* 816. He came into *France*, where he anointed and crown'd the Emperor *Louis the Gentle*, in the Abbey of *St. Remy* at *Rheims*. *Thegan*

gan, an Author of those Times, writes, that *Louis* prostrated himself all along on the Ground at the Pope's Feet; and that in getting up he saluted the Pope with these Words of the Psalmist, *Blessed be he that cometh in the Name of the Lord*; and that the Pope answer'd, *Blessed be the Lord our God, who has granted to our Eyes to see a second King David*. *Stephen* dy'd soon after his Return to *Rome*, the 25th of *January* 817, after 7 Months, and 3 Days Pontificate.

PASCHALIS I. succeeded him the 27th of *January* 817. He was learned, pious, meek, and adorn'd with all the Virtues agreeable to his pastoral Solitude. He dy'd the 13th of *May* 824, after 7 Years, 3 Months, and 16 Days Pontificate.

EUGENE II. succeeded him the 15th of *May* 824. *Anastasius* calls him a Man of great Holiness, and full of the Grace of the Holy Ghost. He died the 7th of *August* 827, after 3 Years, 2 Months, and 23 Days Pontificate.

VALENTINE succeeded him the 8th of *August* 827, and dy'd 40 Days after his Election, the same Year.

GREGORY IV. a *Roman*, succeeded him the 24th of *September* 827. A Person, says *Anastasius*, very meek, dextrous, learned, pious, eloquent, firm in his Faith, very well instructed in the divine Letters, the Father of the Poor and of Widows, who desir'd nothing terrestrial, had no Inclination for Things created, and wish'd for nothing but to be in Heaven. He order'd that the Feast of *All Saints*, which was celebrated at *Rome* only, should also be kept throughout the *Christian* World. He dy'd the 25th of *January* 844, after 16 Years, and 4 Months Pontificate.

SERGIUS II. a *Roman*, and a Man of Quality, succeeded him the 10th of *February* 844. He was yet more considerable, by his Piety and Doctrine, than by his Birth. He was the first who granted Indulgences to those who visited certain Churches; and died the 12th of *April* 847, after 3 Years, 2 Months, and some Days Pontificate.

LEO IV. succeeded him the 12th of *April* 847. There are some of his Epistles found in the Decretal, and, among the rest, one to the Bishops of *England*, and three others, to *Vernon*, Duke of *Britanny*; to *Charles the Bald*, King of *France*; and to *Ebroin* and *Aldefridus*, Bishops. He dy'd with the Reputation of a Saint, the 17th of *July* 855, after 8 Years, 3 Months, and 5 Days Pontificate.

Note, That *Marianus Scot*, or the *Scotch*, places the Death of *Leo IV.* the 7th of his Pontificate, and the Fable of the Election of Pope *Joan*. *Sigebert* has wrote it after him, and several modern Authors mention it; but the Historians of that Fable are all to be suspected, and agree neither on the Name of that Popess, nor of her Nation. They relate it in the following Manner: 'An *English* Woman, stolen out of her Country by a Priest who lov'd her, came to live at *Mayence*, where she was deliver'd of a Daughter call'd, afterwards, *Gerberte*. This Daughter having a vast deal of Wit, learn'd the *Belles Lettres* in her Youth, and enter'd, under a Man's Disguise, in the Abbey of *Fulde*. Some Time afterwards she went to *Athens*, where she made so great a Proficiency in the Sciences, and especially in Theology, that returning since to *Rome*, she found but very few Persons who could equal her in Doctrine. This gain'd her such a Reputation, that after *Leo IV.*'s Death she was elected in his Place, and took the Name of *John VIII.* but God, unwilling to suffer long such a monstrous Impiety, permitted that having been got with Child by her Camerier, she was deliver'd in the open Street, near the *Coliseum*, as she went in Procession; and dy'd on the Spot. Therefore, say they, the Popes never pass thro' that Street; and after the Election of a Pope, he is plac'd on a pier-

ced Chair, to discover his Sex.' This Fable is full of Impertinencies; there are no contemporary Writers who mention it; and *Marianus*, who is the first who speaks of it, is justly suspected, as well as *Sigebert*, of Passion against the Popes. Even those separated from the *Roman* Church, in these last Centuries, have undeceiv'd themselves on that Subject, and consider it as an Imposture. *Blondel*, an eminent Minister, has compos'd a small Book, on Purpose to refute it, which he does very pertinently. The Authors who relate it contradict one another; some of them give her the Name of *Gilberte*, others call her *Agnes*, *Isabella*, *Margaret*, *Dorothy*; one makes her an *English* Woman born, another a *German*. They do not agree better among themselves on the Name of Papacy she took; one says that it was that of *John VII.* another that of *John VIII.* another that of *John IX.* There is the same Diversity for the Year in which she appear'd; these mark the Year 753, those the following Year, others the Year 857, others 858, and others 859. There are some who assign the Year 654. They differ as much with Regard to the Duration of her Pontificate; one says it lasted a Year, another a Year and four Days; these make it of two Years and a Half, those two Years only; and some four Months. Truth is one, but Falshood cannot agree with itself. I must add, that if that Election had happen'd in the *Roman* Church, *Photius*, who invented so many Calumnies against her, had not forgot an Event so injurious to her. But, however, neither he, nor the Emperor *Michel*, a Favourer of his Schism, and a capital Enemy of the *Roman* Church, say not one Word of it. It is certain, by the Testimony of several irreproachable Authors, that there was no Pope between *Leo IV.* and *Benedict III.* *Nicholas*, in his Epistle to the Synod, says, *Hincmar* has persuaded *Benedict*, at the Beginning of his Consecration, to confirm the Council; and by *Hincmar*'s Answer to *Nicholas* it appears, that that Confirmation was made the same Year of *Leo*'s Death. The Words of *Anastasius* are formal; for he says, that as soon as *Leo* was dead, the *Roman* Clergy, Senate, and People, assembled, and proclaim'd *Benedict* Pope. *Ado* says, that *Leo* dying, *Benedict* was substituted.

BENEDICT III. succeeded him in *July* 855. *Anastasius* says, that he was a Man eminent for his Doctrine, sweet in Conversation, pacifick, compassionate, and very humble. He dy'd the 8th or 12th of *April* of the Year 858, after 2 Years, 6 Months, and some Days Pontificate.

NICHOLAS, call'd the Great, succeeded him the 24th of *April* 858. *Rheginon* says, that ever since *Gregory the Great* no Pope had been comparable to him; for he commanded over Kings and Tyrants, and brought them under his Authority, as if he had been Lord of the whole Earth. No Pope had carry'd so high as he did, the pontifical Authority in the Church, nor spoke as he did of the Power of the *Roman* See. *Anastasius* writes, that not only several Nations, but even the Elements mourn'd for him at his Death, which happen'd the 13th of *November* 867, after 9 Year, 6 Months, and 20 Days Pontificate.

ADRIAN II. succeeded him the 14th of *December* 867. He was 75 Years old when elected Pope, but he was much more venerable by his Virtue, than by his Age. He imitated the high Style of his Predecessor *Nicholas*, when he spoke to crowned Heads, which was, perhaps, loftier than became a Successor of the Apostles, who should be meek and humble, and not affect a Power which *Christ* himself had renounced while upon Earth. He dy'd the 1st of *November* 872, after 4 Years, 10 Months, and 17 Days Pontificate.

JOHN VIII. succeeded him the 14th of *December* 872.

872. He restored to the patriarchal See of *Constantinople*, *Photius*, who had been deposed, and excommunicated in a Council where the Legates of his Predecessors had presided. He dy'd the 15th of December 882, after 10 Years Pontificate.

MARIN, or MARTIN II. succeeded him the 29th of December 882. He gave singular Marks of his prudent Conduct, of his Zeal for the Advantage of the Church, and of his solid Piety. He dy'd the 18th of January 884, after 1 Year, and 2 Days Pontificate.

ADRIAN III. succeeded him the 20th of January 884. He refused, with a great Constancy, his Communion, to *Photius* of *Constantinople*; and dy'd the 9th of May 885, after 1 Year, 3 Months, and 19 Days Pontificate.

STEPHEN VI. succeeded him the 27th of May 885. He acquir'd, by his Virtues, the Title of most holy and generous Extirpator of all Vices. He maintain'd the Interest of the Church against *Basil the Macedonian*, Emperor of the East, and dy'd the 21st of May 890, after 6 Years, and some Days Pontificate.

FORMOSUS succeeded him the 31st of May 890. He was a very good Prelate, persecuted during his Life, and even after his Death; which happen'd the 14th of December 896, after 6 Years, and very near 6 Months Pontificate.

STEPHEN VII. succeeded him the 14th of December 896, or the 8th of January 897. He condemn'd, thro' an Excess of Rigour, the Memory of Pope *Formosus*, and dy'd the 8th of January 900, after 3 or 4 Years Pontificate.

THEODORE II. succeeded him in the Year 901. His Pontificate lasted but 20 Days, and he dy'd the same Year.

JOHN IX. succeeded him in the Year 901. He annull'd all that had been done against the Memory of Pope *Formosus*, and condemn'd the Election of *Boniface VII.* He dy'd in the Year 905, after 3 Years, and 15 Days Pontificate.

BENEDICT IV. succeeded him in the Year 905, and dy'd in the Year 905, or 906, after some Months Pontificate.

LEO V. succeeded him in the Year 905, or 906, and occupied but 40 Days *St. Peter's* Chair.

CHRISTOPHER succeeded him in the Year 906, and was confin'd in a Monastery, after 7 Months Pontificate.

SERGIUS III. succeeded him in the Year 907. He was dissolute, and vicious. He dy'd in the Year 910, after 3 Years, and 4 Months Pontificate.

ANASTASIUS III. succeeded him in the Year 910. He govern'd the Church with a great deal of Prudence, and liv'd without Reproach. He dy'd in the Year 912, after 2 Years, and 20 Days Pontificate.

LONDON succeeded him in the Year 912, the 28th of December. His Pontificate lasted but 2 Months, according to some; or 4 Months, and 22 Days, according to others.

JOHN X. succeeded him the 24th of January 913. He took a great Care to expel the *Saracens* from the Dominions of the Church, and defeated them in 915. He dy'd in the Year 928, after 15 Years, and very near 3 Months Pontificate.

LEO VI. succeeded him in the Year 928. He govern'd the Church but 6 Months, and 15 Days, dying the Beginning of November 929.

STEPHEN VIII. succeeded him in the Year 929. He was extremely virtuous, and died the 8th of December 931, after 2 Years, 1 Month, and 15 Days Pontificate.

JOHN XI. succeeded him in the Year 931. He dy'd in the Year 936, after 4 Years, and 10 Months Pontificate.

LEO VII. succeeded him in the Year 936. He lov'd Peace and Justice, and govern'd with a great deal of Clemency. He dy'd the 6th of June 939, after 3 Years and a Half Pontificate.

STEPHEN IX. succeeded him the 7th of June 939,

and died at the Beginning of the Year 943, after 3 Years, 4 Months, and 5 Days Pontificate.

MARIN, or MARTIN III. succeeded him the 4th of February 943. He reform'd the Clergy, repair'd the Churches, took Care of the Poor, and forgot none of the Duties of a good Prelate. He died the 14th of May 946, after 3 Years, 4 Months, and 13 Days Pontificate.

AGAPET II. succeeded him in the Year 946. He convok'd several Synods for the Affairs of the Church, and dy'd the 27th of December 955, after 9 Years, 7 Months, and 10 Days Pontificate.

JOHN XII. succeeded him in the Year 955. He was call'd, before, *Octavian*; and took, then, the Name of *John*. Ever since, the Popes have almost always chang'd their Names. He dy'd the 14th of May 964, after 9 or 10 Years Pontificate.

BENEDICT V. succeeded him in the Year 964. He was persecuted by the Emperor *Otho*, who sent him Prisoner to *Hamburg* in *Germany*; where he dy'd the 10th of June 965, after 1 Year's Pontificate.

JOHN XIII. succeeded him in the Year 965. He establish'd the blessing of Bells, and his Conduct was esteem'd a little too severe. He dy'd the 18th of September 972, after 6 Years, 11 Months, and 15 Days Pontificate.

DOMNUS, or DOMNIONUS II. succeeded him the 20th of September 972. He liv'd but 3 Months after his Election, and dy'd the 19th of December of the same Year.

BENEDICT VI. succeeded him the 20th of December 972, and dy'd in the Year 974, after 1 Year, 3 Months, and some Days Pontificate.

BENEDICT VII. succeeded him the 11th of May 975. He govern'd very well the Church, and his rare Virtues made him belov'd of every Body. He died the 10th of July 984, after 9 Years Pontificate.

JOHN XIV. succeeded him in the Year 984. He dy'd the 20th of August 985, after 1 Year, and some Months Pontificate.

JOHN XV. succeeded him in the Year 985, and dy'd the 7th of May 996, after 10 Years, 4 Months, and 12 Days Pontificate.

GREGORY V. succeeded him the 13th of July 996. 'Tis imagin'd, that in the first Synod he assembled, he caused to be publish'd a Bull, or Constitution for the Electors of Emperors. He dy'd the 18th of February 999, after 2 Years, 8 Months, and 6 Days Pontificate.

SILVESTER II. succeeded him in the Year 999. He was a *Frenchman* born, call'd *Gerbert*, of the Order of *St. Benedict*. He had a very bright Genius, was perfectly well versed in *Mathematicks* and other Sciences. He is praised by the best Authors of his Time, and calumniated 80 Years after his Death by schismatical Writers. He dy'd the 12th of May 1003, after 4 Years, and 2 or 3 Months Pontificate.

JOHN XVI. succeeded him the 7th of June 1003. Some say, that in his Time the Election of Pope was taken from the People, to be entirely given to the Clergy. He dy'd in the Year 1003, after 5 Months Pontificate.

JOHN XVII. succeeded him the 20th of November 1003. He procur'd the Union of the *Greek* Church with the *Latin*, and dy'd the 18th of July 1009, after 5 Years, 7 Months, and 18 Days Pontificate.

SERGIUS IV. succeeded him the 31st of August 1009. He was learned, and charitable; and died the 13th of May 1012, after 2 Years, 8 Months, and 13 Days Pontificate.

BENEDICT VIII. of the House of the Earls of *Tusculano*, succeeded him the 7th of June 1012. He expell'd the *Saracens* and *Greeks*, who had render'd themselves Masters of Part of *Italy*. He dy'd the 27th of February 1024, after 11 or 12 Years Pontificate.

JOHN XVIII. succeeded him the 30th of April 1024. He was Son of *Gregory*, Earl of *Tusculano*, and Brother of *Benedict VIII.* He dy'd the 8th of November 1033, after 9 Years, and 8 Months Pontificate.

BENEDICT IX. succeeded him in the Year 1033. He was Son of *Alberic*, Earl of *Frescati*. He abdicated his Dignity, not so much by a Principle of Virtue, as thro' Fear, in the Year 1044, after 10 Years, and some Months Pontificate.

GREGORY VI. call'd, before, *John Gratian*, succeeded him the End of *April* 1044. He dy'd in the Year 1046, after 2 Years, and 8 Months Pontificate.

CLEMENT II. a *Saxon* born, call'd *Suidger*, or *Suinger*, succeeded him in the Year 1046. He was made Pope at the Council of *Sutri*. He assembled a Council at *Rome*, to retrench Simony, and other Abuses committed in the Church; and dy'd the 9th of *October* 1047, after 10 Months Pontificate.

DAMASUS II. call'd *Popon*, succeeded him the 17th of *July* 1048. He dy'd 23 Days after his Election, in the same Year.

LEO IX. call'd, before, *Brunon*, of the House of the Earls of *Alboarg*, succeeded him the 12th of *February* 1049. He was eminent for his Science and Piety, and has merited a Place in the Catalogue of Saints. He dy'd the 16th of *April* 1054, after 5 Years, 2 Months, and 7 Days Pontificate.

VICTOR II. call'd, before, *Gebhard*, a *German*, succeeded him the 13th of *April* 1055. He contributed all in his Power towards procuring an Union of the *Christian* Princes. He dy'd the 28th of *July* 1057, after 2 Years, 3 Months, and 15 Days Pontificate.

STEPHEN X. call'd *the Great*, Brother of *Godfrey* Duke of *Lorrain*, succeeded him the 2d of *August* 1057. He was learned, wise, and very pious. He dy'd with the Reputation of a Saint, the 28th of *April* 1058, after 8 Months Pontificate.

NICHOLAS II. call'd *Gerard of Burgundy*, a *Frenchman*; or, according to others, a *Savoyard*, succeeded him in the Year 1059. He appeased several Troubles in the City of *Rome*, and in the ecclesiastical State, by his Prudence and good Conduct; and dy'd the 3d of *July* 1061, after 2 Years, and 6 Months Pontificate.

ALEXANDER II. call'd before *Anselme*, born in the *Milanese*, succeeded him the first of *October* 1061. He favour'd *William the Conqueror*, Duke of *Normandy*, in his Conquest of *England*, and dy'd with the Reputation of a Saint, the 22d of *April* 1073, after 11 Years, 6 Months, and 22 Days Pontificate.

GREGORY VII. call'd, before, *Hildebrant*, succeeded him the 22d of *April* 1073. His Life was irreproachable and exemplary, tho' he be accused by some Authors of having been bold, enterprizing, and haughty, because he began to assert the Authority of the *Roman* See. He dy'd the 25th of *May* 1085, after 12 Years, 1 Month, and 3 Days Pontificate.

VICTOR III. call'd *Didier*, born at *Benevent*, and Abbot of *Montcassin*, succeeded him the 24th of *May* 1086. His sole Merit raised him to the highest Posts. He had a great deal of Piety and Erudition. He dy'd the 16th of *September* 1087, after 1 Year, 3 Months, and 24 Days Pontificate.

URBANUS II. was a *Frenchman*, of the House of *Chastillon* on the *Marne*. He had been a Monk of the Order of *St. Benedict*, and was elected the 12th of *March* 1088. He govern'd the Church with a great deal of Judgment and Piety, and dy'd the 29th of *July* 1099, after 11 Years, 4 Months, and 8 Days Pontificate.

PASCHAL II. call'd *Rainier*, born in *Tuscany*, succeeded him the 12th of *August* 1099. He was humble, pious, vigilant, and full of Courage to maintain the Rights of the Church. He dy'd the 12th of *January* 1118, after 18 Years, 5 Months, and some Days Pontificate.

GELASIUS II. call'd *John*, born at *Gayeta*, of the Order of *St. Benedict*, succeeded him the 25th or 26th of *January* 1118. He was pious, virtuous, and learned. He dy'd the 29th of *January* 1119, after 1 Year, and 4 Days Pontificate.

CALISTUS II. call'd, before, *Guy of Burgundy*, was the 5th Son of *William the Great*, Earl of *Burgundy*. He was elected in the Month of *February* 1119, and

was learned, pious, modest, humble, just, and one of the greatest Popes that has govern'd the Church. He dy'd the 13th of *December* 1124, after 5 Years, 10 Months, and 13 Days Pontificate.

HONORIUS II. call'd *Lambert*, succeeded him the 21st of *December* 1124. He was humble, pious, vigilant, and firm in his Designs. He dy'd the 14th or the 24th of *February* 1130, after 5 Years, and very near 2 Months Pontificate.

INNOCENT II. call'd *Gregory Paparesus*, succeeded him the 14th, or the 24th of *February* 1130. He was wise, pious, skilful, and very zealous for the Church. He dy'd the 24th of *September* 1143, after 13 Years, 7 Months, and 10 Days Pontificate.

CELESTINUS II. call'd *Guy du Chatel*, succeeded him the 25th of *September* 1143. He dy'd the 8th of *March* 1144, after 5 Months, and 13 Days Pontificate.

LUCIUS II. call'd, before, *Gerrard of Caccianimici*, born at *Bologna*, succeeded him the 14th of *March* 1144. He had Wit, Judgment, Prudence, Learning, and Piety; and dy'd the 25th of *February* 1145, after 11 Months, and 14 Days Pontificate.

EUGENE III. call'd *Peter Bernard*, born at *Pisa*, a Monk of the Order of *Cisteaux*, was elected the 25th of *February* 1145. He was prudent, learned, vigilant, and very pious. He dy'd the 8th of *July* 1153, after 8 Years, 4 Months, and 13 Days Pontificate.

ANASTASIUS IV. a *Roman*, call'd *Conrad*, and a regular Canon of the Order of *St. Augustine*, succeeded him the 9th or 10th of *July* 1153. He had Probity, Prudence, and Conduct; and was very liberal to the Poor. He dy'd the 2d of *December* 1154, after 1 Year, 4 Months, and 24 Days Pontificate.

ADRIAN IV. an *Englishman*, call'd *Nicholas Haffragus*, or *Break-spear*, succeeded him in the Year 1154. He was very wise, vigilant, courageous, just, learned, and very zealous for the Interest of the Church, of which he was the invincible Defender. He dy'd the first of *September* 1159, after 4 Years, 8 Months, and 9 Days Pontificate.

ALEXANDER III. born at *Sienna*, call'd *Rowland Rainuci*, succeeded him the 5th or 6th of *September* 1159. He dy'd the 27th of *August* 1181, after 21 Years, 11 Months, and 21 Days Pontificate.

LUCIUS III. born at *Lucca*, call'd *Humbaldo Allucingoli*, of a noble Family, succeeded him the 29th of *August* 1181, and dy'd the 25th of *November* 1185, after 4 Years, 2 Months, and 18 Days Pontificate.

URBANUS III. call'd *Lambert Crivelli*, Archbishop of *Milan*, succeeded him the 25th of *November* 1185, and dy'd of Sorrow for the taking of *Jerusalem* by *Saladin*, the 20th of *October* 1187, after 10 Months, and 25 Days Pontificate.

GREGORY VIII. call'd *Albert of Mora*, born at *Benevent*, succeeded him the 6th of *January* 1188. He dy'd the 25th of *March* 1191, after 3 Years, 2 Months, and 10 Days Pontificate.

CELESTINUS III. call'd *Hyacint Bobo*, succeeded him the 12th of *April* 1191. He died the 8th of *January* 1198, after 6 Years, 2 Months, and 28 Days Pontificate.

INNOCENT III. of the House of the Earls of *Segny*, or *Signie*, succeeded him the 12th of *January* 1198. He dy'd the 16th of *July* 1215, after 18 Years, 6 Months, and 9 Days Pontificate.

HONORIUS III. a *Roman*, call'd before *Cencius Savelli*, succeeded him the 17th of *July* 1215. He dy'd the 18th or 19th of *March* 1227, after 10 Years, and 8 Months Pontificate.

GREGORY IX. call'd *Hugolin*, or *Hugelin*, of the House of the Earls of *Segny*, succeeded him the 21st of *March* 1227. He dy'd the 22d of *August* 1241, after 14 Years, 5 Months, and 3 Days Pontificate.

CELESTINUS IV. call'd *Geofroy*, of the House of *Castiglione* of *Milan*, succeeded him the 22d of *September* 1241. He dy'd the 8th of *October* of the same Year, after 18 Days Pontificate.

INNOCENT IV. born at *Genoa*, call'd *Sinibal*, of the

the House of *Fiesque*, of the Earls of *Lavagno*, succeeded him the 24th of *June* 1243, and dy'd the 7th of *December* 1254, after 11 Years, 5 Months, and 14 Days Pontificate.

ALEXANDER IV. of the House of the Earls of *Signie*, succeeded him the 21st of *December* 1254. He was prudent, judicious, and full of Wit. He died the 25th of *May* 1261, after 6 Years, 5 Months, and 4 Days Pontificate.

URBANUS IV. a *Frenchman*, call'd *James Pantaloon*, succeeded him the 29th of *August* 1261. He dy'd the 2d of *October* 1264, after 3 Years, 1 Month, and 4 Days Pontificate.

CLEMENT IV. a *Frenchman*, call'd *Guy le Gros*, succeeded him the 5th of *February* 1265. He dy'd the 29th of *November* 1268, after 3 Years, 9 Months, and 25 Days Pontificate.

Note, That *Clement IV.* being dead at *Viterbo*, the Cardinals were 2 Years without being able to agree on the Election of a Successor; and Things were carried to such a Pass, that they were upon the Point of breaking up without being able to come to any Conclusion at all. The Inhabitants of *Viterbo* being appriz'd of their Design, by the Advice of *St. Bonaventure*, then at *Viterbo*, shut the Gates of their City, and lock'd up the Cardinals in the pontifical Palace adjoining to the Cathedral, till they were brought to a better Understanding. Hence arose the Custom which has since prevail'd, of shutting up the Cardinals in a single Palace, till they have elected the Pope. Such was the Origin of what has been since call'd *Conclave*; which Name is also given to the Place wherein the Election of the Pope is perform'd, which is now at *St. Peter's*, in the *Vatican*; tho' *Gregory X.* and *Clement V.* appointed it should always be held in the Place where the last Pope should die. While the Affair is in Hand, if it be in Winter, the Walls and Windows are all mur'd up, excepting a single Pane, to give a little Light. In Summer, the Windows are not clos'd, but the great Door of the Hall is secured with 4 Locks, and 4 Bolts, an Aperture being left, however, to supply the imprison'd Prelates with Victuals. In the Hall, which is very ample, there are Cells, or Stalls, erected for as many Cardinals as are to be present at the Election; the Cells being only separated by Deal Boards. The Cells are mark'd with the Letters of the Alphabet, and are distributed to the Cardinals by Lot: Each Cardinal puts his Arms on the Cell that falls to his Share. After the Assembly has continu'd 3 Days, they are only allow'd one Dish for a Meal; after 5 Days, only Bread and Water; tho' this Rule is not over-religiously regarded. Each Cardinal is allow'd two *Conclavists*, or Servants, to attend him, and to be shut up with him. It is a popular Proverb in *Italy*, *Chi entra Papa, esce Cardinale*; he who enters Pope, comes out Cardinal; *q. d.* he who, according to common Report, will be elected Pope, ordinarily is not. That Election is perform'd by the Cardinals four different Ways: The first by the holy Spirit, as they call it; when the first Cardinal who speaks having given his Vote for any Person, proceeds to the Adoration, and proclaims him Pope, as by a sudden Inspiration of the Holy Ghost; in which Case he is deem'd duly elected, if all, or at least two Thirds of the Assembly be consenting thereto. The second by Compromise, when the whole College pitches on three Cardinals, to whom they give a Power of nominating the Pope; which Power expires upon the burning out of a Candle lighted on that Occasion. The third by Way of Poll, or Scrutiny, which last is the most usual; the Cardinals throwing seal'd Tickets, wherein their Votes are written, into a Chalice, or Cup, plac'd on the Altar. Two Thirds of the Votes are requir'd to determine an Election by Scrutiny. The fourth is by Way of Accession, when the Votes being too much divided to elect

any Body, some of the Cardinals desist from their first Suffrage, and accede, that is, give their Voices to him who has already the Majority by Scrutiny. The Way of Accession, however, is always added to the Scrutiny; it being the constant Practice for all the Cardinals to give their Voices after the last Scrutiny, to him whom they find to have the Plurality already. So that all Elections of Popes are with the unanimous Consent of all the Cardinals, which Cardinals are ecclesiastical Princes, who compose the Pope's Council, or Senate. In their first Institution they were only the principal Priests, or Incumbents of the Parishes of *Rome*; in the primitive Church, the chief Priest of a Parish, who immediately follow'd the Bishop, was call'd *Presbyter Cardinalis*, to distinguish him from the other inferior Priests, who had no Church, nor Preferment. The Term was first apply'd to them in the Year 150; others say, under Pope *Silvester*, in the Year 300. These *Cardinal Priests* were alone allow'd to baptize, and administer the Eucharist. When the *Cardinal Priests* became Bishops, their *Cardinalate* became vacant, they being then supposed to be raised to a higher Dignity. Under Pope *Gregory*, *Cardinal Priests*, and *Cardinal Deacons*, were only such Priests or Deacons as had a Church or Chappel under their Care; and this was the original Use of the Word. *Leo IV.* in the Council of *Rome* held in 853, calls them *Presbyteros sui Cardinis*; and their Churches, *Pariochias Cardinales*. The Cardinals continu'd on this Footing till the 11th Century; but as the Grandeur and State of his Holiness became exceedingly augmented, he would have his Council of *Cardinals* make a better Figure than the antient had done. It is true, they still preserv'd their antient Titles; but the Thing express'd by it was no more. It was a good while, however, ere they had the Precedence over Bishops, or got the Election of the Pope into their Hands; but when they were once possessed of those Privileges, they soon had the red Hat, and Purple; and growing still in Authority, became at length superior to the Bishops, by the sole Quality of being Cardinals. More of this under the Title *Clergy*.

GREGORY X. born at *Placentia*, of the Family of the *Visconti*, succeeded *Clement IV.* the first of *September* 1271. He dy'd the 10th of *January* 1276, after 4 Years, 4 Months, and 10 Days Pontificate.

INNOCENT V. call'd before *Peter of Tarantaise*, a Friar of the Order of *St. Dominick*, was elected the 21st of *January* 1276. He dy'd the 22d of *June* of the same Year, after 5 Months, and 5 Days Pontificate.

ADRIAN V. born at *Genoa*, call'd *Othoboni* of *Fiesque*, succeeded him the 11th or 12th of *July* 1276. He dy'd the 39th Day after his Election.

JOHN XIX. call'd *John Peter*, Cardinal of *Frascati*, born at *Lisbon* in *Portugal*, succeeded him the 13th of *September* 1276. He dy'd the 20th of *May* 1277, after 8 Months, and 8 Days Pontificate.

NICHOLAS III. a *Roman*, call'd *John Cajetan*, of the House of *Urbini*, succeeded him the 25th of *November* 1277, and dy'd the 22d of *August* 1280, after 2 Years, 9 Months, and 3 Days Pontificate.

MARTIN IV. a *Frenchman*, call'd *Simon de Brie*, succeeded him the 22d of *February* 1281. He dy'd with the Reputation of a Saint, the 28th of *March* 1285, after 4 Years, 1 Month, and 7 Days Pontificate.

HONORIUS IV. call'd *James Savelli*, born at *Rome*, succeeded him the 2d of *April* 1285. He dy'd the 3d of *April* 1287, after 2 Years, and 1 Day Pontificate.

NICHOLAS IV. call'd *Father Jerom*, of the Order of *St. Francis*, succeeded him the 22d of *February* 1288. He granted several very great Privileges to the Order of *St. Francis*, which the secular Clergy, and Bishops in particular, have often complain'd of since. He died the 4th of *April* 1292, after 4 Years, 1 Month, and 14 Days Pontificate.

CELESTINUS V. call'd *Peter of Mourron*, Instructor

tutor of the Order of the *Celestines*, succeeded him the 5th of July, 1294; he was a very pious Man, more proper for a solitary Life, than for the Affairs of this World; therefore he abdicated voluntarily the Pontificate, the 13th of December of the same Year, after he had governed the Church 5 Months and 3 Days.

BONIFACE VIII. called *Benedict Cajetan*, succeeded him the 24th of December, 1294; he was bold, haughty, and ambitious: He had the Insolence to excommunicate *Philip the Fair*, King of France, and the criminal Presumption to give his Kingdom to the first Invader. It was said of him, that *he entered the Church like a Fox, reigned like a Lion, and died like a Dog*, at *Avignon*, where he had been made Prisoner by the Army *Philip the Fair* had sent against him; which fatal Catastrophe happened the 11th of October, 1303, after 8 Years, 9 Months, and 18 Days Pontificate.

BENEDICT XI. called *Nicolas Bocassin*, of the Order of *St. Dominick*, succeeded him the 22d of October, 1303; he render'd himself illustrious by his profound Piety, Prudence, and good Conduct: He revok'd the Sentence of Excommunication, fulminated by his Predecessor against the King of France, and died with the Reputation of a Saint, the 6th or 7th of July 1304, after 8 Months and 17 Days Pontificate.

CLEMENT V. a Frenchman, called *Bernard de Hout*, or *Dagout*, succeeded him the 5th of June, 1305; he had Wit, Learning, and Judgment; he established his Seat at *Avignon*, and died the 20th of April 1314, after 8 Years, 10 Months, and 16 Days Pontificate.

JOHN XX. a Frenchman, called *D'ossa*, whose Extraction is not known, and therefore supposed very mean, succeeded him the 17th of August 1316; he was raised to the pontifical Chair for his great Merit; but he is accused of having favoured the Errors of the Millenaries. He died the 4th of December 1334, after 18 Years, 3 Months, and 28 Days Pontificate.

BENEDICT XII. of the Order of *Cisteaux*, a Frenchman born, called *James Fournier*, or *Dufour*, succeeded him the 20th of December 1334. He died the 25th of April 1342, after 7 Years, 4 Months and 6 Days Pontificate.

CLEMENT VI. a Frenchman, called *Peter Roger*, a Monk of the *Chaize-Dieu*, in *Auvergne*, succeeded him the 7th of May, 1342; he was learned, judicious, and had a prodigious Memory; for which he was indebted to a great Blow he had received on the Head. He died the 6th of December, 1352, after 10 Years, 6 Months and 29 Days Pontificate.

INNOCENT VI. a Frenchman, called *Stephen Daltret*, succeeded him the 18th of December 1352; he apply'd himself to the Reformation of the Manners of his Court, and wanted to have *Petrarque* for his Secretary; but that learned Man excused himself on Account of his great Age. He died the 12th of September 1362, after 9 Years, 8 Months, and 16 Days Pontificate.

URBANUS V. a Benedictine Monk, and a Frenchman, called *William of Grisac*, succeeded him the 28th of October, 1362, and died with the Reputation of a Saint, the 19th of December 1370, after 8 Years, 1 Month and 23 Days Pontificate.

GREGORY XI. called *Peter Roger*, of the House of *Beaufort*, a Frenchman, succeeded him the 30th of December, 1370; he rendered himself illustrious by his Learning and Piety. *St. Catherine of Sienna*, came to him at *Avignon*, in the Year 1376, and the Year following he returned to *Rome*, and brought back to it the apostolical Chair, which had been transferred to *Avignon* 72 Years. He did the 27th of March 1378, after 7 Years, 2 Months and 23 Days Pontificate.

URBANUS VI. called *Martinus Pregnani*, born at *Naples*, succeeded him the 8th of April 1378; he was learned, haughty, and severe; and his Severity, says *Sponde*, was the Cause of the Schism which happened under his Pontificate. He died in the Month of October 1389, after 11 Years, 6 Months and 8 Days Pontificate.

BONIFACE IX. called *Peter Thomacelli*, born at *Naples*, of a noble Family, succeeded him the 2d of November 1389; he instituted the Annates on Benefices. He died the 1st of October, 1404, after 14 Years and 11 Months Pontificate.

INNOCENT VII. called *Cosmo Meliorati*, succeeded him the 17th of October 1404, and died the 6th of November 1406, after 2 Years and 22 Days Pontificate.

GREGORY XII. born at *Venice*, called *Ange Corario*, or *Coratio*, succeeded him the 30th of November 1406, and was depos'd in a Council the 5th of June 1409, after 2 Years, 6 Months and 5 Days Pontificate.

ALEXANDER V. called *Peter Philargie*, of the Order of *St. Francis*, succeeded him the 16th of June, 1409; he was so liberal to Persons of Merit, and to the Indigent, that he reserved nothing for himself, but the Desire of doing good; and had so great a Capacity and Merit, that he surpassed all the Hopes which had been conceived of him. He died the 23d of May 1410, after 10 Months and 8 Days Pontificate. This Pontiff used to say to his Friends, *I have been a rich Bishop, a poor Cardinal, and a mendicant Pope*.

JOHN XXI. called *Balthazar Cossa*, of *Naples*, succeeded him the 17th of May, 1410; he had Wit, Courage, and a great Constancy in his Adversities; and tho' he had sacrific'd all his Revenues to procure the Peace of the Church, he was deposed, in the Council of *Constance*, the 29th of May 1415, after 5 Years Pontificate.

MARTIN V. called *Otho*, or *Eudes Colonna*, succeeded him the 11th of November 1417. He died the 20th of February 1431, after 13 Years, 3 Months and 12 Days Pontificate.

EUGENE IV. a Venetian, called *Gabriel Gondalmeiro*, succeeded him the 3d of March, 1431. under his Pontificate the Greeks embraced the Belief of the Latins, and the Armenians, with the *Aethiopians*, followed their Example. He died the 25th of February 1447, after 15 Years, 11 Months, and 16 Days Pontificate.

NICOLAS V. called *Thomas Sazzano*, succeeded him the 6th of March 1447; he procured the Peace of the Church, and ended the Schism too, whereby it was lacerated. He died of Sorrow for the taking of *Constantinople* by the *Turks*, the 24th of March, 1455, after 8 Years and 19 Days Pontificate.

CALISTE III. called *Alphonso of Borgia*, a Spaniard, succeeded him the 8th of April 1455. He died the 6th of August 1458, after 3 Years, 3 Months, and 19 Days Pontificate.

PIUS II. called *Bartholomew Piccolomini*, succeeded him the 19th of August 1458. He died the 14th of August 1464, after 5 Years, 11 Months, and 27 Days Pontificate.

PAUL II. called *Peter Barbo*, succeeded him the 28th of August 1464. He died the 25th of July, 1471, after 6 Years, 10 Months, and 26 Days Pontificate.

SIXTUS IV. called *Francis de la Roüere*, of the Order of *St. Francis*, succeeded him the 9th of August; he was so liberal, that he refused nothing of what was asked him. He died the 13th of August 1484, after 13 Years and 5 Days Pontificate.

INNOCENT VIII. a Genoese, called *John Baptiste Cibo*, succeeded him the 29th of August 1484, and died the 25th of July 1492, after 7 Years, 10 Months, and 27 Days Pontificate.

ALEXANDER VI. of the House of *Borgia*, succeeded him the 11th of August 1492; he had some very great Perfections, mixed with Imperfections and Vices. He died the 18th of August 1503, after 11 Years and 8 Days Pontificate.

PIUS III. called *Francis Todeschini*, succeeded him the 22d of September 1503. He died the 18th of October, of the same Year, after 26 Days Pontificate.

JULIUS II. of the House of *La Roüere*, succeeded him the 31st of October 1503; he was vigilant, laborious, magnificent, but of an impetuous Spirit; he began the new Church of *St. Peter*; and died the 21st of February 1513, after 9 Years, 3 Months, and 21 Days Pontificate.

LEO X. of the House of *Medicis*, succeeded him the 11th of *March* 1513; he was learned, Friend and Protector of the Learned, liberal and magnificent, but a little too profuse of Indulgences; he condemned the Doctrine of *Luther*, in 1520, finished the Church of *St. Peter*, and died the 2d of *December* 1521, after 9 Years, and 20 Days Pontificate.

ADRIAN VI. a *Dutchman*, called *Florent*, succeeded him the 9th of *January* 1522; he had been Tutor of *Charles V.* Emperor. He died the 14th of *September* 1523, after 1 Year, 8 Months, and 6 Days Pontificate.

CLEMENT VII. of the House of *Medicis*, succeeded him the 29th of *November* 1523; he had formed vast Designs for the Good of the Church, but could not put them in Execution, because of the great Calamities *Christendom* was afflicted with during his Pontificate. He died the 26th of *September* 1534, after 10 Years, 10 Months, and 7 Days Pontificate.

PAUL III. a *Roman*, called *Alexander Farnese*, succeeded him the 13th of *October* 1534; in his Time *Calvin* published his *Institution*. Paul opened the Council of *Trent*, in the Year 1545, which ended in 1569; he died the 10th of *November* 1543, after 15 Years and 28 Days Pontificate.

JULIUS III. a *Roman*, called *John Mary du Mont*, succeeded him the 8th of *February* 1550; he was firm, intrepid, and severe. He died the 23d of *March* 1555, after 5 Years, 1 Month, and 16 Days Pontificate.

MARCELLUS II. called *Marcellus Cervin*, succeeded him the 9th of *April* 1555. He died 21 Days after his Election, the 30th of the same Month.

PAUL IV. called *John Peter Caraffa*, succeeded him the 25th of *May* 1555; he expelled from *Rome* his Nephews, who abused his Authority; and died the 18th of *August* 1559, after 4 Years, 2 Months, and 24 Days Pontificate.

PIUS IV. a *Milanese*, called *Ange Medicis*, or *Mediquin*, succeeded him the 26th of *December* 1559. He died the 9th of *December* 1565, after 5 Years, 11 Months, and 15 Days Pontificate.

PIUS V. called *Michael Gisleri*, of the Order of *St. Dominick*, succeeded him the 7th of *January* 1565; he was vigilant, laborious, learned, just, gentle, charitable, very pious, and very religious. He died the Death of the Elect, the 1st of *May* 1572, after 6 Years, 3 Months, and 24 Days Pontificate.

GREGORY XIII. of *Bologna*, called *Hugues Boncompagno*, succeeded him the 13th of *May* 1572; and died the 10th of *April* 1585, after 12 Years, 10 Months, and 29 Days Pontificate.

SIXTUS V. called *Felix Peretti*, of the Order of *St. Francis*, succeeded him the 24th of *April* 1585; he was vigilant, laborious, learned, eloquent, pious, just, severe, an Enemy to Vices, and Friend to Virtue, to Letters, and to the Learned, and full of Wit. He excommunicated *Henry III.* King of *France*, for the Massacre of the Duke of *Guise* at *Blois*, and fulminated a *Monitoire* against him. He died the 27th of *August* 1590, after 5 Years, 4 Months, and 3 Days Pontificate.

URBANUS VII. a *Roman*, called *John Baptist Castanea*, succeeded him the 15th of *September* 1590, and died 13 Days after his Election, the 23d of *September*, of the same Year 1590.

GREGORY XIV. born at *Milan*, called *Nicolas Foudrate*, succeeded him the 5th of *December* 1590. He died the 15th of *October* 1591, after 10 Months and 10 Days Pontificate.

INNOCENT IX. of *Bologna*, called *John Anthony Fachinetti*, succeeded him the 29th of *October* 1591, and died the 30th of *December* of the same Year, 2 Months after his Election.

CLEMENT VIII. called *Hipolitus Allobrandini*, succeeded him the 30th of *January* 1592. He died the 3d of *March* 1605, after 13 Years, 1 Month, and 3 Days Pontificate.

LEO XI. of *Florence*, of the House of *Medicis*, but not of that of the Great Duke of *Tuscany*, succeeded

him the 1st of *April* 1605, and died the 27th of the same Month, in the same Year.

PAUL V. born at *Sienna*, called *Camillus Borghese*, succeeded him the 17th of *May* 1605. He died the 28th of *January* 1621, after 15 Years, 8 Months, and 12 Days Pontificate.

GREGORY XV. called *Alexander Ludoviso*, succeeded him the 9th of *February* 1621. He died the 8th of *July* 1623, after 2 Years and 5 Months Pontificate.

URBANUS VIII. born at *Florence*, called *Matteo Barberini*, succeeded him the 6th of *August* 1623. He died the 29th of *July* 1644, after 21 Years Pontificate.

INNOCENT X. called *John Baptist Pamphilio*, succeeded him the 15th of *September* 1644; he condemned the five Propositions of *Jansenius*; and died the 7th of *January* 1655, after 10 Years Pontificate.

ALEXANDER VII. of *Sienna*, of the House of *Chigy*, succeeded him the 7th of *April* 1655. He died in 1667, after 12 Years, 1 Month, and 15 Days Pontificate.

CLEMENT IX. called *Julius Rospigliosi*, succeeded him in the Year 1667. He died the 9th of *December* 1669, after 2 Years, 5 Months, and 19 Days Pontificate.

CLEMENT X. called *Emile Altieri*, born at *Rome*, succeeded him the 29th of *April* 1670, and died the 22d of *July* 1676, after 6 Years, 2 Months, and 23 Days Pontificate.

INNOCENT XI. called *Benedict Odescalchi*, succeeded the 21st of *September* 1676; he was called the Protestant Pope, because he entered into all the Measures of the Prince of *Orange*, afterwards *William III.* King of *England*: He condemned the Herefy of *Molinis*, and died in 1689, after 13 Years Pontificate.

ALEXANDER VIII. called *Ottoboni*, succeeded him; he assisted powerfully the Christian Princes, confederated against the *Turks*. He died in 1691, after 1 Year and 5 Months Pontificate.

INNOCENT XII. called *Pignatelli*, succeeded him in 1691. He died after 9 Years Pontificate.

CLEMENT XI. called *Francis Albani*, succeeded him in 1700; he was but 51 Years old when elected; he was a Pontiff of an extraordinary Merit, profound Learning, and vast Capacity. He died the 19th of *March* 1721, after 21 Years Pontificate.

INNOCENT XIII. succeeded him, and died the 7th of *March* 1724, after 3 Years Pontificate.

BENEDICT XIII. succeeded him: All *Europe* can witness, that he was one of the most worthy Successors of the Apostles, and that *non quesivit quæ sua sunt, sed quæ Jesu Christi*. He died the 21st of *February* 1730, after 6 Years Pontificate.

CLEMENT XII. succeeded him in 1730, and died *February* the 6th, 1740, after 9 Years Pontificate.

BENEDICT XIV. succeeds him.

Note, That I give here an uninterrupted Succession of Popes, to shew, that through their Means, we have had transmitted to us, from the *Apostles*, whose legitimate and immediate Successors the first Popes were, without Contradiction, a true apostolical Mission, and a valid Ordination, or Imposition of Hands; without which 'tis frivolous to pretend, that there is a true Ministry, as I design to shew, in its proper Place, by undeniable Proofs and convincing Arguments. The Ambition, Pride, Supineness, and all other Imperfections of some Popes, could never be a Bar to that Power they have received immediately from the Apostles, of the Imposition of Hands, and of appointing Ministers to govern the Christian Church, else no Christian Church could pretend to a true Episcopacy, since they have all received it, especially the *Western Churches*, from the Bishops of *Rome*, as they are obliged to confess themselves: The Church of *England* has Recourse to it, to prove the immediate Succession of its Bishops from the Apostles. There have certainly been some Differences in the *Roman Church*, with

Regard to the Election of their Bishops, and those Differences have often caused a Schism, by setting up anti-Popes; but those anti-Popes could not interrupt the Succession, since their Ordination was valid, if not licite; and there was always, besides, at the same Time, a Bishop, licitly ordained. I have deferred mentioning those Schisms caused by anti-Popes in the *Latin Church*, to ease the Memory of my Reader, and to avoid Confusion, by making in this Place a *Chronology* of them, different from that of those canonically ordained; therefore,

CHRONOLOGY of anti-Popes.

NOVATIAN, first *anti-Pope*, lived in 251, in the Time of *Cornelius*, legitimate Pontiff; he contracted a Friendship with *Novatus*, Bishop in *Africa*, and caused the first Schism in the Church. *Novatian* was a learned and eloquent Man, but vain and ambitious, and added since Hersey to his Revolt.

ARSICINUS, or *Arcinus*, a Deacon of the Church of *Rome*, a second *anti-Pope*, was consecrated Bishop in the Year 367, by some factious, at the same Time, *Damasus I.* had been duly elected: He was an ambitious, cruel, vindictive, and passionate Man, who was banished from *Rome*, after the Emperor *Valentinian* had approved the Election of *Damasus*.

EULALIUS, Archdeacon of the Church of *Rome*, *anti-Pope*, was elected against *Boniface I.* in the Year 418; he had a turbulent and seditious Spirit, whom the Emperor *Honorius* banished from *Rome* the same Year.

LAURENTIUS, *anti-Pope*, was opposed to *Simmachus*, elected Pontiff, in the Year 498; to end the Schism, both Parties chose, for Arbitrator of their Differences, *Theodoric*, King of the *Goths*, though an *Arian*, who judged in Favour of *Simmachus*, and *Laurentius* subscribed the first the Election of the true Pope; but having caused since new Troubles, the Council of the *Palme*, held in 502, deposed him, and sent him into Exile.

DIOSCORUS, a Deacon of the Church of *Rome*, was unjustly placed on St. *Peter's* Chair as concurrent of Pope *Boniface II.* in the Year 530; he was a *Simoniac*, who died few Days after his Election.

PETER, Arch-Priest of *Rome*, caused a Schism in the Church after the Death of *John V.* in the Year 686. *Theodorus*, a Priest, was his Competitor, one having been elected by the Clergy, and the other by the Army; but this Disorder was dissipated by the Creation of *Conon*, legitimate Pontiff, made with the Consent of both Parties.

THEODORUS, false Pontiff, caused another Schism after *Conon's* Death, in 1687, for *Conon* having bequeathed to the Clergy, and to the Monasteries, the Sums, Pope *Benedict*, one of his Predecessors, had left, *Theodorus* wanting to be Master of that Money, and the Arch-Deacon *Paschalis* formed a Schism: One Part of the People elected *Theodorus*, and the other *Paschalis*; but *Theodorus*, being before-hand with his Companion, took Possession of the Inside of the pontifical House of *Lateran*, and abandoned the Outside to *Paschalis*. As each Party was determin'd to keep Possession, and were preparing to fight, the chief Magistrates, the first Captains of the Army, a great Part of the Clergy, and particularly the Priests, with most of the Citizens, elected *Sergius*, and forced the Factious to quit their Posts.

THEOPHILACTE, Arch-Priest of *Rome*, was given for Competitor to Pope *Paul I.* in the Year 757, which caused a short Schism in the Church.

CONSTANTINE, *anti-Pope*, was intruded on the apostolical Chair after Pope *Paul I's* Death, in 761; he was unworthy of that Dignity, which he exercised with a tyrannical Empire, during 1 Year and 1 Month: He fled from *Rome* after the canonical Election of Pope *Stephen III.*

ZINZIMUS, *anti-Pope*, placed himself on the pontifical Chair after *Paschalis I.* in 824, and wanted to oppose the Election of *Eugene II.* but he was forced to

retreat at the News that the Emperor *Louis the Gentle* had sent his Son *Lotharius* to *Rome*, to chastise him.

JOHN, a Deacon of the *Roman Church*, wanted to usurp the *Roman See*, in the Year 844, but was excluded from it, for his Temerity and Ambition.

SERGIUS, a Deacon of the Church of *Rome*, a violent and ambitious Spirit, was *anti-Pope* in the Year 890, while *Formosus*, legitimate Pontiff, filled the Chair.

BONIFACE VI. *anti-Pope*, who, 'tis said, was created, 2 Days after *Formosus's* Death, the 16th of December, 896, was expelled 15 Days afterwards; he was a very bad Man, who died the 3d of January 897.

ROMANUS GALESINE, false Pontiff, occupied St. *Peter's* Chair in the Year 900; he was a violent, passionate, ambitious, and cruel Man, who held the See but 4 Months and 20 Days.

LEO VIII. *anti-Pope*, called *Francon*, possessed the See by Force, during 1 Year and 1 Month, having caused *Benedict VI.* to be confined in Prison, in the Year 974; this false Pontiff was expelled; he stole Part of the Treasure of the Church, and retired to *Constantinople*, from whence he returned after the Death of *Benedict VII.* in 985, then he caused *John XIV.* who had succeeded *Benedict VII.* to be killed; and this *anti-Pope* possessed again by Force the apostolical Chair, during 4 Months, in 985, he died the same Year.

JOHN XVI. false Pontiff, usurped the Chair in the Year 996, or 997; 'tis said that he was learned, and had composed several Works: He died in the Year 996, the first Day of June.

GREGORY, *anti-Pope*, was elected by some Romans, who expelled from the City *Benedict VIII.* in 1013. *Benedict* was restored by the Emperor, *Henry the Saint*, and *Gregory* banished the same Year.

SILVESTER III. *anti-Pope*, was elected against *Benedict IX.* in the Year 1043, or 1044, but was expelled in the Year 1044, after three Months of a false Pontificate.

JOHN XX. thus called by some, who pretend that Pope *Benedict IX.* finding himself unworthy of the Pontificate, resigned it to *John*, Arch-Priest, who must be distinguished from Pope *Gregory VI.*

BENEDICT X. *anti-Pope*, raised against Pope *Nicholas II.* duly elected in 1059; 'tis said that he died of Sorrow, for his Fault, the 9th of April, of the same Year, 1059.

CADALOUS, or CADOLUS, false Pontiff, was opposed to *Alexander II.* duly elected in 1061; he was condemned in the Council of *Mantua*, assembled in the Year 1064.

GUIBERT, *anti-Pope*, under the Name of *Clement III.* was opposed to *Gregory VII.* in 1080; 'twould be impossible to say what Disorders he caused in the Church: He died in the Year 1100.

BURDIN, or BOURDIN, was of *Limoges* in *France*; he caused himself to be created *anti-Pope*, under the Name of *Gregory VIII.* in the Year 1118, while *Gelasius II.* governed the Church: His Crimes rendered him so odious, that he was very ill used by the Soldiers; and it was with very great Difficulty that he escaped with his Life, in 1121.

ANACLET II. or *Peter of Leon*, *anti-Pope*, excited a Schism against the legitimate Election of *Innocent II.* in the Year 1130; he was insolent, ambitious, and avaricious; he plundered the Treasures of the Church, and died Excommunicate in 1138.

GREGORY, *anti-Pope*, under the Name of *Victor*, was opposed against *Innocent II.* legitimate Pontiff, in 1138; he was forsaken by every Body, and submitted himself to *Innocent*, to procure Peace to the Church, in the same Year.

OCTAVIAN, *anti-Pope*, in 1159, under the Name of *Victor IV.* in the Time of *Alexander III.* legitimate Pontiff; he was a Tyrant, cruel and ambitious, who died Phrenetick about the Year 1164.

GUY of CREME, *anti-Pope*, under the Name of *Paschalis III.* in 1164; he caused great Disorders in the Church, and died six Years afterwards in 1170.

JOHN

JOHN, Abbot of *Stirum*, *anti-Pope*; under the Name of *Callistus III.* was opposed to *Alexander III.* legitimate Pontiff, in the Year 1140; he was degraded in the Council of *Venice*, in 1177, and in 1178 he came to throw himself at the Pope's Feet, who forgave him, and received him with Kindness.

CLEMENT VII. thought *anti-Pope*, was elected the 21st of *September*, 1378; he was a Person of an extraordinary Merit, illustrious for his Science, Piety and Virtue; he died the 16th of *September* 1394.

BENEDICT III. *anti-Pope*, called *Peter Moon*, was elected the 22d of *September* 1390; he was vain, ambitious, perfidious, false, and without Religion, who would never give Peace to the Church, and died in 1424, after he had lived 30 Years in the Schism.

CLEMENT VIII. *anti-Pope*, called *Gilles De Munion*, was elected by two Cardinals only in 1424; he was proud, ambitious, and vindictive: He hastened his Election, to be revenged of Pope *Martin V.* legitimate Pontiff, but the 27th of *July* 1439, he deposed himself to procure Peace to the Church.

FELIX V. *anti-Pope*, called *Amadeus VIII.* Duke of *Savoy*, was opposed to *Eugene IV.* legitimate Pontiff, the 5th of *November*, 1439; he abdicated in the Year 1449, with a marvellous Submission; he had all the Qualities necessary to govern the Church, with Prudence and Holiness. Pope *Nicholas V.* in whose Favour he abdicated, made him a Cardinal, and Dean of the sacred College, and Legate in *Germany*, and approved all he had done during 9 Years he had kept the See. *Felix* died with the Reputation of a Saint, the 7th of *January*, 1451.

Note, That I had almost forgot the *Chronology* of the Kings of *Sweden*; but as that Monarchy is the latest, that of the *Turks* excepted, it cannot be out of its Place, if I insert the *Chronology* of the Kings of *Sweden* immediately before that of the Emperors of the *Turks*, since there are but 118 Years Difference between both; therefore,

CHRONOLOGY of the Kings of Sweden.

COMUT I. began to reign in *Sweden*, in the Year 1182, or 1183; he was ambitious, cruel and unjust; though some Historians say that he reigned with a great deal of Glory and Felicity: He died about the Year 1192, or 93, after 20 Years Reign.

SWERCHER, or *Suercho*, succeeded about the Year 1192, or 93; he was a brave and judicious Captain, and gained several great Victories over the *Danes* and *Bohemians*: He died in the Year 1210, after 17 Years Reign.

ERIC I. succeeded him in the Year 1210; he was fortunate in his Enterprises, and famous for his Courage, Prudence, and Victories: He died in 1218, after 8 Years Reign.

JOHN I. succeeded him in the Year 1218, or 20; he was a good and religious Prince, and his People had been extremely happy if he had reigned longer: He died about the Year 1222, after 4 Years Reign.

ERIC II. called the Stutterer, succeeded him in the Year 1222; his wise Conduct and great Piety gained him the Esteem of all the World, and he was fortunate in several military Expeditions: He died in the Year 1250, after 28 Years Reign.

VALDEMAR succeeded him in the Year 1250, or 51; he was an unjust Prince, inhuman, abandon'd to his Pleasures, and who lost Part of his Dominions: He died about the Year 1277, after 26 or 27 Years Reign.

MAGNUS I. rendered himself Master of the Throne, in the Year 1277; he was unjust towards his Brother, whom he dethroned; he died in the Year 1290, after 13 Years Reign.

BIRGER succeeded him in the Year 1290; he governed, in the Beginning of his Reign, with a great deal of Wisdom, but abandon'd himself afterwards to such Violences against the Churches and his Subjects, that he was expelled from his Dominions, and afterwards confined Prisoner: He died in the Year 1319, after 29 Years Reign.

MAGNUS II. called *Smerch*, succeeded him in the Year 1319. The Tyranny, Imposts, and Debaucheries of this Prince caused his Deposition, in the Year 1363, after 44 Years Reign.

ALBERT; Duke of *Meckelbourg*, succeeded him in the Year 1363; Idleness precipitated him into the Misfortune which had accelerated the Ruin of his Predecessors. The Nobility, who had raised him on the Throne, wanted his Destruction, and waged a cruel War against him; and *Marguerite*, Queen of *Denmark* and *Norway*, having attacked him, gave him a furious Battle, in the Year 1387, where he lost both his Crown and Liberty, after he had reigned 25 Years.

MARGUERITE, Queen of *Norway*, and of *Denmark*, became also Queen of *Sweden*, in the Year 1388; she was a Princess, whose Prudence, Virtue, and Courage, had nothing of the Weakness of her Sex; and who re-united in her Person, in the Year 1394, the Kingdoms of *Denmark*, *Sweden*, and *Norway*; which she left the same Year to her Nephew, *Eric* of *Pomerania*, and died in the Year 1412, after 7 Years Reign.

ERIC III. Duke of *Pomerania*, and *Marguerite's* Nephew, succeeded her in the Year 1394; his Cruelties, and his indolent and lazy Life rendered him odious to his Subjects, who deposed him in the Year 1438, after 44 Years Reign.

CHRISTOPHER I. Duke of *Bavaria*, succeeded him in the Year 1438; though his Domination was easy enough, and he had Courage enough; he was nevertheless hated by his Subjects: He died in the Year 1448, after 10 Years Reign.

CHARLES CANUT I. succeeded him in the Year 1448; he rendered himself famous, not only by his Justice and Prudence, but likewise for his great Knowledge in Philosophy, and the Mathematicks: He died in 1470, after 22 Years Reign.

CHRISTIAN I. of *Denmark*, succeeded him in the Year 1470; he governed his Subjects with Prudence, and was a good, honest, and very religious Prince: He died in 1481, after 11 Years Reign.

JOHN II. succeeded him in the Year 1481; the little Care he took to observe the Promises he had made to the *Swedes* caused his Deposition: He died the 20th of *February* 1513, after 30 Years Reign.

STENO STURE was raised to the Throne in 1513; he was a brave and experienced Captain, who gained several Victories over his Enemies: He died in the Year 1519, or 1520, after 7 Years Reign.

CHRISTIAN II. King of *Denmark*, became King of *Sweden* in 1520; he exercised incredible Cruelties against the principal Lords, both ecclesiastick and secular of his Dominions, whom he caused to be killed at a Feast, where he had invited them; and this Barbarity, joined to his other Tyrannies, caused his Deposition, in 1523, after 3 Years Reign.

GUSTAVUS I. was elected King of *Sweden* 1523. This Kingdom, which had been elective before, became Hereditary in the House of *Gustavus*, who introduced Lutheranism in his Dominions: He was cruel, avaricious, and impious; but however a pretty good Politician: He died in 1560, after 37 Years Reign.

ERIC IV. succeeded him in the Year 1560; he had some very good Qualities, he loved the learned, and was learned himself, but very cruel, vindictive, mistrustful and voluptuous: He was deprived of his Dominion in 1568, after 8 Years Reign.

JOHN III. succeeded him in 1568; he was a wise and brave Prince, whose Reign was extremely peaceable: He was then a Catholick, having abjured Lutheranism before Father *Anthony Passerin*, a Jesuit.

SIGISMOND I. succeeded him in the Year 1592; he was brave and religious, but lost his Crown in 1604, after 12 Years Reign.

CHARLES II. ascended the Throne in 1604; he was brave, judicious, and waged War with various

Success

Success against the *Poles*, *Danes*, and *Muscovites*. The Loss of *Colmar*, which the *Danes* took from him in 1611. made him die of Sorrow the same Year, after he had reigned 7 Years.

GUSTAVUS ADOLPHUS succeeded him in the Year 1611; he was a brave, liberal, and generous Prince, and made so many Conquests, that he render'd himself formidable to all *Europe*, and conquered in two Years and a half, two Thirds of *Germany*, from the *Vistula* to the *Danube*, and *Rhine*. He was killed in the Battle of *Lutzen* in 1632, aged 38 Years, of which he had reign'd 21. Cardinal *Richlieu* had made use of him to clip the Wings of the House of *Austria*, in which he succeeded pretty well; but acted afterwards, as almost all Ministers do, who are but seldom grateful to those who have served them faithfully, whom they most commonly abandon when their Turns are serv'd; though I am not of the Opinion of some Authors, who lay the Death of *Gustavus* to *Richlieu's* Charge.

CHRISTINE, *Gustavus's* Daughter, succeeded him in 1632; she governed the Kingdom of *Sweden* with a vast deal of Reputation till the Year 1654, when she abdicated voluntarily the Crown, to practise the catholic Religion, and retir'd into *France*; she had made a very great Proficiency in all Sciences, spoke several Languages, and *Latin* in Perfection. She died at *Chambor*, near *Blois*, in *France*.

CHARLES GUSTAVUS took the Reins of the Government in 1654; he was a brave, bold, and enterprising Prince, and had done great Things if he had lived longer; but he died in 1660, after 6 Years Reign.

CHARLES XI. succeeded him in the Year 1660; he governed with much Courage and Wisdom, having gained several Battles against his Enemies.

CHARLES XII. succeeded him. This Prince surpassed *Alexander* in Courage and Intrepidity, as much as he did in Virtue, Sobriety, and Constancy, amidst the greatest Difficulties: He had but one great Imperfection, which was that of putting too great a Confidence in his prime Minister *Piper*, who (bribed by the Allies, afraid that *Charles*, at the Head of his victorious Armies, should be tempted to make a powerful Diversion in favour of *France*;) persuaded him to turn his Arms against the Czar, representing to him, the Conquest of *Muscovy* rather easier, than had been that of *Poland* and of the Electorate of *Saxony*; therefore that perfidious Wretch carried that young Hero, who himself thought nothing impossible to his Valour, to fight, not against Men only, but likewise against the Climates and the Seasons, and was the real Cause of that Check he received in 1709 at *Pultowa*, where, after he had done incredible Feats of War, having lost all his Army, he was forced to fly to the *Turks* for Refuge, where he remained a considerable Time. He was killed at the Siege of *Fredericksball* in *Norway*, where he commanded in Person; but if by the Enemies, or by his own Men, is what, I suppose, will never be known. Therefore 'tis a great deal better to draw the Curtain over that dark Scene, than to consider it with too much Attention.

FREDERICK Landgrave of *Hesse-Cassel*, his Brother-in-law, succeeds him.

Note, That from *Sweden* we'll pass to *Constantinople*, and pay a visit to the *Grand Signior*, as one of his Chronologers; therefore,

CHRONOLOGY of the Emperors of the Turks.

OTTOMAN, or OSMAN, first Emperor of the *Turks*, in 1300, was Son of *Ortogul*, whom some imagine to have been a Person of mean Extraction, and others, one of the principal and most distinguished among the *Turks*. *Ottoman* came to the Sovereignty after the Death of *Aladin*, Sultan of *Iconium*, which he divided with the other Chiefs of the Sultans; he render'd himself Master of several Provinces in *Lower Asia*, and shew'd himself an experienc'd Captain in

the Wars he undertook against the *Christians*, and against those of his Nation. He reigned 27 Years, and died in 1326, aged 69.

ORCHAN succeeded his Father in 1326, after he had vanquish'd his two Brothers, who wanted to deprive him of what his Father had left him: He extended his Conquests in the Provinces of *Asia*, from *Mysia* to the *Hellepont*; he render'd himself Master of *Nice*, and *Nicomedia*. This Prince established the Militia of the *Janissaries*, and disciplin'd Forces, ordering that the Soldiers should wear red Caps, and Officers white.

SOLIMAN I. succeeded him in 1358; his Death is variously related; what's certain is, that *Soliman* render'd himself Master of *Adrianople*, and of several other Places, and would have carried his Conquests very far, if Death had not prevented him, in carrying him off young; some say, by falling from his Horse in Hunting, and others of Malady.

AMURATH I. *Soliman's* Brother, was called the *Illustrious*; he gained 32 Battles, and followed the Designs of his Brother, by pushing his Conquests towards *Europe*; the *Genoese* facilitated them, for a fordid Interest. *Amurath* instituted the Militia of the *Spahis*, and divided the Provinces into *Timars*, which are Portions of Land assigned to every Horseman, for his Maintenance, on the Charge, of being ready to take the Field at the first Order of the Sultan; the Weakness of *Paleologue*, Emperor of *Constantinople*, procur'd him Means to extend his Conquests in *Europe*; he ravaged the Coasts of *Macedonia*; crossed the Streight of *Gallipoli*; defeated the Prince of the *Bulgarians*, and was killed with a Lance, or a Poniard.

BAJAZET ascended the Throne at his Brother's Death, whom he caus'd to be strangled in 1392; he was called the Lightning, or Thunder, for the Rapidity of his Conquests; he ravag'd *Macedonia*, overrun *Albania*, plunder'd *Thessalia*, and threw all the Christian Princes into a Consternation; but that Lightning was stopt in its Career by *Tamerlane*, Emperor of the *Mogols*, who after he had appeas'd the Troubles of his Dominions, turn'd his Arms against *Bajazet*, whom he took, shutting him up in an Iron Cage, against which he dash'd out his Brains, through an Excess of Despair.

MAHOMET I. ascended the Throne after the Death of his three Brothers, *Josbua*, *Musulman*, and *Moses*, in 1413. The *Turks* do not place these three Princes among their Emperors. *Mahomet* fixed the Seat of his Empire at *Adrianople*; he raised the Siege of *Bagdat*, and brought under his Obedience the *Pont*, and *Cappadocia*, and restored the Empire, which had receiv'd a Check under the Reign of his Father, to its former Lustre. *Mahomet* died of an Apoplexy.

AMURATH II. succeeded his Father *Mahomet* in 1421: *Mustapha* his Uncle, whom the Emperor *Emanuel* had set at Liberty, disputed the Empire with him; but having been vanquished, *Amurath* turned his Arms against the Emperor of *Constantinople*, and came to lay Siege before that Place, which the Marshal of *Boucicaut*, a Frenchman, forced him to raise. *Amurath* render'd himself Master of *Thessalonica*, and *Sperandovia*, raised the Siege from before *Belgrade*, and was beaten by *Huniades*, Governor of *Transylvania*, but he had his *Revanche* in the Battle of *Varna*, where *Ladislaus* was killed, and his Head carried to *Bursa*. *Scanderberg*, Prince of *Albania*, who was indebted for his Education to *Amurath*, became his most cruel Enemy, and made all the Prosperity of the Arms of *Amurath*, over whom he gained several Battles, miscarry before the City of *Croy*.

MAHOMET II. to secure the Tranquillity of his Empire within, caused his Brothers to be strangled: 'Tis this Prince who destroyed the Empire of the *East*, by taking *Constantinople* in 1453, that of *Trebisonde* in 1461, and render'd himself Master of twelve Kingdoms. In 1456, he was forced to raise the Siege of *Belgrade*, defended by *Huniades*. *Scanderberg* expelled

pelled him from *Albania*, which could not hinder him from carrying the Terror every where he run, like Lightning. Death, which overtook him near *Nicomedia*, secured *Italy*, which he threaten'd.

BAJAZET II. ascended the Throne in 1481; he was disturbed at the Beginning of his Reign by his Brother *Rizin*, who having been beaten, retreated to *Rhodes*, and from thence to *Italy*; he was employed near the Sultan, to obtain of him that he would leave the *Christians* at Peace. *Bajazet* took *Lepante* from the *Venetians*, and *Modon* in the *Morea*. His Troops beaten in *Egypt*, and the Revolt of the Janissaries, caused his Deposition. The Officers put in his Place his Son *Selim*, who caused his Father to be poison'd by his Physician.

SELIM I. ascended his Throne in 1512. The domestick Divisions engaged him, at the Beginning of his Reign, to conclude a Peace with the *Venetians*, and *Hungarians*, his Neighbours, who alone could have made a powerful Diversion, which had hinder'd him from crushing the King of *Persia* and the Soldan of *Egypt*; he render'd himself Master of many Places in *Persia*, and of *Grand Cairo* in *Egypt*, taking the Sultan thereof Prisoner, which put an End to the Empire of the *Mamelus*. He died of the Stone while he was preparing to besiege *Rhodes*.

SOLIMAN II. called the *Magnificent*, ascended the Throne in 1520; he was one of the greatest Princes of his Time. The Division among *Christian* Princes, caused by the Doctrine of *Luther*, facilitated his Conquests: He took *Belgrade* in 1521, *Rhodes* the Year following, gain'd the Battle of *Mohas* in 1526, and enter'd *Buda* in 1529; from thence he came to lay Siege to *Vienna*, which he was forced to raise, and came to die before *Righet*, defended by Count *Serin*, who died on the Breach.

SELIM II. ascended the Throne in 1566; he exposed himself to be dethroned at the Beginning of his Reign, for his Avarice: His Generals render'd themselves Masters of the Island of *Cyprus* in 1570; they lost the famous Battle of *Lepante*, of which the *Christian* Princes took Advantage: Three Years afterwards *Selim's* Troops retook *Tunis*, from which they expelled the *Christians*.

AMURATH III. ascended the Throne in 1574; he began his Reign, by causing five of his Brothers to be put to Death, and waged War against the King of *Persia*, at the Solicitation of *Lejac*, who promis'd him that he would be victorious; but his Prediction proved false: He gain'd some small Advantages in *Hungary* against the Emperor *Rodolphus*.

MAHOMET III. ascended the Throne in 1595; he plunged himself into all Sorts of Pleasures, abandoning the Care of his Affairs to the Sultaneſs *Valide*; he caused ten of his Father's Sultaneſſes, big with Child, to be thrown into the Sea, and twenty of his Brothers to be strangled; he lost *Transilvania*, and the Places of *Strigonia*, *Albe-Royal*, and the lower Town of *Buda*, taken by *Mansfield*, the Arch-Duke *Matthias*, and the Duke of *Merceur*, a *Frenchman*. *Mahomet* sacrific'd his own Mother and Friends, to the Fury of the *Janissaries* and *Spahis*, and died of the Plague.

ACHMET I. ascended the Throne, by the Death of his Brother *Mahmud*, whom *Mahomet* had caused to be strangled, in 1603; his Infancy, and the Government of Women, facilitated to the *Sophi* of *Persia* the retaking of *Tauris* and *Ertzerum*. *Selim* conquer'd *Transilvania*, and other Places in *Hungaria*; his Moderation is admired, for having suffered his Brother to live, whom he declared his Successor.

MUSTAPHA I. was placed on the Throne, according to the Disposition of his Brother's Will, in 1617; but as he was without Wit, or Experience, the Janissaries depos'd him a few Months after, and plac'd *Osman* his Nephew on the Throne.

OSMAN was put in his Uncle *Mustapha's* Place in 1618, and *Mustapha* confined Prisoner. The bad Success of the War, he would undertake against the King of *Poland*, because of the *Cossacks*, caused a Se-

dition, at his Return, which engaged the Janissaries and *Spahis* to take his Uncle *Mustapha* out of Prison, and to confine *Osman*, who was killed in his Prison. *Berbleem Gabor* made himself Prince of *Transilvania*, and was acknowleg'd for such by the Emperor.

AMURATH IV. *Osman's* Brother, a young Prince, about 15 or 16 Years of Age, was placed on the Throne, at the second Deposition of *Mustapha*, in 1622; the Beginning of his Reign was disturbed by the Revolt of *Abassa*, a very long and dangerous one, and which *Abassa* coloured with the specious Pretence of taking a just Revenge of the Death of *Osman*, who, he said, had appeared to him while at his Prayers in a *Mosque*, and commanded him to sacrifice to his Manes 50,000 Janissaries, or *Spahis*. He began his Reign by the Siege of *Bagdat*, which the Grand Vizier, who commanded, was forced to raise, and which cost him his Head. He concluded a Peace with the *Poles* and the *Cossacks*, and turned all his Forces against the King of *Persia*; he took *Ertzerum*, by the Treason of the Governor, whom he admitted afterwards into his most intimate Confidence; he besieged *Bagdat* in Person, and set Fire to the first Cannon which was fired against the Town, which he took, after a vigorous Defence, by Capitulation, promising to save the Lives of 50,000 Men who were in the Place at the Time it was surrender'd; but reflecting afterwards, that the same Condescension had been the Cause of the Loss of *Ertzerum*, he ordered they should be all massacred in one Night, which was punctually executed; he found the Secret, by his Intrepidity and Courage, and by his Severity in punishing the Factious, to appease all the domestick Divisions, always to his Advantage; for though the *Turks* had often attempted to depose him, they could never succeed in their Enterprize. *Amurath* died of a Debauch he had made with his Favourites *Erianchi* a *Venetian*, and the Governor of *Ertzerum*. He was very brave of his Person, but cruel and avaricious; he had so great an Aversion for *Tobacco*, that he made several very severe Edicts against using it. As he used to walk in Disguise through the Streets of *Constantinople*, and to frequent publick Houses, to hear what was said of him, he order'd a Man's Arms to be cut off, whom he had seen taking Snuff, and another to be impaled, with a Roll of *Tobacco* round his Neck, whom he had seen smoaking; he caused three of his Brothers to be put to Death, and wished the Race of the *Ottomans* had ended in him. He had appointed by his Will, the Cham of *Tartary* for his Successor.

Note, That the Sultaneſs *Valide*, after *Amurath's* Death, assembled a Grand Divan, where she had represented to the *Basha's* of the Bench, and to all the great Officers of the Empire, the great Inconveniencies of calling a Foreigner to the Succession, especially while they had yet a Prince of the illustrious Blood of the *Ottomans*; who being indebted to them for his Crown, would be obliged, in Gratitude, to render his Government agreeable and easy. Those Insinuations had the desired Effect; *Amurath's* Will was cancell'd, and his Brother *Ibrahim* declared legitimate Successor.

IBRAHIM ascended the Throne in 1640; he refused the Entrance of his Chamber to those who came to salute him Emperor, thinking that was an Artifice of his Brother *Amurath*, to discover how he would take the News of his Accession to the Throne, to have Occasion from thence, to put him to Death; and could not be persuaded they were in earnest, till he had seen the dead Body of *Amurath*. This Emperor abandon'd all his Affairs to the Grand Vizier, and plunged himself in all Sorts of Pleasures. His having debauch'd the Daughter of the Musti, and neglected her afterwards, occasion'd his Deposition; he was confin'd in his former Prison, and soon after strangled.

Note, That under this effeminate Prince was formed by the *Turks* that grand Project of the Conquest of the Island of *Candy* belonging to the *Venetians*. The Occasion of that War was this: The *Cusir Aga*, or Chief of the black Eunuchs of the Seraglio, had bought a Slave, for a Maid, who was with Child when he bought her, which the *Aga* having perceived, he gave her to his Steward, where she was brought to Bed of a Son. Some Time after her Delivery the *Aga* had the Curiosity to see her Son, on the Report that he was a very fine Child, and was so much taken with him, that he ordered he should be brought up, as if he had been his own Son; and when five or six Years old, was introduced by the *Aga* to *Ibrahim*, who likewise took so great a Fancy to him, that he loved him better than his own Children, which so irritated the Sultaneſs, Mother of his eldest Son *Mahomet*, who reigned after *Ibrahim*, by the Name of *Mahomet IV.* that she formed the Resolution to have the *Aga* and his adopted Son dispatch'd; which being perceived by the *Aga*, he begged Leave of the Emperor to go in Pilgrimage to *Mahomet's* Tomb, and to pass, afterwards, the Remainder of his Days in *Egypt*, with his Son and Family, which was granted, not without a great Reluctancy on the Part of the Sultan. Accordingly the *Aga* loaded a great Galeon, and two other Ships, with all the Riches he had amassed under three Reigns, and which were immense. While at Sea they were attacked by the Galleys of *Malta*; and after a very smart and long Engagement, during which the *Aga*, though brought up in the Effeminacy of the Seraglio, behaved like a Hero; the three *Turkish* Ships were taken and carried to *Malta*, from whence it was soon rumoured throughout all *Europe*, that the Galleys of the Religion had took one of the Sultan's Sons, whom he was sending to *Mecca*; for in Fact the Eunuch's Son was thought and treated as such at *Malta*. *Ibrahim* being informed of the Misfortune happening to his Eunuch, resented it to such a Degree, that in all Appearance nothing could satisfy him but the entire Ruin of the Order of *Malta*; and it was soon rumoured among the *Turks*, that their Emperor, to be revenged of that Affront, would throw that Island into the Sea. *Ibrahim*, in the Excess of his Rage, sent for the Bayle of *Venice*, then residing at *Constantinople*, and reproached him, in the most bitter Terms, with the Republick having violated the Treaties then subsisting between her and the Porte, by her Subjects having given Entrance into their Ports, and Provisions to those Galleys which had took the Galeon; for in Fact those Gallies wanting fresh Water, they had been supplied with it at *Valone*, but the Person who had done him that Piece of Kindness had been put to Death by Orders of the Republick, as soon as she could be informed of it, for Fear the Porte should have took Occasion from thence to quarrel with her. The Bayle excused his Principals as much as it was in his Power, and in such a Manner that *Ibrahim* appeared to be satisfied with his Excuses, and to have turned all his Thoughts of Revenge on *Malta*. Accordingly great military Preparations were made throughout the whole *Ottoman* Empire, to push that Revenge to the last Extremity; and the *Turks* themselves were so well persuaded that they were designed against the Island of *Malta*, that a *Dervis*, who had kept Company to *Ibrahim* in his Prison, and was deeply in his Confidence, did all he could to dissuade him from that Enterprize, which he called rash, shewing him the great Difficulty of succeeding therein, and in particular, that the Island of *Malta* was a continual Rock, in which Works could not be carried on, but with almost insuperable Difficulties: That the Conquest of the whole Island could not be accomplished in one Year; that during the Winter the Troops could have nothing to shelter themselves against the Inclemency of the Season, nor receive any Succours, because of the tempestu-

ous Sea, which renders that Island inaccessible in that Season. But *Ibrahim* seemed so firm in his Resolution, as not to be persuaded to alter it, on any Consideration whatever. That Project was conducted with such a Secrecy, that the Bayle could never discover, notwithstanding all the Pains he took for it, the real Designs of the *Turks*; nay, the Porte, to take off all Umbrage on the Side of the Republick, cajoled him more than ever; but, however, the *Venetians*, who could not think themselves secure, and the *Turks* wanted they should, armed, likewise, at all Events, and sent Ammunitions, Provisions and Troops into *Candia*. When every Thing was ready for the Expedition, *Ibrahim* went himself on Board, the *Capitan Basſa* presented him with a Scimeter set with Jewels, and delivered him his Instructions sealed up, forbidding him to open them 'till he was arrived at a certain Latitude, and telling all the Officers that he had Rewards for those who should behave as became the Honour of the *Ottoman* Arms, and Punishments for those who should act otherwise. The *Venetians* began to think by the Course the *Turkish* Fleet steered at first, that the Expedition was really intended against *Malta*, and that they had nothing to fear; but when they heard that it was seen beyond the Latitude of *Serigo*, they were convinced that the Storm was a going to fall on *Candia*, as it did. After the *Turks* had landed their Forces, they besieged *Canea*, which they took in 1644, with a great Slaughter of the Inhabitants, and Garrison. The pretended Son of the Sultan was brought up at the Expence of the Order of *Malta*, but when the Grand-Master saw that the Port took no Notice of him, he was neglected, and obliged at last to enter into the Order of the Dominican Friars; and he is the same who ran throughout all *Europe*, by the Name of Father *Ottoman*, for he thought himself *Ibrahim's* Son, if no Body else did.

MAHOMET IV. was placed on the Throne, at the Deposition of his Father, in the Year 1649, being then but 7 Years of Age, and reigned 38 Years; his Mother *Zaim* had the Regency, and by her Dexterity took *Achmet Coprogli* out of Prison, to make him Grand-Vizir. 'Tis to the great Capacity of that excellent Minister, *Mahomet IV.* was indebted for the Success of his Enterprizes; the Principal whereof were, the taking of the Island of *Tenedos*; the Deposition of *Ragotski*, Prince of *Transilvania*, in 1661; the taking of several Places in *Hungaria*; the Conquest of the Island of *Candia* in 1669; which Enterprize had begun under *Ibrahim*; that of *Caminieck*. His Forces were beaten in 1664 by the *French*; at the Passage of the *Raab*, in *Poland*, in 1673, by *Sobieſki*. The Grand Vizir, *Cara Mustapha*, was beaten before *Vienna* by the same *Sobieſki*, King of *Poland*, and forced to raise the Siege, which cost him his Life, in 1683, at *Belgrade*, where he was strangled by the Order of the Grand Signor. He was a-Bed when the *Bostangi Bachi* brought him those Orders; the first was to deliver up the Seals of the Empire, which *Cara Mustapha* having called for, he kissed them, wrapped them up in a Linnen-Cloth, and delivered them to the *Bostangi*, who afterwards presented him with the other Order, wherein the Sultan asked for his Head; at which News *Mustapha*, without the least Emotion, asked only for a few Moments to recommend himself to God, and to his Prophet, which being granted, he got up, and kneeled on a Carpet, on his Bed-Side, and presented his Neck to four Mutes, who tied the silken String round it, but as they were going to do their Office, he bid them stop, to have Time to pull the Carpet from under his Knees, saying, that it was not allowed by the *Alcoran*, that a good Musulman should bend Knee on a Carpet, when executed; after which he was strangled. The bad Successes of *Mahomet IV.* and the Loss of several Places in *Hungary* were followed by his Deposition.

SOLIMAN III. ascended the Throne in 1687, he

fainted

fainted away when taken out of Prison to be saluted Emperor: The Porte reaped no great Benefits by this Change; because the Sultan was a perfect Stranger to the Affairs of the Empire. The Grand Vizier *Mustapha Coprogli*, retook *Belgrade*, *Nissa*, and *Ridin*, from the Imperialists.

ACHMET II. *Saliman's* Brother, with whom he had been a Prisoner ascended the Throne in 1691; he frustrated the Hopes which had been conceived of him; his Armies were beaten in *Hungary* by Prince *Lewis of Baden*, whom he had reduced to Despair; *Coprogli* was wounded there, and went to die at *Belgrade*. *Achmet* died of Sorrow, for his being incapable to sustain the Weight of his Affairs, which were in a great Disorder.

MUSTAPHA ascended the Throne in 1695; he was eldest Son of *Mahomet IV.* he was mistrustful, and inclined to Cruelty; in 1695 he commanded his Army in Person, and gained a Battle against General *Veterani*: Prince *Eugene* took a glorious Revenge of that Affront in 1697, by the Victory he gained on the Borders of the *Tibisk*; the Army of the Sultan was cut to Pieces, and the Grand Vizier found among the Dead. This Victory obliged the Grand Signior to conclude a Peace in 1699, which was signed at *Carlowitz*; the *Venetians* were comprised in it.

ACHMET III. succeeded him; under his Reign the *Turks* were defeated by Prince *Eugene* at *Peterwaradin*, the 5th of August 1716, and at *Belgrade*, the 16th of July 1717, and the Peace concluded between the Emperor and the *Turks* at *Passarowitz*. This Prince had a very good Taste for Learning, and wanted to have established the Art of Printing throughout the *Ottoman Empire*; but as Ignorance is the chief Support of *Mahometanism*, he was frustrated in his Attempt by a Sedition, excited by the *Mufti* and other Chiefs of that ridiculous Sect, in which the Sultan was deposed.

MAHOMET V. succeeds him; his Armies have always been victorious; in the late War the late Emperor *Charles VI.* undertook, in Conjunction with *Russia*, contrary to his real Interest, and when his Finances had been almost entirely exhausted, against the *Turks*, who in 1738 took *Ustiza* and *Orsova*; and in 1739 gained the Battles of *Kroska* and *Panchova*, and retook *Belgrade*.

Note, That after we have paid a Visit to all the Courts of the World, from its Beginning to our present Time, it will not be improper to take a View of those Fields, where some of those Heroes we have mentioned in the Course of our *Chronology*, have signalized their Valour and Courage, in several Battles, Combats, &c. And to proceed with some Order in that curious Detail, I'll divide those great Events into two *Epochas*; in the first I'll give the *Chronology* of the most memorable Battles, Combats, Routs, &c. from the Foundation of *Rome* to the Birth of *Christ*; and in the second, of those from the Birth of *Christ* to our present Time; therefore,

CHRONOLOGY of the most memorable Battles since the Foundation of *Rome* to the Birth of *Christ*.

BATTLE, fought in the Year of *Rome* 264, where *Valerius Publicola* and *Brutus*, Consuls, defeated the proud *Tarquin*, who had been expelled from *Rome*; *Brutus*, and *Aruns*, one of *Tarquin's* Sons, killed one another.

BATTLE of *Marathon*, fought in the Year of *Rome* 264, where *Miltiades*, *Aristides*, and *Themistocles*, Generals of the *Athenians*, who had but 12000 Men, defeated the Army of the King of *Persia*, composed of 500,000 Men.

BATTLE of *Micalc* in *Ionia*, fought in the Year of *Rome* 274, where *Xantippus*, Father of *Pericles* and *Leotichides*, defeated the Army of the *Persians*; at the same Time *Pausanias* and *Aristides* defeated *Mardonius* near the City *Platea* in *Boetia*.

BATTLE of *Coronea* in *Achaia*, fought in the Year of *Rome* 307, where *Tolmides*, General of the *Athenians*, lost the Battle and his Life.

BATTLE of *Thorone* in *Thracia*, fought in the Year of *Rome* 332; where the *Lacedemonians*, commanded by *Bracidas*, defeated the *Athenians*; commanded by *Cleon*; the two Generals were killed near the River.

BATTLE of *Allia*, fought in the Year of *Rome* 375; where *Brennus*, General of the *Gauls*, defeated the *Roman Army*, and render'd himself Master of *Rome*, except of the Capital, where *Manlius* retreated, and saved his Country, by the Time he gave to *Furius Camillus* to succour him.

BATTLE of *Leustra* in *Beotia*, fought in the Year of *Rome* 383; where *Epaminondas*, General of the *Thebans*, defeated the *Lacedemonians*; *Cleanbrotis* was killed in it.

BATTLE of *Mantineia*, fought in the Year of *Rome* 383; where *Epaminondas*, General of the *Thebans*, vanquish'd the *Athenians* and *Lacedemonians* allied; *Epaminondas* was wounded in pursuing the Victory, and died some Time afterwards.

BATTLE of *Amina*, at present called *Teveronna*, fought in the Year of *Rome* 393; where the *Romans* defeated the *Gauls*; young *Manlius* tore from off the Neck of one of the Priests of the *Gauls* a golden Chain, whence he was called *Torquatus*.

BATTLE of *Cheronea* in *Boetia*, where *Philip*, King of *Macedon*, Father of *Alexander the Great*, defeated the Army of the *Athenians*, and render'd himself Master of *Athens*; *Demosthenes* fought there with a great deal of Courage; and *Alexander*, yet but 15 Years of Age, saved the Life of his Father.

BATTLE of *Granicus*, a River of *Natolia* in *Asia*, near which *Alexander the Great* defeated *Darius*, who had advanced to dispute with him the Passage; *Darius* had 200,000 Men, and *Alexander* but 40,000; there were 48,000 either killed or taken of *Darius's* Side.

BATTLE of *Issus*, a City in *Cilicia*, fought in the Year of *Rome* 421, near which *Alexander* beat *Darius*, who lost very near 100,000 Men; his Mother, his Wife, two Daughters, and his Son, aged six Years, were found among the Prisoners.

BATTLE of *Arbella*, a City in *Affyria*, fought in the Year of *Rome* 423; where *Alexander the Great* defeated him, for the third Time: *Darius* was killed soon after by *Bessus*; for which Regicide, *Bessus* was punished by *Alexander's* Orders.

BATTLE, fought in the Year of *Rome* 427; where *Alexander the Great* defeated *Porus*, King of the *Indies*, one of the greatest Heroes of his Time; Victory declared in *Alexander's* Favour, but it was after *Porus* had been put out of Combat by his Wounds.

BATTLE of *Heraclea*, fought in the Year of *Rome* 474; where *Pyrrhus*, King of the *Epirotes*, defeated the *Roman Army*, commanded by *Valerius Levinus*.

BATTLE of *Ascoli* in the *Pisentin*, fought in the Year of *Rome* 476; where the same *Pyrrhus* lost the last Battle he fought against the *Romans*: *Fabricius*, Consul, who commanded the *Romans*, informed *Pyrrhus* before the Battle, that his Physician had offered to poison him.

BATTLE of the *Tesin*, fought in the Year of *Rome* 536; where *Hannibal*, General of the *Carthaginians*, defeated the Consul *Cornelius Publius Scipio*, who was extremely wounded, and whose Son, but 15 Years of Age, saved his Life.

BATTLE of *Trebia* near *Placentia*, fought in the Year of *Rome* 536; where *Hannibal* defeated a second Time the *Roman Army*, commanded by Consul *Sempronius*, who was come to *Scipio's* Succour.

BATTLE near the Lake of *Tratimena*, at present called *Perousa*, fought in the Year of *Rome* 537; where *Hannibal* defeated the *Roman Army* commanded by the Consul *Flaminius*, who was killed in it.

BATTLE of *Cannes* in *Pacille*, fought in the Year of *Rome* 538; where *Hannibal* defeated, for the fourth Time, the *Roman Army* commanded by *Paulus Emilius* and *Terrencius Varro*; *Emilius* was killed in the Combat. *Hannibal* sent to *Carthage* three Bushels of Rings

Rings of the Roman Knights who had been killed in the Battle.

BATTLE in Spain, fought in the Year of Rome 542, where *Asdrubal*, Brother of *Hannibal*, General of the *Carthaginians*, defeated the Roman Army commanded by *Cneus* and *Publius Scipio*, who were killed in it.

BATTLE of *Porli* near *Bologna*, fought in the Year of Rome 547; where the Consuls *Claudius Nero* and *Livius Salinator* defeated the Army of the *Carthaginians*, commanded by *Asdrubal*, who had been expelled from Spain by young *Scipio*, and was coming to the Succour of his Brother *Hannibal*; *Asdrubal* was killed in it, and the Roman General caus'd his Head to be cut off and thrown into the Camp, which made *Hannibal* despair of ever vanquishing the Romans.

BATTLE of *Thermopiles*, fought in the Year of Rome 562; where *Acilius Glabrio*, a Roman Consul, defeated *Antiochus the Great*, King of Syria, who fled into Asia.

BATTLE, fought in the Year of Rome 593; where *Judas Maccabees* was killed by *Bacchides*, General of *Demetrius*, King of Syria, *Maccabees* being overpowered by the great Number of the Enemy.

BATTLE of *Izere* in *Dauphine*, fought in the Year of Rome 633; where the Consul *Quintus Fabius Maximus* defeated *Bituitus*, King of *Auvergne*; he beat afterwards the *Allobroges*, called at present *Savoyards*, render'd himself Master of *Dauphine*, and of Part of *Languedoc*, of which he compos'd the Province of *Narbonne*.

BATTLE, fought in the Year of Rome 649; where the *Cimbres* and the *Tuetons*, People come out of *Jutland*, to the Number of 50,000 Men, defeated the Roman Army commanded by *Servilius Cépion*; there were 150,000 Men on the Side of the Romans killed in the Field.

BATTLE of *Aix* in *Provence*, fought in the Year of Rome 652; where the Consul *Marius* defeated, for the fourth Time, the *Tuetons* and *Ambrarians*, People of Germany; 200,000 of them were left dead on the Field of Battle, and 80,000 taken Prisoners.

BATTLE, fought in the Year of Rome 716; where *Pompey* defeated, for the last Time, *Mithridates*, King of *Pontus*, whom he attacked in the Night.

BATTLE of *Pharsalia* in *Thessalia*, fought in the Year of Rome 721, where *Julius Caesar* defeated *Pompey*, and thereby put an End to the Roman Civil War.

BATTLE of *Philippi* in *Macedonia*, fought in the Year of Rome 722, where *Cassius* and *Brutus* were defeated by *Augustus* and *Anthony*; *Cassius* and *Brutus* killed themselves through Despair.

SEA FIGHT at *Actium*, in the Gulf of *Lepante*, fought in the Year of Rome 423, where *Augustus* defeated the Fleet of *Mark-Anthony*, and *Cleopatra* Queen of *Egypt*; *Anthony* killed himself soon after, and *Cleopatra* caused herself to be stung by an Asp in *Alexandria*, where she was besieged. By this Victory, *Augustus* became the sole Master of the Roman Empire.

SEA FIGHT, fought in the Year of Rome 728, between *Augustus* and young *Pompey*; where, after a bloody Combat, *Augustus* defeated and burnt the Fleet of young *Pompey*.

Note, That our second *Epocha* is from the Birth of Christ to our present Time; therefore,

CHRONOLOGY of the most memorable Battles, ever since the Birth of Christ to this present Time.

BATTLE in *Mesia*, fought in the Year of Christ 254, where the Emperor *Decius* was defeated by the Goths, and killed in a March.

BATTLE of *Pontemalle*, fought in the Year of Christ 312, where *Constantine the Great* defeated the Tyrant *Maxentius*, near the Gate of the People; *Maxentius* was drowned in the *Tiber*.

BATTLE of *Murse* in *Pannonia*, at present *Hungary*, fought in 351, where *Magnentius* and *Decentius* were vanquished by the Emperor *Constantius*; *Magnentius*

fled into France, where he disputed the Empire till his Death.

BATTLE of *Die* in *Dauphine*, fought in 353, where the Emperor *Constantius* defeated the Tyrant *Magnentius*, who killed himself at *Lyons*.

BATTLE of *Adrianople*, fought in 378, where the Emperor *Valens*, an *Arian*, was defeated by the Goths.

BATTLE of *Aquilea*, fought in 394, where the Emperor *Theodosius the Great*, defeated the numerous Army of the Tyrant *Eugene*.

BATTLE of *Ravenna*, fought in 489, where *Theodoric*, King of the *Ostrogoths*, defeated *Odoacer*, King of the *Herules*.

BATTLE of *Tolbiac*, fought in 496, 10 Leagues off *Cologne*, where *Clovis*, King of France, defeated a numerous Army of Germans.

BATTLE, fought in 533, where *Belissarius*, General of the Emperor *Justinian*, defeated and took Prisoner *Gilimer* King of the *Vandals*, in Africa, and put an End to their Domination.

BATTLE, fought near Rome in 552, where *Narses*, General of the Emperor *Justinian*, defeated and killed *Totila*, King of the Goths.

BATTLE of *Xeres* in *Andalusia*, fought in 731, where *Tarif*, General of *Alit Miramolen*, King of the *Saracens*, defeated *Don Roderigo*, the last King of the Goths in Spain; the Fight lasted three Days, and there were more than 100,000 Christians killed in it. That Victory caused the Loss of Spain, which the Moors possessed during 700 Years, and which they had conquer'd in 7 Years.

BATTLE of *Roncevaux*, fought in 778, where the Army of *Charlemagne* King of France, and Emperor, commanded by *Roland* his Nephew, was defeated, and *Roland* killed.

BATTLE of *Asturias*, fought in 783, where *Alphonso II.* King of *Leon*, defeated the Moors or *Saracens*.

BATTLE of *Fontenai* in France, fought in 841, where *Lewis the Germanick*, and *Charles the Bald*, defeated the Emperor *Lotharius* their Brother.

BATTLE of the *Lis*, fought in 961, where *Otho I.* Emperor, defeated an Army of *Huns*; *Conrad the Wise* was killed in it.

BATTLE, fought in 982, at *Bassantello* in *Calabria*, where the Greeks, joined with the *Saracens*, defeated the Emperor *Otho II.*

BATTLE of *Florines*, fought in 1015, where *Godfrey*, Duke of *Lorrain*, defeated, between the *Sambre* and the *Meuse*, two Rivers, *Lambert* Duke of *Brabant*.

BATTLE of *Pont-levoiy*, fought in 1016, where *Foulques III.* called the *Black Earl* of *Anjou*, defeated *Eudes*, first Earl of *Blois* and *Chartres*.

BATTLE of *Mervet* near *Dordrecht*, fought in 1018, where the *Frisons* defeated the Army of *Godfrey* Duke of *Lorrain*.

BATTLE of *Barleduc*, fought in 1037, where the Emperor *Conrad II.* called the *Salick*, defeated and killed *Eudes* Earl of *Champagne*.

BATTLE of *Benavent*, fought in 1053, where *Robert Guichard*, Prince of *Pouille* and *Calabria*, defeated the Army of *Leo IX.* where the Pope commanded in Person, and was taken Prisoner.

BATTLE of *Hervuert*, between the *Meuse* and the *Vabal*, fought in 1062, where *Florent*, Earl of *Holland*, defeated the Earl *Herman* of *Tuiesk*, General of the Army of the Confederates.

BATTLE of *Hastings*, fought in 1066, where *William the Conqueror*, Duke of *Normandy* in France, defeated and killed *Harold*, who had been placed on the Throne of England contrary to the Disposition of the Testament of *Edward the Simple*.

First BATTLE of *Cassel*, fought in 1071, where *Robert the Frison*, Usurper of the Earldom of *Flanders*, defeated the Army of *Philip I.* King of France, who supported the Interest of *Arnold*, Earl of *Flanders*, his Vassal who was killed in it.

BATTLE of *Spoleta*, fought in 1094, where *Maitilda*, Sovereign of *Tuscany*, *Parma*, *Placentia*, and

of the Province called, at present, *St. Peter's Patrimony*, defeated the Emperor *Henry IV.* who was marching towards *Rome*, to be revenged of Pope *Urban II.*

BATTLE of *Alcoras*, fought in 1096, where *Peter I.* King of *Arragon*, Son of *Sancho*, defeated four Kings of the *Moors*.

BATTLE of *Antioch*, fought in 1098, where *Hughes the Great*, *Philip I.* King of *France*, *Godefroy of Bouillon*, &c. defeated the Army of the *Saracens*, composed of 450,000 Foot, and 200,000 Horse.

BATTLE of *Ascalons*, fought in 1099, where *Godfrey of Bouillon*, King of *Jerusalem* defeated the *Saracens*.

BATTLE of *Tincheb-Bray*, in *Normandy*, fought in 1106, where *Henry I.* King of *England*, defeated the Army of *Robert*, called *Courte-Cuisse*, Duke of *Normandy*, who was taken Prisoner.

BATTLE of the *Plain of Mirick* in *Portugal*, fought in 1139, where *Alphonse I.* defeated five Kings of the *Moors*.

Second BATTLE of *Antioch*, fought in 1150, where *Noradin*, Prince of *Aleppo*, defeated and killed *Raimond of Poitiers*, Prince of *Antioch*.

BATTLE of *Alarfos*, near *Sierra Morena*, in the Province of *La-Mancha*, fought in 1195, where *Alphonse IX.* King of *Castille*, was defeated by *Mazamuto*, King of the *Moors* or *Saracens*.

BATTLE of *Adrianople*, fought in 1205, where *Baudoin*, Earl of *Flanders*, elected Emperor of *Constantinople*, was defeated and taken by *Calo*, Prince of the *Bulgarians*, who had him put to Death some Time afterwards.

BATTLE of *Muradar*, fought in 1212, where *Alphonse IX.* King of *Castille*, defeated *Mahomet the Green*, King of *Morocco*.

BATTLE of *Bovines*, between *Lisle* and *Tournay*, fought in 1214, where *Philip Augustus*, King of *France*, defeated the Emperor *Otho IV.* *John* King of *England*, *Ferrand* of *Portugal*, Earl of *Flanders*, and *Renaud*, Earl of *Bologne*, all leagu'd against him.

BATTLE of *Alcazar*, in *Portugal*, fought in 1217, where the *Portuguese*, assisted by the *French*, *English*, and *Flemish*, who were a going to the Holy Land, defeated a numerous Army of *Moors*.

BATTLE of *Taillebourg*, fought in 1242, where *Louis IX.* King of *France*, defeated the Army of *Henry III.* King of *England*.

BATTLE of *Frankfort*, fought in 1247, where *Henry of Thuringe*, King of the *Romans*, defeated *Conrad*, his Concurrent to the Empire.

BATTLE of *Maffoura*, in *Egypt*, fought in 1250, where *St. Louis*, King of *France*, was taken Prisoner by *Melec Sala*, who commanded an Army of *Saracens*.

BATTLE of the *Lac Ficino*, fought in 1268, where *Charles I.* King of *Naples*, defeated and took Prisoner *Conradin*, Grandson of the Emperor *Frederick II.* and *Frederick* of *Austria*, whose Heads he caused to be cut off in the publick Place of *Naples*.

BATTLE fought in 1278, near *Vienna*, in *Austria*, where *Rodolphus I.* Emperor, defeated and killed *Ottocarus*, King of *Bohemia*.

BATTLE of *Woringue*, fought in 1288, where *John*, Duke of *Brabant*, defeated the Army of *Sifridus*, Elector of *Cologne*, and took him Prisoner, with the Earls of *Guelderland* and *Nassau*.

BATTLE of *Furnes*, fought in 1297, where *Robert*, Earl of *Artois*, who commanded the Army of *Philip the Fair*, King of *France*, defeated *Guy* of *Flanders*, who had declared for *Edward I.* King of *England*.

BATTLE fought near *Spire*, in 1298, where the Emperor *Adolphus* of *Nassau*, who had been deposed, was defeated and killed by *Albert* of *Austria*, elected in his Place.

BATTLE of *Coustray*, called of the gilded Spurs, fought in 1302, where *John*, Earl of *Namur*, defeated the Army of *Philip the Fair*, King of *France*.

BATTLE of *Mons*, in *Puele*, between *Lisle* and *Douay*, fought in 1304, where *Philip the Fair*, King

of *France*, took his Revenge of *Coustray*, and defeated the *Flemish*, commanded by *William* of *Juliers*, *John* of *Namur*, *Robert* of *Nevers*, and the Earl of *Thian*.

NAVAL FIGHT of *Zizicrea*, a maritime Town of *Zelandia*, fought in 1304, where *Robert* of *Lauria*, Admiral of *Philip the Fair*, King of *France*, defeated the *Flemish* Fleet.

BATTLE of *Muldorf*, in *Bavaria*, fought in 1322, where the Emperor *Louis* of *Bavaria*, defeated *Frederick* of *Austria*, called the *Fair*, his Concurrent.

Second BATTLE of *Cassel*, fought in 1328, where *Philip* of *Valois*, King of *France*, defeated the *Flemish*, who had revolted against *Louis* of *Creci*, Earl of *Flanders*.

SEA-FIGHT near *L'Escluse*, in 1340, between the Fleet of *Philip* of *Valois*, King of *France*, and that of *Edward III.* King of *England*, where that of *France* was beaten.

BATTLE of *Creci*, fought in 1346, where *Edward III.* King of *England*, defeated entirely the Army of *Philip* of *Valois*, King of *France*.

BATTLE of *Poitiers*, fought in 1356, where *Edward*, Prince of *Wales*, Son of *Edward III.* King of *England*, defeated and took Prisoner, *John*, King of *France*, who was supported but by his fourth Son, *Philip*, the others having retreated.

BATTLE of *Auray*, in *Britanny*, fought in 1364, where *Bertrand du Guesclin*, and the Earl of *Auxerre*, Generals of *Charles V.* King of *France*, defeated the Army of *Charles* of *Blois*, composed of *English* and *Britons*.

BATTLE of *Cocherel*, in *Britanny*, fought in 1364, where *Bertrand Du Guesclin*, defeated *John* of *Grailli*, who commanded an Army of *English* and *Navarreans*.

BATTLE of *Nachara*, fought in 1367, where *Edward*, Prince of *Wales*, who supported the Party of *Don Pedro*, King of *Castille*, defeated the Earl of *Trastamare*, who commanded the *Castillans*, who had espoused the Party of *Henry*.

BATTLE of *Montiel*, fought in 1369, where *Henry* of *Trastamare*, assisted by *Bertrand du Guesclin*, and the *French* Forces, defeated and killed *Don Pedro the cruel*. *Henry* ascended the *Spanish* Throne by Election.

BATTLE of *Rosebeck*, between *Ypres* and *Courtray*, fought in 1382, where *Charles VI.* King of *France* defeated the *Flemish*, who revolted against *Louis* of *Male*, their Prince.

BATTLE of *Aliubarotti*, in *Portugal*, fought in 1385, where *John I.* natural Son of King *Ferdinand*, defeated *Henry I.* King of *Castille*, who had married *Beatrice*, legitimate Heiress of the Kingdom.

BATTLE of *Sempach*, near *Lucerne*, in *Switzerland*, fought in 1386, where the *Switzers* defeated and killed *Leopold*, Duke of *Austria*, called the *fine Gendarme*.

BATTLE of *Nicopolis*, fought in 1396, where *Bajazet I.* Emperor of the *Turks*, defeated *Sigismund*, King of *Hungary*, who was afterwards elected Emperor.

BATTLE of *Angolia*, in *Asia*, fought in 1401, where *Tamerlane*, Prince of the *Tartars*, defeated the victorious Army of *Bajazet I.* Emperor of the *Turks*, and took him Prisoner.

BATTLE of *Roche-Seche*, fought on the Borders of the *Garigliano*, in the Kingdom of *Naples*, in 1411, where *Louis*, Duke of *Anjou*, defeated *Laucelot*, his Competitor to the Kingdom of *Naples*.

BATTLE of *Agincourt*, fought in 1415, where *Henry V.* King of *England*, defeated the Army of *Charles VI.* King of *France*, who had forced him to fight, through Despair; the Dukes of *Alençon*, of *Lorraine*, of *Bar*, of *Brabant*, of *Nevers*, the Constable *D'Albert*, *Boucicault*, Marechal of *France*, and the Admiral *D'Ampierre*, were found among the Slain.

BATTLE of *Bauge* in *Anjou*, fought in 1421, where *John*, Earl of *Bouchean*, *John Stuart*, Scotch, and the Marechal of *La Fayette*, who commanded the *French*, defeated the Duke of *Clarence*, brother of *Henry V.* King of *England*.

BATTLE fought in 1422, where *John Zisca*, General

Rings of the Roman Knights who had been killed in the Battle.

BATTLE in Spain, fought in the Year of Rome 542, where *Asdrubal*, Brother of *Hannibal*, General of the *Carthaginians*, defeated the Roman Army commanded by *Cneus* and *Publius Scipio*, who were killed in it.

BATTLE of *Porli* near *Bologna*, fought in the Year of Rome 547; where the Consuls *Claudius Nero* and *Livius Salinator* defeated the Army of the *Carthaginians*, commanded by *Asdrubal*, who had been expelled from Spain by young *Scipio*, and was coming to the Succour of his Brother *Hannibal*; *Asdrubal* was killed in it, and the Roman General caus'd his Head to be cut off and thrown into the Camp, which made *Hannibal* despair of ever vanquishing the Romans.

BATTLE of *Thermopiles*, fought in the Year of Rome 562; where *Acilius Glabrio*, a Roman Consul, defeated *Antiochus the Great*, King of Syria, who fled into Asia.

BATTLE, fought in the Year of Rome 593; where *Judas Maccabees* was killed by *Bacchides*, General of *Demetrius*, King of Syria, *Maccabees* being overpowered by the great Number of the Enemy.

BATTLE of *Izere* in *Dauphine*, fought in the Year of Rome 633; where the Consul *Quintus Fabius Maximus* defeated *Bituitus*, King of *Auvergne*; he beat afterwards the *Allobroges*, called at present *Savoyards*, render'd himself Master of *Dauphiny*, and of Part of *Languedoc*, of which he compos'd the Province of *Narbonne*.

BATTLE, fought in the Year of Rome 649; where the *Cimbres* and the *Tuetons*, People come out of *Jutland*, to the Number of 50,000 Men, defeated the Roman Army commanded by *Servilius Cepio*; there were 150,000 Men on the Side of the Romans killed in the Field.

BATTLE of *Aix* in *Provence*, fought in the Year of Rome 652; where the Consul *Marius* defeated, for the fourth Time, the *Tuetons* and *Ambrarians*, People of Germany; 200,000 of them were left dead on the Field of Battle, and 80,000 taken Prisoners.

BATTLE, fought in the Year of Rome 716; where *Pompey* defeated, for the last Time, *Mithridates*, King of *Pontus*, whom he attacked in the Night.

BATTLE of *Pharsalia* in *Thessalia*, fought in the Year of Rome 721, where *Julius Caesar* defeated *Pompey*, and thereby put an End to the Roman Civil War.

BATTLE of *Philippi* in *Macedonia*, fought in the Year of Rome 722, where *Cassius* and *Brutus* were defeated by *Augustus* and *Anthony*; *Cassius* and *Brutus* killed themselves through Despair.

SEA FIGHT at *Actium*, in the Gulf of *Lepante*, fought in the Year of Rome 423, where *Augustus* defeated the Fleet of *Mark-Antony*, and *Cleopatra* Queen of *Egypt*; *Anthony* killed himself soon after, and *Cleopatra* caused herself to be stung by an Asp in *Alexandria*, where she was besieged. By this Victory, *Augustus* became the sole Master of the Roman Empire.

SEA FIGHT, fought in the Year of Rome 728, between *Augustus* and young *Pompey*; where, after a bloody Combat, *Augustus* defeated and burnt the Fleet of young *Pompey*.

Note, That our second *Epocha* is from the Birth of Christ to our present Time; therefore,

CHRONOLOGY of the most memorable Battles, ever since the Birth of Christ to this present Time.

BATTLE in *Mesia*, fought in the Year of Christ 254, where the Emperor *Decius* was defeated by the Goths, and killed in a March.

BATTLE of *Pontemalle*, fought in the Year of Christ 312, where *Constantine the Great* defeated the Tyrant *Maxentius*, near the Gate of the People; *Maxentius* was drowned in the *Tiber*.

BATTLE of *Murse* in *Pannonia*, at present *Hungary*, fought in 351, where *Magnentius* and *Decentius* were vanquished by the Emperor *Constantius*; *Magnentius*

fled into France, where he disputed the Empire till his Death.

BATTLE of *Die* in *Dauphiny*, fought in 353, where the Emperor *Constantius* defeated the Tyrant *Magnentius*, who killed himself at *Lyons*.

BATTLE of *Adrianople*, fought in 378, where the Emperor *Valens*, an *Arian*, was defeated by the Goths.

BATTLE of *Aquilea*, fought in 394, where the Emperor *Theodosius the Great*, defeated the numerous Army of the Tyrant *Eugene*.

BATTLE of *Ravenna*, fought in 489, where *Theodoric*, King of the *Ostrogoths*, defeated *Odoacer*, King of the *Herules*.

BATTLE of *Tolbiac*, fought in 496, 10 Leagues off *Cologn*, where *Clovis*, King of France, defeated a numerous Army of Germans.

BATTLE, fought in 533, where *Belissarius*, General of the Emperor *Justinian*, defeated and took Prisoner *Gilimer* King of the *Vandals*, in Africa, and put an End to their Domination.

BATTLE, fought near Rome in 552, where *Nar-ses*, General of the Emperor *Justinian*, defeated and killed *Totila*, King of the Goths.

BATTLE of *Xeres* in *Andaloufia*, fought in 731, where *Tarif*, General of *Alit Miramolén*, King of the *Saracens*, defeated *Don Roderigo*, the last King of the Goths in Spain; the Fight lasted three Days, and there were more than 100,000 Christians killed in it. That Victory caused the Loss of Spain, which the Moors possessed during 700 Years, and which they had conquer'd in 7 Years.

BATTLE of *Ronceveaux*, fought in 778, where the Army of *Charlemagne* King of France, and Emperor, commanded by *Roland* his Nephew, was defeated, and *Roland* killed.

BATTLE of *Asturias*, fought in 783, where *Alphonso II.* King of *Leon*, defeated the Moors or *Saracens*.

BATTLE of *Fontenai* in France, fought in 841, where *Lewis the Germanick*, and *Charles the Bald*, defeated the Emperor *Lotharius* their Brother.

BATTLE of the *Lis*, fought in 961, where *Otho I.* Emperor, defeated an Army of *Huns*; *Conrad the Wise* was killed in it.

BATTLE, fought in 982, at *Bassantello* in *Calabria*, where the Greeks, joined with the *Saracens*, defeated the Emperor *Otho II.*

BATTLE of *Florines*, fought in 1015, where *Godfrey*, Duke of *Lorrain*, defeated, between the *Sambre* and the *Meuse*, two Rivers, *Lambert* Duke of *Brabant*.

BATTLE of *Pont-levoiy*, fought in 1016, where *Foulques III.* called the *Black Earl* of *Anjou*, defeated *Eudes*, first Earl of *Blois* and *Chartres*.

BATTLE of *Mervet* near *Dordrecht*, fought in 1018, where the *Frisons* defeated the Army of *Godfrey* Duke of *Lorrain*.

BATTLE of *Barleduc*, fought in 1037, where the Emperor *Conrad II.* called the *Salick*, defeated and killed *Eudes* Earl of *Champagne*.

BATTLE of *Benevent*, fought in 1053, where *Robert Guichard*, Prince of *Poitille* and *Calabria*, defeated the Army of *Leo IX.* where the Pope commanded in Person, and was taken Prisoner.

BATTLE of *Hervuert*, between the *Meuse* and the *Vabal*, fought in 1062, where *Florent*, Earl of *Holland*, defeated the Earl *Hermard* of *Tuisk*, General of the Army of the Confederates.

BATTLE of *Hastings*, fought in 1066, where *William the Conqueror*, Duke of *Normandy* in France, defeated and killed *Harold*, who had been placed on the Throne of England contrary to the Disposition of the Testament of *Edward the Simple*.

First BATTLE of *Cassel*, fought in 1071, where *Robert the Frison*, Usurper of the Earldom of *Flanders*, defeated the Army of *Philip I.* King of France, who supported the Interest of *Arnold*, Earl of *Flanders*, his Vassal who was killed in it.

BATTLE of *Spolet*, fought in 1094, where *Matilda*, Sovereign of *Tuscany*, *Parma*, *Placentia*, and of

of the Province called, at present, *St. Peter's Patrimony*, defeated the Emperor *Henry IV.* who was marching towards *Rome*, to be revenged of Pope *Urban II.*

BATTLE of *Alcoras*, fought in 1096, where *Peter I.* King of *Arragon*, Son of *Sancho*, defeated four Kings of the *Moors*.

BATTLE of *Antioch*, fought in 1098, where *Hughes the Great*, *Philip I.* King of *France*, *Godefroy of Bouillon*, &c. defeated the Army of the *Saracens*, composed of 450,000 Foot, and 200,000 Horse.

BATTLE of *Ascalons*, fought in 1099, where *Godefroy of Bouillon*, King of *Jerusalem* defeated the *Saracens*.

BATTLE of *Tincheb-Bray*, in *Normandy*, fought in 1106, where *Henry I.* King of *England*, defeated the Army of *Robert*, called *Courte-Cuisse*, Duke of *Normandy*, who was taken Prisoner.

BATTLE of the *Plain of Airick* in *Portugal*, fought in 1139, where *Alphonse I.* defeated five Kings of the *Moors*.

Second BATTLE of *Antioch*, fought in 1150, where *Noradin*, Prince of *Aleppo*, defeated and killed *Raimond of Poitiers*, Prince of *Antioch*.

BATTLE of *Alarços*, near *Sierra Morena*, in the Province of *La-Mancha*, fought in 1195, where *Alphonse IX.* King of *Castille*, was defeated by *Mazamuto*, King of the *Moors* or *Saracens*.

BATTLE of *Adrianople*, fought in 1205, where *Baudoin*, Earl of *Flanders*, elected Emperor of *Constantinople*, was defeated and taken by *Calo*, Prince of the *Bulgarians*, who had him put to Death some Time afterwards.

BATTLE of *Muradar*, fought in 1212, where *Alphonse IX.* King of *Castille*, defeated *Mahomet the Green*, King of *Morocco*.

BATTLE of *Bovines*, between *Lisle* and *Tournay*, fought in 1214, where *Philip Augustus*, King of *France*, defeated the Emperor *Otho IV.* *John* King of *England*, *Ferrand* of *Portugal*, Earl of *Flanders*, and *Renaud*, Earl of *Bologne*, all leagu'd against him.

BATTLE of *Alcaçar*, in *Portugal*, fought in 1217, where the *Portuguese*, assisted by the *French*, *English*, and *Flemish*, who were a going to the Holy Land, defeated a numerous Army of *Moors*.

BATTLE of *Taillebourg*, fought in 1242, where *Louis IX.* King of *France*, defeated the Army of *Henry III.* King of *England*.

BATTLE of *Frankfort*, fought in 1247, where *Henry of Thuringe*, King of the *Romans*, defeated *Conrad*, his Concurrent to the Empire.

BATTLE of *Massoura*, in *Egypt*, fought in 1250, where *St. Louis*, King of *France*, was taken Prisoner by *Melec Sala*, who commanded an Army of *Saracens*.

BATTLE of the *Lac Ficino*, fought in 1268, where *Charles I.* King of *Naples*, defeated and took Prisoner *Conradin*, Grandson of the Emperor *Frederick II.* and *Frederick* of *Austria*, whose Heads he caused to be cut off in the publick Place of *Naples*.

BATTLE fought in 1278, near *Vienna*, in *Austria*, where *Rodolphus I.* Emperor, defeated and killed *Ottocarus*, King of *Bohemia*.

BATTLE of *Woringue*, fought in 1288, where *John*, Duke of *Brabant*, defeated the Army of *Sifridus*, Elector of *Cologne*, and took him Prisoner, with the Earls of *Guelderland* and *Nassau*.

BATTLE of *Furnes*, fought in 1297, where *Robert*, Earl of *Artois*, who commanded the Army of *Philip the Fair*, King of *France*, defeated *Guy* of *Flanders*, who had declared for *Edward I.* King of *England*.

BATTLE fought near *Spire*, in 1298, where the Emperor *Adolphus* of *Nassau*, who had been deposed, was defeated and killed by *Albert* of *Austria*, elected in his Place.

BATTLE of *Coustray*, called of the gilded Spurs, fought in 1302, where *John*, Earl of *Namur*, defeated the Army of *Philip the Fair*, King of *France*.

BATTLE of *Mons*, in *Puele*, between *Lisle* and *Donay*, fought in 1304, where *Philip the Fair*, King

of *France*, took his Revenge of *Coustray*, and defeated the *Flemish*, commanded by *William* of *Juliers*, *John* of *Namur*, *Robert* of *Nevers*, and the Earl of *Thian*.

NAVAL FIGHT of *Zizicrea*, a maritime Town of *Zelandia*, fought in 1304, where *Robert* of *Lauria*, Admiral of *Philip the Fair*, King of *France*, defeated the *Flemish* Fleet.

BATTLE of *Muldorf*, in *Bavaria*, fought in 1322, where the Emperor *Louis* of *Bavaria*, defeated *Frederick* of *Austria*, called the *Fair*, his Concurrent.

Second BATTLE of *Cassel*, fought in 1328, where *Philip* of *Valois*, King of *France*, defeated the *Flemish*, who had revolted against *Louis* of *Creci*, Earl of *Flanders*.

SEA-FIGHT near *L'Escluse*, in 1340, between the Fleet of *Philip* of *Valois*, King of *France*, and that of *Edward III.* King of *England*, where that of *France* was beaten.

BATTLE of *Creci*, fought in 1346, where *Edward III.* King of *England*, defeated entirely the Army of *Philip* of *Valois*, King of *France*.

BATTLE of *Poitiers*, fought in 1356, where *Edward*, Prince of *Wales*, Son of *Edward III.* King of *England*, defeated and took Prisoner, *John*, King of *France*, who was supported but by his fourth Son, *Philip*, the others having retreated.

BATTLE of *Auray*, in *Britanny*, fought in 1364, where *Bertrand du Guesclin*, and the Earl of *Auxerre*, Generals of *Charles V.* King of *France*, defeated the Army of *Charles* of *Blois*, composed of *English* and *Britons*.

BATTLE of *Cocherel*, in *Britanny*, fought in 1364, where *Bertrand Du Guesclin*, defeated *John* of *Grailli*, who commanded an Army of *English* and *Navarreans*.

BATTLE of *Nachara*, fought in 1367, where *Edward*, Prince of *Wales*, who supported the Party of *Don Pedro*, King of *Castille*, defeated the Earl of *Trafamare*, who commanded the *Castillans*, who had espoused the Party of *Henry*.

BATTLE of *Montiel*, fought in 1369, where *Henry* of *Trafamare*, assisted by *Bertrand du Guesclin*, and the *French* Forces, defeated and killed *Don Pedro the cruel*. *Henry* ascended the *Spanish* Throne by Election.

BATTLE of *Rosebeck*, between *Tpres* and *Courtray*, fought in 1382, where *Charles VI.* King of *France* defeated the *Flemish*, who revolted against *Louis* of *Male*, their Prince.

BATTLE of *Aliubarotti*, in *Portugal*, fought in 1385, where *John I.* natural Son of King *Ferdinand*, defeated *Henry I.* King of *Castille*, who had married *Beatrice*, legitimate Heiress of the Kingdom.

BATTLE of *Sempach*, near *Lucerne*, in *Switzerland*, fought in 1386, where the *Switzers* defeated and killed *Leopold*, Duke of *Austria*, called the *fine Gendarme*.

BATTLE of *Nicopolis*, fought in 1396, where *Bajazet I.* Emperor of the *Turks*, defeated *Sigismund*, King of *Hungary*, who was afterwards elected Emperor.

BATTLE of *Angolia*, in *Asia*, fought in 1401, where *Tamerlane*, Prince of the *Tartars*, defeated the victorious Army of *Bajazet I.* Emperor of the *Turks*, and took him Prisoner.

BATTLE of *Roche-Seche*, fought on the Borders of the *Garigliano*, in the Kingdom of *Naples*, in 1411, where *Louis*, Duke of *Anjou*, defeated *Laucelot*, his Competitor to the Kingdom of *Naples*.

BATTLE of *Agincourt*, fought in 1415, where *Henry V.* King of *England*, defeated the Army of *Charles VI.* King of *France*, who had forced him to fight, through Despair; the Dukes of *Alençon*, of *Lorraine*, of *Bar*, of *Brabant*, of *Nevers*, the Constable *D'Albert*, *Boucicault*, Marechal of *France*, and the Admiral *D'Ampierre*, were found among the Slain.

BATTLE of *Bauge* in *Anjou*, fought in 1421, where *John*, Earl of *Bouchan*, *John Stuart*, Scotch, and the Marechal of *La Fayette*, who commanded the *French*, defeated the Duke of *Clarence*, brother of *Henry V.* King of *England*.

BATTLE fought in 1422, where *John Zisca*, General

ral of the *Hussites* in *Bohemia*, defeated the Emperor *Sigismund*, who narrowly escaped being taken Prisoner.

BATTLE of *Verneuil*, fought in 1424, where the Duke of *Beauford*, Regent of *France*, for the *English*, defeated the Forces of *Charles VII.* King of *France*.

BATTLE of *Grenada*, fought in 1431, where *John II.* King of *Castille*, defeated the Army of *Mahomet the Left-handed*, King of the *Moors*.

SEA-FIGHT near the Island of *Ponce*, in 1435, where *Rene* of *Anjou*, King of *Naples*, defeated and took *Alphonse V.* called the *Magnanimous*, King of *Arragon*.

BATTLE of *Cassovia*, a Plain in the Province of *Servia*, where *John Huniade*, King of *Hungary*, attacked the Army of the *Turks*, commanded by *Amurat II.* and *Mahomet II.* Father and Son. *Huniade*, though inferior of two Thirds, had the Advantage at first, but not sustained himself to the End.

BATTLE of *Formigny*, fought in 1450, where the Constable, *Arthur*, Earl of *Richmond*, who commanded the Forces of *Charles VII.* King of *France*, defeated General *Xiriel*, who commanded the *English*.

BATTLE of *Castillon*, in *Perigord*, fought in 1453, where *Charles VII.* King of *France*, defeated the famous *English* General *Talbot*; the General *Talbot* and his Son were killed in the Fight.

BATTLE of *Grave*, on the *Escaut*, between *Ghent* and *Oudenard*, fought in 1453, where *Philip the Good* defeated the Army of those of *Ghent*, who had revolted.

BATTLE of *Wakefield*, where *Marguerite* of *Anjou*, Daughter of *Rene*, King of *Naples*, Queen of *England*, defeated and killed *Richard*, Duke of *York*.

BATTLE of *Mont-Libery*, fought in 1465, where *Louis XI.* King of *France*, assisted in Person, and *Charles the Bold*, Earl of *Charolois*, which begun with a great Fury, but ended without any Advantage on either Side.

BATTLE of *Morat*, fought in 1476, where the *Switzers* defeated, for the second Time, *Charles the Bold*, Duke of *Burgundy*, who lost his Cannon, Baggage, and the Equipages of his Household; the large Diamond of *Burgundy* was found in the Dust, and sold afterwards for two Crowns.

BATTLE of *Tiramare*, in *Albania*, fought in 1476, where *Contarini*, General of the *Venetians*, was defeated and killed by *Omar Bassa*, General of *Mahomet II.*

BATTLE of *Nancy*, fought in 1477, where *Charles the Bold*, Duke of *Lorain*, was defeated and killed by *Rene*, Duke of *Lorain*, assisted by the *Switzers*.

BATTLE of *Guinegasta*, fought in 1479, where *Maximilian*, Arch-Duke of *Austria*, defeated the Army of *France*, commanded by *Crevecœur d'Esquerdes*.

BATTLE of *Leicester*, fought in 1485, where *Henry VII.* Earl of *Richmond*, defeated and killed *Richard III.* Usurper of the Crown of *England*, and Murderer of his two Nephews; that Victory gave the Crown to the Earl of *Richmond*, to whom it belong'd lawfully.

BATTLE of *St. Aubin du Cormier*, in *Britanny*, fought in 1488, where *Louis* of *La Trimouille*, General of the Army of *Charles VIII.* King of *France*, defeated and took Prisoner, the Duke of *Orleans*, afterwards King of *France*, and the Earl of *Nassau*.

BATTLE of *Fornoue*, near *Placentia*, fought in 1495, where *Charles VIII.* King of *France*, defeated, in Person, with a small Army of 8000 Men only, the Army of the confederated Princes of *Italy*, consisting of 50,000 Men, and commanded by the Marquis of *Mantua*, and the Earl of *Cajas*.

BATTLE of *Cerignoles*, in *Abruzzo*, fought in 1503, where *Gonzalvo* of *Cordova*, called the *Great Captain*, defeated the *French* for the first Time, and killed the Duke of *Nemours*, who commanded them.

BATTLE of *Giera-Dadde*, or *Aignadel*, fought in 1509, where *Louis XII.* King of *France*, who commanded in Person, defeated the Army of the *Venetians*.

BATTLE of *Ravenna*, fought in 1512, where *Gaston de Foix* defeated the Army of the Princes of *Italy*, confederated against *Louis XII.* King of *France*. The Cardinal of *Medicis*, Legate of Pope *Julius II.* the Marquis of *Pescaire*, and *Peter* of *Navarre*, were made Prisoners. *Gaston* was killed in it at the Age of 22 Years, for having advanced with a Handful of Men to force the Rear-Guard.

BATTLE of *Flodden* in *England*, fought in 1513, where *James IV.* King of *Scotland*, was killed with 8000 of his Subjects.

BATTLE of *Navarre*, fought in 1513, where the *Switzers* defeated the Army of *Louis XII.* King of *France*, commanded by *Louis* of *la Trimouille*, and *James Trivulce*.

BATTLE of *Zalderam*, near *Tauris*, fought in 1514, where *Selim I.* Emperor of the *Turks*, defeated *Ishmael*, *Sophi* of *Persia*.

BATTLE of *Marignan*, in the *Milanese*, fought in 1515, where *Francis I.* King of *France*, defeated, in Person, the *Switzers*, and laid all that Night on the Carriage of a Cannon.

BATTLE of *Aleppo*, fought in 1516, where *Selim I.* defeated *Campson*, Sultan of *Egypt*, who was smothered, at the Age of 77 Years, by his Soldiers, who fled.

BATTLE of the *Bicoque*, in the *Milanese*, fought in 1522, where the Marquis of *Pescaire* and *Prosper Colonna*, defeated the Marechal *Lautrec*, and the Marechal *Lescur*, his Brother, who commanded for *Francis I.* the Troops of the *Milanese*.

BATTLE of *Pavia*, fought in 1525, where *Francis I.* King of *France*, was made Prisoner, with a great Number of Lords. *Lanoi* had him conducted to *Madrid*.

BATTLE of *Mobas*, fought in 1526, where *Soliman II.* Emperor of the *Turks* defeated and killed *Louis*, the last King of *Hungary* and *Bohemia*, aged 22 Years.

BATTLE of *Cerisole*, in *Piedmont*, fought in 1544, where *Francis* of *Bourbon*, Duke of *Anguien*, Prince of the Blood of *France*, aged 25 Years, defeated the Marquis *Du Guast*, who commanded the *Spanish* Army.

BATTLE of *Mulberg*, on the River *Elbe*, fought in 1546, where *Charles V.* Emperor, defeated in Person, the Army of the Protestants: The Elector, *Frederick*, of *Saxony*, Chief of the Party, was made Prisoner.

BATTLE of *Esseck*, in *Hungary*, fought in 1553, where the *Turks* defeated the Army of *Ferdinand I.* King of the *Romans*, Brother of the Emperor *Charles V.*

BATTLE of *Marcian*, fought in 1554, where *John James*, of *Medicis*, Marquis of *Marignan*, General of the Army of *Charles V.* defeated that of *France*, commanded by *Peter Strozzi*.

BATTLE of *Renti*, fought in 1554, where *Francis*, Duke of *Guise*, who commanded the Van-Guard of the Army of *Henry II.* King of *France*, defeated that of the Emperor *Charles V.* as he was coming in Person to the Succours of *Renti*.

BATTLE of *St. Quintin*, where *Emanuel Philbert*, Duke of *Savoy*, Governor of the *Low-Countries*, defeated the Army of *Henry II.* King of *France*, commanded by the Constable of *Montmorency*.

BATTLE of *Gravelines*, fought in 1558, where the Comte of *Egmont*, General of the Army of *Philip II.* King of *Spain*, defeated the Army of *Henry II.* commanded by the Marechal *De Thermes*, who was made Prisoner.

BATTLE of *St. Denis*, near *Paris*, fought in 1567, where the Constable, *Anne* of *Montmorency*, routed the Army of the *Calvinists*, commanded by *Louis* of *Bourbon*, Prince of *Conde*, and the Admiral *Coligni*, the Constable, died of his Wounds.

BATTLE of *Gemmingen*, in *Friseland*, fought in 1568, on the River *Ems*, where the Duke *D'Albe*, Governor

Governor of the *Catholic Low-Countries*, defeated the Army of the Protestants, commanded by *Ludovic of Nassau*, Brother of *William Prince of Orange*.

BATTLE of *Jarnac*, in *Xaintonge* in *France*, fought in 1569, where the Duke of *Anjou*, afterwards *Henry III. King of France*, defeated the Army of the *Calvinists*, commanded by the Prince of *Conde*, who was cowardly and perfidiously killed by *Montesquieu*, against the Laws of Arms.

BATTLE of *Montcontour*, fought in 1569, where the same *Henry Duke of Anjou* defeated the Admiral *Coligni*, who commanded the *Calvinists*.

SEA FIGHT of *Lepante*, fought in the Gulf of the same Name in 1571, where *John of Austria*, natural Son of the Emperor *Charles V.* commanding the Fleets of Pope *Pius V.* of *Philip II. King of Spain*, of the Republic of *Venice*, of *Malta*, and of *Genoa*, defeated all the maritime Forces of the *Ottoman Empire*.

BATTLE of *La Bruiere*, of *Mooex* near *Nimeguen*, fought in 1574, where *Sancho of Avilla*, General of the Spanish Forces, defeated and killed *Ludovic* and *Henry of Nassau*, and *Christopher Prince Palatine* General of the *United Provinces*.

BATTLE of *Alcacer* in *Africa*, fought in 1578, where *Sebastian*, King of *Portugal*, was defeated and killed by the *Moors*.

BATTLE of *Alcantara*, fought in 1580, where *Ferdinand of Toledo*, Duke of *Albe*, General of the Forces of *Philip II. King of Spain*, defeated *Don Antonio of Portugal*, Prior of *Crato*, who caused himself to be proclaimed King of *Portugal*.

BATTLE, fought in 1588, where *Maximilian*, Archduke of *Austria*, Brother of the Emperor *Rodolphus*, was made Prisoner by *Sigismund King of Sweden*, with whom he disputed the Crown of *Poland*.

BATTLE of *Pontcharra*, fought in 1591, where the Duke of *Les Diguieres*, commanding the *French Forces*, defeated the Army of *Charles Emanuel*, Duke of *Savoy*, commanded by his Bastard Brother.

BATTLE of *Dourlens*, fought in 1595, where the Count of *Fuentes*, Governor of the *Low Countries*, defeated the *French Army* commanded by the Count of *St. Paul*, the Duke of *Bouillon*, and the Admiral of *Villars*.

BATTLE of *Newport*, fought in 1600, where Count *Maurice* defeated the Archduke *Albert*, Governor of the *Low Countries*.

BATTLE of *Prague*, fought in 1620, where *Maximilian*, Duke of *Bavaria*, General of the Forces of *Ferdinand II. Emperor*, defeated *Frederick*, Elector Palatine, who had been elected King of *Bohemia* by the Protestants.

BATTLE of *Wimpfen* in the *Palatinate*, fought in 1622, where Count *Tilly*, General of the Forces of the Emperor *Ferdinand II.* defeated the Marquiss of *Ruden Durlac*.

BATTLE of *Fleurus* in the Province of *Namure*, fought in 1622, where Count *Tilly*, General of the Emperor *Ferdinand II.* defeated *Christian of Brunswick*, and the Bastard *Mansfeld*.

BATTLE of *Statlo*, fought in 1623, where Count *Tilly*, General of the Emperor *Ferdinand II.* defeated *Christian of Brunswick*, Bishop of *Halberstat*.

BATTLE of *Nitra* in *Hungary*, fought in 1624, where Count *Hesterhazi*, Palatine of the Kingdom, General of the Forces of the Emperor *Ferdinand II.* defeated the Army of *Bethleem Gabor*, Prince of *Transylvania*, who had caused himself to be crowned King of *Bohemia*.

BATTLE of *Lectheren*, in the Dutchy of *Brunswick*, fought in 1626, where Count *Tilly*, General of the Emperor *Ferdinand II.* defeated *Christian IV. King of Denmark*.

BATTLE of *Alborg* in the North of *Jutland*, fought in 1627, where Count *Slix*, General of the Emperor *Ferdinand II.* defeated *Raudits* and *Calembourg*, Generals of *Christian IV. King of Denmark*.

BATTLE of *Wolgast* in *Pomerania*, fought in 1628, where the Duke of *Friseland* or *Wallstein*, General of the Emperor *Ferdinand II.* defeated *Christian IV. King*

of *Denmark*, who escaped narrowly being taken Prisoner, with his Brother and Son.

BATTLE of *Leipsich*, fought in 1631, where *Gustavus Adolphus*, King of *Sweden*, defeated Count *Tilly*, General of the Emperor *Ferdinand II.* who had gained 14 Battles.

BATTLE of *Altemberg*, fought in 1632, where *Gustavus Adolphus*, King of *Sweden*, was beaten by *Maximilian*, Duke of *Bavaria*, and General *Wallstein*.

BATTLE of *Lutzen*, fought in 1632, where *Gustavus Adolphus*, King of *Sweden*, aged 38 Years, was killed; *Papenheim* was also killed, and the Field of Battle left to the *Swedes*.

BATTLE of *Stenau* in *Silesia*, fought in 1633, where *Wallstein*, General of the Emperor *Ferdinand II.* defeated the Forces of the Elector of *Saxony*.

First BATTLE of *Nortlingen*, fought in 1634, where *Ferdinand II. King of Hungary*, and the Cardinal Infant, defeated the *Swedish Army* commanded by the Duke of *Weimar* and Marshal *Horn*.

BATTLE of *Masso* in the *Valteline*, fought in 1635, where the Duke of *Rohan*, General of the *French Army*, defeated that of the Emperor *Ferdinand II.* commanded by the Baron *Furnemond*.

BATTLE of *Tangermund*, fought in 1636, where the Count *de Hasfelt*, General of the Emperor *Ferdinand II.* defeated the *Swedish Army* commanded by *John Banier*.

BATTLE of *Wistoch*, fought in 1636, where the *Swedes* under General *Bannier*, defeated the *Imperialists* and *Saxons*.

BATTLE of *Dorsten* in *Westphalia*, fought in 1636, where the Marshal *Goetz*, one of the Generals of the Emperor *Ferdinand II.* defeated the Army of *Hesse*, commanded by *Melander*, known since under the Name of Count *Holzappel*.

BATTLE of the Plain of *Witten Weyel* in *Alsatia*, fought in 1638, where the Duke of *Weymar*, the Viscount of *Turenne*, and the Count of *Guebriant*, a Briton, and my Grandfather on my Mother's Side, defeated the *Imperial Army* commanded by the Generals *Savelli* and *Goetz*.

BATTLE of *Sedan*, fought in 1641, where the Earl of *Soissons*, Prince of the Blood of *France*, and General *Lamboy*, defeated the Army of *Lewis XIII. King of France*, commanded by the Marshal of *Châtillon*; the Earl of *Soissons* was killed after the Battle.

BATTLE of *Silesia*, where the Count of *Torstenfon*, General of the *Swedish Army*, defeated the Duke *Francis Albert* of *Saxe-Lawembourg*, who commanded the *Imperialists*.

BATTLE of *Honecourt* near the *Catelet*, fought in 1642, where *Don Francisco de Melo*, Governor of the *Low Countries*, and the Baron *de Bec*, defeated the Count *de Guiche*, afterwards Marshal of *Grammont*.

BATTLE of *Brittenfels* near *Leipsich*, fought in 1642, where the Count of *Torstenfon*, General of *Sweden*, defeated the Archduke *Leopold*, who commanded the *Imperial Army*.

BATTLE of *Rocroy*, fought in 1643, where *Lewis of Bourbon*, second of the Name, aged 20 Years, only, defeated *Don Francisco de Melo*, Governor of the *Low Countries*; the Count of *Fontaines* was killed at the Head of a Battalion of 6000 natural *Spaniards*; *L'Hospital* and *Gassion* were Lieutenant-Generals in the *French Army*.

BATTLE of *Fribourg*, fought in 1644, where *Lewis of Bourbon*, second of the Name, Prince of *Condé*, defeated the *Bavarians* intrenched in the *Black Forest* in *Brissgau*, and commanded by General *Merci*.

BATTLE of *Jauxau* in *Bohemia*, fought in 1645, where Count *Torstenfon*, General of the *Swedes*, defeated the Generals *Goetz*, *Hatsfeld*, and *Bruai*, who commanded the Forces of the Emperor *Ferdinand III.* *Goetz* and *Bruai* were killed, and *Hasfeld* made Prisoner.

BATTLE of *Mariendal* in *Franconia*, fought in 1645, where the Baron *Merci* and *John de Wet*, Generals of the Emperor *Ferdinand III.* surprised and defeated the Viscount of *Turenne*, who commanded the *French Army*.

BATTLE

BATTLE of *Balaguer* in *Catalonia*, fought in 1645, where the Count of *Harcourt*, General of the *French* Army, defeated the *Spaniards*, commanded by *Don Philip* of *Silva*, and *Don Andre Cantelmo*.

Second BATTLE of *Nortlingen*, fought in 1645, where the Prince of *Condé*, General of the *French* Army, defeated the Baron *Merci*, one of the greatest Captains of his Time, who commanded the Forces of the Emperor and of the Elector of *Bavaria*.

BATTLE of *Trancheron* near *Cremona*, fought in 1648, where *Francis*, Duke of *Modena*, and the Marshal of *Plessis Praslin*, Generals of the *French* Army, defeated the Marquis *Caracene*, Governor of the *Milanese*.

BATTLE of the Plain of *Lens* in *Artois*, fought in 1648, where the Prince of *Condé*, who commanded the *French* Army, defeated the Archduke *Leopold*.

BATTLE of *Rethel*, fought in 1650, where the Marshal of *Plessis Praslin*, afterwards Duke and Peer of *France*, defeated the *Spanish* Forces, those of *Lorraine*, and those of the Party of the Princes, commanded by the Viscount of *Turenne*, who escaped narrowly being taken Prisoner; *Du Plessis Praslin* had one of his Sons killed in it. This Battle procured the Marshal Staff to the Marquis of *Villequier* and of *Houquincourt*.

BATTLE of *Worcester*, fought in 1651, where *Cromwell* defeated the Army of *Charles II.* King of *Great Britain*, who narrowly escaped.

BATTLE of *Jaroslau*, fought in 1658, where the General *Charneski*, who commanded the Armies of *Casimir V.* King of *Poland*, defeated the *Swedes*.

BATTLE of the *Dunes*, fought in 1658, where the Viscount of *Turenne* defeated the *Spanish* Army, commanded by *Don Juan* of *Austria*, natural Son of *Philip IV.* King of *Spain*.

BATTLE of *Estremos* in *Portugal*, fought in 1663, where the Count of *Schomberg*, afterwards Marshal of *France*, General of the Army of *Alphonso VI.* King of *Portugal*, defeated that of *Spain* commanded by *Don Juan* of *Austria*.

BATTLE of *Rabab* or of *St. Godard*, fought in 1664, where 6000 *French*, commanded by the Count of *Coligni* and the Duke of *La Fûeillade*, sent to the Succour of the Emperor *Leopold*, defeated the *Turks* who had crossed the River, and by that Defeat, saved *Hungary* and *Germany* from an Invasion.

BATTLE of *Villa Viciosa* in the Province of *Estramadura*, fought in 1665, where the Count of *Schomberg* defeated the Marquis of *Caracene*, who commanded the *Spanish* Forces.

SEA FIGHT off *Soltzby* in the North of *England*, fought in 1672, between the *French* and *English* Fleets, commanded by the Duke of *York*, afterwards King of *England*, and the Count *d'Estrees*; and the *Dutch* Fleet, commanded by the Admirals *Tromp* and *Ruyter*; this Fight lasted long, was bloody, and without Advantage on either Side.

SEA FIGHT near *Blanckzenberg*, fought in 1673, where the Prince Palatine, who commanded the *English* Fleet, and the Count *d'Estrees*, Vice-Admiral of *France*, attacked Admiral *Ruyter*, who commanded the *Dutch* Fleet; *Ruyter* lost three Ships, and retreated.

SEA FIGHT before the *Tekel*, in 1673, where the *French* and *English* Fleets, commanded by the Prince Palatine, and the Count *d'Estrees*, fought against the Admirals *Ruyter* and *Tromp*, without either of them claiming the Victory.

BATTLE of *Chockin* in *Podolia*, fought in 1673, where *John Sobieski*, Grand Marshal of *Poland*, and afterwards King, defeated entirely the *Turks* commanded by the Bassas *Uffain*, *Soliman*, and *Caplan*; this Victory gave the Crown to *Sobieski*.

BATTLE of *Zeintzheim*, fought in 1674, where the Viscount of *Turenne*, General of the *French*, defeated the Forces of the Emperor, commanded by the Duke *Charles* of *Lorraine*, and the General *Caprara*.

BATTLE of *Senef* between *Neville* and *Charleroy*, fought in 1674, where the Prince of *Condé* defeated

the Rear-guard of the Army of the Confederates, commanded by Prince *Vaudemont*, and pursued the main Battle, which was retrenched in the Village of *Senef*, and in that of *Fay*; there were a great many killed on both Sides; but the Prince of *Condé* took whole Regiments Prisoners. This Battle lasted four Hours by Day-light, four Hours by Moon-light, and four Hours in the Dark.

BATTLE of *Entheim* near *Straßbourg*, fought in 1674, where the Viscount of *Turenne* defeated one Part of the *Imperial* Army, commanded by the Duke of *Lorraine*, *Bournonville*, and *Caprara*, and forced the other to retire with Precipitation under the Cannon of *Straßbourg*.

BATTLE of *Altheimbeina*, fought in 1675, where *Montecuculi*, General of the Army of the Emperor, hoping to take Advantage of the Death of the Viscount of *Turenne*, attacked the *French* Army commanded by the Count of *Lorge* and the Marquis of *Vaubrun*, but was defeated on the Borders of the *Rhine*. The Marquis of *Vaubrun* was killed, and *de Lorge* made the *German* Army re-cross the *Rhine*, which gained him the Staff of Marshal of *France*.

BATTLE of *Triers*, fought in 1675, where the Princes of the House of *Brunswick* and *Lunenburg*, and other Princes confederated against *France*, defeated near *Consarbrug*, the Marshal of *Crequi*, who threw himself into *Triers*, where he did all that could be expected of a brave Man, reduced to Despair, to save the Place.

BATTLE of *Leopold*, fought in 1675, where *John Sobieski*, King of *Poland*, defeated Part of the *Turkish* Army, commanded by *Ibrahim Basha* and Sultan *Noradin*.

SEA FIGHT before the Town of *Angoulsta* in *Sicily*, in 1676, between the *French* Fleet, commanded by *du Quesne*, and those of *Spain* and *Holland*, commanded by *Ruyter*; *Ruyter* died a few Days afterwards of his Wounds.

BATTLE of *Lunden* in *Scania*, fought in 1676, where *Charles IX.* King of *Sweden*, defeated the Army which *Christian V.* King of *Denmark*, commanded in Person.

Third BATTLE of *Cassel*, fought on Palm Sunday 1677, where *Philip* of *France*, Duke of *Orleans*, commanding the *French* Army, defeated *William* Prince of *Orange*, afterwards King of *England*, as he was coming to the Succour of *St. Omer*.

SEA FIGHT between the *French* and *Dutch* Fleets, in 1677, near the Island *Tobago*, where the Count *d'Estrees*, Vice-Admiral, and afterwards Marshal of *France*, defeated the *Dutch* Fleet, commanded by *Binck*, who was killed.

BATTLE of *Spoëlle* in *Catalonia*, fought in 1677, where the Marshal of *Noailles*, commanding the *French* Forces, defeated the *Spaniards* commanded by Count *Monterey*, Viceroy of that Province.

BATTLE of *Malmoe* in the Province of *Scania*, fought in 1677, where *Charles IX.* King of *Sweden*, and *Christian*, King of *Denmark*, fought without Advantage on either Side.

COMBAT of *Vaccia* on the *Danube*, between *Buda* and *Gratz*, in 1684, where Prince *Charles* of *Lorraine*, Generalissimo of the Armies of the Emperor *Leopold*, defeated a Body of 2000 *Turks*, and took the Town of *Vaccia*, where Part of the *Turks* were fled.

BATTLE of *Hangebessh*, two Leagues off *Buda*, fought in 1684, where Prince *Charles* of *Lorraine* defeated the *Seraskier* Bassa, who was coming to the Succour of *Buda*.

BATTLE of *Harfa* near *Mobas*, fought in 1687, where Prince *Charles* of *Lorraine* defeated the Grand *Vizier*.

BATTLE of *Fleurus* in the the Country of *Namure*, fought the 1st of July 1690, where the Marshal Duke of *Luxembourg* defeated the Army of the Allies commanded by the Prince of *Waldeck*.

SEA FIGHT in the Channel, in 1690, where the Count *Tourville*, afterwards Marshal of *France*, defeated the *English* and *Dutch* Fleet.

BATTLE

BATTLE of *Stafard* in *Piedmont*, fought in 1690, where *Catinat*, afterwards Marshal of *France*, gained a compleat Victory over the Duke of *Savoy*.

VICTORY gained by the Prince of *Baden*, in 1691, near *Salankemen* in the *Lower Hungary*, against the *Turks*.

COMBAT of *Leuse* in the *Hainault* and the *Brabant*, the 18th of *September* 1691, where 28 Squadrons of the Troops of the King of *France*'s Household defeated the Troops of the Forces of the Allies; the Duke of *Luxembourg* was at the Head of the *French* Troops.

SEA FIGHT in 1692, between the *French*, and the *English* and *Dutch* Fleets, where several *French* Ships were burnt, and especially that of the Admiral, called the *Royal Sun*.

BATTLE of *Steinkirk*, where the Marshal of *Luxembourg*, though surprized, defeated the Duke of *Bavaria*, the Prince of *Vaudemont*, and *William III.* King of *England*, who came towards the End of the Fight.

BATTLE of *Marsalle* in *Piedmont*, fought in 1693, where Marshal *Catinat* defeated the Duke of *Savoy*.

BATTLE of *Neervinde* in *Flanders*, fought in 1693, where the Marshal of *Luxembourg* attacked *William* the Third, King of *England*, in his Intrenchments, defended by two Forts, and forced him with the Loss, on the Side of the Allies, of their Cannon, Baggage, and a vast Number of Slain.

VICTORY gained by Prince *Eugene* on the *Turks* in *Hungary*, in 1697.

BATTLE of *Fridlingen*, between *Brisac* and *Huningue*, fought in 1702, where the Count of *Villars*, who commanded the *French* Army, defeated the Prince of *Baden*, who commanded that of the Empire. This Victory gain'd him the Staff of Marshal of *France*.

First BATTLE of *Hochstet* in *Bavaria*, fought in 1703, where the Marshal of *Villars* defeated General *Stirum*.

BATTLE of *Spire*, fought in 1703, where the Marshal *Tallard* defeated the Prince of *Hesse-Cassel*, who was coming to the Succour of *Landau*.

Second BATTLE of *Hochstet*, where the Army of the Allies, commanded by Prince *Eugene* and the Duke of *Marlborough*, defeated the *French* Army commanded by the Marshals *Tallard* and *Marfin*. *Tallard* was taken Prisoner, with a great Number of Officers.

COMBAT of *Cassano* in the *Milanese*, near the *Adda*, fought in 1705, where the Duke of *Vendosme*, who commanded the *French* Army, defeated Prince *Eugene*, who commanded that of the Emperor.

Signal VICTORY gained in 1706, by General *Renschild*, who commanded the *Swedish* Forces, over the *Muscovites* and *Saxons*, near *Frawstod*.

BATTLE of *Ramelies*, fought in 1706, where the Allies, commanded by the Duke of *Marlborough* and Mr. *d'Averquerque*, gained over the *French*, commanded by *Villeroy* (*Grand Marshal Enpinture*) a compleat Victory, which was followed by the Conquest of a great Part of *Brabant* and *Flanders*.

A Compleat VICTORY gained by Prince *Eugene* and the Duke of *Savoy*, in 1706, over the *French* near *Turin*, where *Marfin* was killed, and the Duke of *Orleans* wounded. This Victory was followed by the Rendition of the *Milanese*.

BATTLE of *Almanza* in *Spain*, fought in 1707, where the Duke of *Berwick*, who commanded the *French* and *Spanish* Army, defeated entirely that of the Allies, commanded by my Lord *Galway*.

BATTLE of *Audenard*, in 1708, where the Allies attacked the *French* and put them to Flight.

BATTLE of *Pultowa* in *Muscovy*, fought in 1709, where the Czar *Peter I.* gained a compleat Victory over *Charles XII.* King of *Sweden*, who having been wounded, and lost all his Forces, was forced to fly into *Turky*.

BATTLE of *Taniers*, in 1709, where the Allies commanded by Prince *Eugene* and the Duke of *Marlborough*, attacked the *French* commanded by the Marshals *Villars* and *Boufflers*, in their Intrenchments, and after a bloody Fight, forced them, and put them to Flight. This Victory was followed by the Siege, and the Taking of *Mons*.

COMBAT of *Villa-Viciosa* in *Spain*, in 1710, between the *Spaniards* and the Allies, who were obliged to retreat.

ROUT of the Allies at *Denain*, the 14th of *July* 1712, by the Marshal *Villars*, which was followed by the re-taking of *Douay* and *Bouchain* by the *French*.

BATTLE of *Peterwaradin*, the 5th of *August* 1716, where Prince *Eugene* defeated the *Turks*.

BATTLE of *Belgrade*, the 16th of *July* 1717, where Prince *Eugene* defeated the *Turks*; which Victory was followed by the taking of *Belgrade* by the *Imperialists*.

BATTLE of *Parma*, *June* 29, 1734, where Count *de Cogny*, afterwards Marshal of *France*, defeated the *Imperialists*, commanded by Count *Merci*: *Merci* was killed in the Field of Battle, with 10,000 of his Forces.

BATTLE of *Guaftalla*, *August* 19, 1734, where *Charles Emanuel*, King of *Sardinia*, commanding the Confederates, defeated the *Imperialists*.

BATTLE of *Krotzka* in *Hungary*, *July* 22, 1739, where the *Turks* defeated the *Imperialists*.

BATTLE of *Panchova*, *July* 30, 1739, where the *Turks* defeated the *Imperialists*.

VICTORY obtained over the *Turks* by Count *Munich* near *Astroschitz*, *September* 17, 1739, which was followed by the Taking of *Cbockzim*.

BATTLE of *Mokwitz* in *Silesia*, *April* 10, 1741; where *Charles Frederick*, King of *Prussia*, defeated in Person the *Austrians*.

BATTLE of *Wilmanstrand* in *Finland*, *August* 17, 1741, where 16000 *Muscovites* made shift to beat 6000 *Swedes*.

Note, That I defer mentioning the several Republicks of *Europe*, till I come to my Treatise of Government under the Letter *G*.

C H U R C H.

CHURCH is an Assembly of Persons united by the Profession of the same Faith, and of the Participation of the same Sacraments.

Father *Quesnel* defines the Church, *An Assembly of the Children of God, dwelling in his Bosom, adopted in Christ, subsisting in his Person, redeemed by his Blood, acting by his Grace, and expecting the Kingdom to come.*

According to the first Definition, a Church cannot subsist, nor even be considered as such, without these three essential Conditions; viz. 1. It must be visible, since it is an Assembly of Persons, which Assembly 'tis impossible should be invisible, else it

could not be an Assembly of Persons: 2. It must be one, since those Persons must all profess the same Faith, and participate of the same Sacraments: 3. It ought to be known, for if it was unknown, we could not have Recourse to it in our Controversies, since the Church ought to be Judge of those Controversies.—The *Catholicks* add two other Conditions to these three, viz. That a Church must be infallible in its Decisions, else we could never be secure in our Faith, and have a visible Chief under the invisible one; who is *Christ* himself.

The same *Catholicks* divide the *Christian Church* into three

three different Churches, viz. the triumphant Church, which is that of the Faithful, already in Glory; the militant Church, which is that of the Faithful here on Earth; and the patient Church, which is that of the Faithful in Purgatory. The Church of England confesses the two first Churches, and rejects the third; and several of the Protestant Sects admit but of one, compos'd of the Blessed in the celestial Mansions, and of the Elect here upon Earth; and thereby render the Christian Church invisible. For it is as impossible for us to have a certain and determinate Knowledge of the Elect here on Earth, as it is for mortal Eyes to see a glorify'd Body in Heaven.

But, however, the Visibility of the Christian Church is granted as *Conditio sine qua non*, even by Calvin, Lib. 1. Instit. c. 1. sect. 2. and by Philip Melancthon, in his Examen of those to be ordain'd, Titul. de Eccles. where he speaks thus: *Ecclesia visibilis in hac vita, est cætus visibilis amplectentium incorruptam Evangelii doctrinam, & rectè utentium Sacramentis, in quo cætu filius Dei efficax est, & multos regenerat ad vitam æternam; i. e.* That the visible Church, in this World, is one visible Assembly of those who profess the uncorrupted Doctrine of the Gospel, and make a right Use of the Sacraments; in which Assembly the Son of God operates with Efficacy, and regenerates several to everlasting Life. Which Visibility of the Church could be prov'd by the following Arguments:

1. That Church ought necessarily to be visible, in which Bishops and Pastors must visibly govern their Flock, visibly teach, preach, admonish, administer the Sacraments, correct Sinners, and separate from their Communion the refractory, or obstinate; and likewise, where the Flock must acknowledge their Pastors, obey their Precepts, follow their Instructions, and receive the Sacraments from them; but all this is transacted in the true Christian Church, then the true Christian Church ought necessarily to be visible. The Minor is evidenc'd from Scripture; Mat. xviii. 17. *Tell it unto the Church; but if he neglects to hear the Church, let him be unto thee as an Heathen, and a Publican.* And Acts xx. 28. *Take Heed, therefore, unto yourselves, and to all the Flock, over which the Holy Ghost has made you Overseers, to feed the Church of God, which he has purchas'd with his own Blood.* And Heb. xiii. 17. *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give Account.*

2. That Church must be visible, in which Councils are convok'd and assembled, where Canons are made, and religious Controversies decided and terminated; which all happen in the true Christian Church; for the Apostles convok'd the Council of Jerusalem, where the following Constitution was made. Acts xv. 28, 29. *For it seem'd good to the Holy Ghost, and to us, to lay upon you no greater Burthen, than these necessary Things; that you abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication.* And since the Time of the Apostles were celebrated the general Councils of Nice, Constantinople, Ephesus, Chalcedon, &c. which are receiv'd as œcumenical, by almost all Christian Sects.

3. Christ compares his Church, in the Gospel, to a Net thrown into the Sea, which gathers all Sorts of Fishes; to a nuptial Banquet, where good and bad are invited; to ten Virgins, five of whom are wise, and five foolish; to a Sheep-fold, where are found Ewes and Rams; which can't be understood but of a visible Church, in which there is a Mixture of good and bad Christians.

4. This Visibility of the Church has been foretold by the Prophet, Psal. xviii. 6. *He plac'd his Tabernacle in the Sun, i. e.* as St. Augustine explains it, *in manifestatione posuit Ecclesiam suam, not in occulto; i. e.* He has plac'd his Church in Sight, not in the Dark. And Epist. 166. ad Donatistas, *Ipsa est Ecclesia in sole posita, id est, in Manifestatione, omnibus nota usque ad Terminos Terræ.* The same can be confirm'd by this Passage; Mat. v. 14, 15. *A City that is*

set on a Hill cannot be hid, neither do Men light a Candle and put it under a Bushel, but on a Candlestick, and it gives Light unto all that are in the House. Where, by the City which can't be hid, and by the Candle which gives Light to all that are in the House, the Church is understood. Whence the same St. Augustine, Lib. 4. De unitate Ecclesie, c. 16. *Non est, says he, operta Ecclesia quia non est sub Modio, sed supra Candelabrum. Et de illa dictum est: Non potest civitas abscondi supra montem posita. Sed Donatistis velut operta est, qui audiunt tam lucida & manifesta testimonia, quæ illam toto orbe demonstrant, & malunt clausis oculis offendere in montem, quam in eum ascendere; i. e.* The Church, says he, is not hidden, because not put under a Bushel, but on a Candlestick; and of that Church 'tis said, that a City set on a Hill can't be hid. But it is as if it was hidden to the Donatists, who hear so many clear and manifest Testimonies, whereby it is demonstrated to the whole World, and nevertheless prefer stumbling against that Mountain, to the ascending it. And Epist. 170. ad Sever. *Facile tibi est attendere & videre Civitatem super montem constitutam; i. e.* 'tis very easy for thee to consider, and see the City that is set on a Hill.

5. The Visibility of the Church is evidenc'd by our Symbol of Faith, where we say, *We believe in the holy Catholick Church;* which, in the Opinion of Calvin and Melancthon, as well as of the Catholics, must be understood of a visible Church; who all agree that it is an Article of Faith to believe that there is a visible Church; and, in Fact, tho' we see with our Eyes a Multitude of Persons, of whom a visible Church is compos'd; we notwithstanding can't see, but only believe that the true Doctrine of Christ, and of the Apostles, is profess'd by that Multitude. Whence the Visibility of the Church falls, in Part, under our Senses, and Part under our internal Faith: We see with our Eyes the Persons that are in the Church, and believe, with our internal Faith, that the Doctrine of the Gospel is profess'd, and preserv'd among them.

These convincing Proofs of the Visibility of the Church, as an Article of Faith, are, in my Sentiment, a satisfactory Answer to this thread-bare Sophism objected against it; *What's an Object of our Faith, is not visible; but the Church is an Object of our Faith: Then the Church is not visible.* The major Proposition must be thus understood; what's an Object of our Faith, is not visible, on that Side which falls under our Faith, tho' it can be visible on the other Side which does not fall under our Faith; of which we have several Examples. V. gr. The Apostles saw in Christ his Humanity, and believ'd his Divinity; we see, in Baptism, the external Water, and Ablution, and we believe the internal Virtue of regenerating, and washing off the original Sin; in the Bible we see the Paper, Writing, and the Book itself; and we believe that it contains the Word of God: I say the same Thing of the Church. There is something in it which we see, and some other Things which we believe; we believe that in the Church the true Gospel of Christ is profess'd, preach'd, and preserv'd; and we see in it Men, external Rites, and Sacraments.

This Sentiment is supported, and confirm'd by that of the antient Fathers. St. Augustine, Epist. 166. ad Donatist. delivers himself in these Words: *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam, has Scripturas communiter habemus; quare non in eis Christum & Ecclesiam, communiter retinemus? Ecce Scriptura communis. Ecce ubi novimus Christum, ibi novimus Ecclesiam. Si Christum ipsum tenetis, ipsam Ecclesiam quare non tenetis? Si in ipsum Christum quem legistis & non videtis, tamen Scripturarum veritatem creditis, quare Ecclesiam negatis, quam legistis & videtis? i. e.* In the Scriptures we learn, that there is a Christ, and in the same Scriptures we learn, that there is a Church. We have always those Scriptures, why don't we believe always in Christ, and the Church? See, the Scriptures are common; see, where we acquire a Knowledge of Christ, there we acquire a Knowledge of the Church. If you believe in Christ, why should you not believe in the Church? If you believe

believe in *Christ*, because you read of him in the Scripture, tho' you do not see him; why will you deny the *Church*, which you see and read?

To avoid Prolivity, I forbear enumerating the other Fathers who all acknowledge a *visible Church*; as *Irenaeus*, *Optatus*, *Fulgentius*, *Eusebius Caesariensis*, &c. All confess, from the Gospel, that *Good* and *Bad* are mix'd promiscuously together in the *Church*; and all declare, that the *Church* can't subsist without the Predication, and the Administration of the Sacraments.

But, however, I will explain myself in still-clearer Terms; therefore I ask, if the City of *London*, for Example, is visible, or not? I hope no Body will deny its Visibility, which is not different from that of the *Church*; which I prove thus: There are three Things to be consider'd in the *Church*: 1. The Multitude, or the Assemblage of those who are in the *Church*. 2. The external Government of the Pastors of the *Church*, in teaching, preaching, admonishing, &c. their Flock, and administering the Sacraments to them. 3. The internal Faith and Charity whereby they are united together. The same can be said of the City of *London*, where there is, 1. A Multitude, or Assemblage of Inhabitants. 2. An external Government, under the Direction of civil Magistrates. 3. An internal Affection, which procures their mutual Union. The two first are visible in the *Church*, as well as in the City of *London*; and the third is invisible in both: For we cannot see if those who are in the *Christian Church* have an internal Faith and Charity, but only believe it, by their professing outwardly that Faith and Charity. Likewise, I see in the City of *London* the external Order, and just Oeconomy of the Government, but I can't see the internal Union which subsists, or ought to subsist between the Inhabitants: But, however, if, notwithstanding the Deficiency of Sight, in this single Particular, the City of *London* is really visible; why should not the *Church* be visible, since it has the very same Marks of *Visibility*.

Jesus Christ himself, to give us a perfect Notion of the Visibility of his *Church*, and to convince us of the indispensable Necessity of its being visible, would never do any Thing while here upon Earth, with Regard to the first Establishment of that *Church*, but in the Assembly of his Apostles, and oftentimes of all his Disciples. They were all in Company with him when they receiv'd their Mission for preaching the Gospel, and when he instituted the Sacrament of the Eucharist, he would have them all assemble to receive his last Orders when he ascended into Heaven, as well as when he sent the Holy Ghost to them. He does not say to *St. Peter* in particular, that he will be with him till the latter End of the World, but says it to them all, *Ecce ego vobiscum sum usque ad consummationem seculi*.

The Visibility of the *Church* was not disputed until that *seamless Gown of Christ* began to be lacerated by Heresy and Schism: For then those who wanted to separate themselves from the *Church*, or rebel against it, by advancing Dogma's contrary to the generally receiv'd Doctrine of the *Church*, fearing the Censure, and perhaps Punishment which their sacrilegious Temerity deserv'd, were glad to protest against a Tribunal, where they knew they should find just, impartial, and discerning Judges, who would discover their Errors, which otherwise they could disguise to the Eyes of the ignorant Multitude, under a specious, or rather false Appearance of Truth and Piety; tho' several of them, if not all, have acknowledg'd that Visibility at the Beginning of their Rebellion: For when they have seen their Errors, at first, condemn'd by an inferior Tribunal, they have appeal'd from the Legality of that Tribunal, to another they thought superior to it, and have address'd it even in the most submissive Terms; and when they have found the former Judgment pronounc'd against them confirm'd by that Tribunal, they have likewise reject'd its Authority, which they had so solemnly acknowledg'd at first; they have appeal'd from it to the whole visible *Church* assembled, and having been condemn'd like-

wife by that universal and visible *Church* assembled, they have had Recourse, for their last Refuge, and to have some plausible Reason to continue in their Obstinacy, to an invisible Judge, whose Sentence they knew could not be pronounc'd till the last Day, when we shall be all call'd to our last Account. Is not that Contradiction in their Conduct sufficient to convince us of their Error; and that for them to call to an invisible Tribunal, whose Decrees can't be known in this World, is trifling with God, and Men?

Those who pretend, with *Quesnel*, and his Partizans, that the *celestial Jerusalem* (by which they understand the *Church of Christ*) is compos'd of none but of the Angels in Heaven, and of the Elect and Just on Earth, excluding from it all the Sinners, deny tacitly the Visibility of the *Christian Church*, since the Angels, being spiritual Substances and Subsistances, are invisible; and the Elect on Earth, tho' corporeal Substances, as invisible, as to their Election, of which the Elect themselves can have but a moral Certitude, which Certitude can't constitute a material Being so as to render it the Object of our external Senses. For tho' there may be in a Society a vast Number of Elect, and we even see with our Eyes those Elect; we see them only as individual of the same Species, and not as Elect; since it would be impossible for us to make a just Difference between those who are Elect, and those who are not of that Number; therefore all we can know of their Election, is nothing but mere Conjecture, and which, to the utmost, can be the Object of our Faith alone: For tho' we believe that there are Elects in that Society, we can't point out those who are of that Number. Consequently, that *Church* compos'd of Angels and the Blessed in Heaven, and of the Elect upon Earth, is invisible.

This visible *Church* is one, holy, catholick, apostolick; *Christ's Spouse*, and the House of God.

This UNITY, which I propose as the second essential Quality constitutive of the *Christian Church*, does not consist in the Union of all the different *Churches*, under one and the same Chief; but in an unanimous Consent, with Respect to the Articles of our Faith, as contain'd in sacred Writ; and to the Participation of the same Sacraments, as instituted by *Christ*.

Even in the very Infancy of *Christianity*, and in the Apostles Times, there were different *Christian Churches*, if we consider a *Church* as a particular Society, assembled in a particular Place, and under the Government of a particular Bishop, or Pastor. In that Sense there was the *Church of Jerusalem*, govern'd by the Apostle *St. James*; that of *Antioch*, by *St. Peter*; that of *Ephesus*, by *St. John*, &c. and even those *Churches* differ'd in the Discipline, and in their Rites. For that of *Jerusalem* had retain'd some of the ceremonial Laws, to engage the *Jews* to embrace the *Christian Religion*, with less Repugnance; while the *Churches* establish'd among the *Gentiles* had entirely reject'd them: But then they all agreed in the same Belief, in Matters of Faith, and in the Participation of the same Sacraments. They all believ'd that the *Church of Jerusalem*, that of *Antioch*, *Rome*, *Ephesus*, &c. were all but one and the same *Church of Christ*, tho' under different Appellations, with Respect to the different Names of the Nations, among which this *Church* had been establish'd; which tho' compos'd of so many different Members, made but one and the same mystick Body.

In Process of Time, when the *Church* began to flourish, even amidst the most violent Persecutions, so as to want another Sort of Government, those several *Churches* were brought under a chief Pastor, distinguish'd by the Name of Patriarch; who commonly fix'd his Seat in the Center of his Province, that his Suffragans might have Recourse to him with a greater Facility, when they wanted either his Advice, or Succour, in the Exigency of their Affairs. Thus *St. Peter* founded, according to the best Tradition, the Patriarchate of *Antioch*, to which he submitted all the *Churches* of the East, and even that of *Jerusalem*, founded

founded by *Jesus Christ* himself, together with *Cesarea*, which was the Metropolis of *Palestina*. Those Patriarchs were made in Imitation of the Governors of Provinces, and the Authority of these was the same, with respect to the Ecclesiastical Government, as that of those with respect to the Civil Government, *i. e.* That the Authority, or Jurisdiction of Patriarchs, extended no farther than the Convocation of Synods, and to see the Decrees, or Canons, of those Councils, or Synods, observed throughout their Patriarchate, as the Governors of Provinces were to cause the *Imperial* Decrees to be observed throughout their Government. Those Patriarchs pretended to no Infallibility, and no Power as Patriarchs, *quoad coactionem*, but only *quoad directionem*, and considered themselves no otherwise than *Primi inter Pares*. Those Patriarchs had under them Metropolitans, Archbishops, and Bishops; and were themselves Patriarchs, Archbishops, and Bishops, and thus had three Sorts of Jurisdiction; for as Patriarchs, they governed the Provinces their Patriarchates were composed of, *viz.* The Patriarch of *Rome* governed as such all the *Western Church*, and extraordinarily that of *Africa*, as Archbishop. The *Churches* which *Rufinus* calls *Suburbican*, and which we have called since *Suffragan*; and as Bishop he governed his own particular Diocese of *Rome*: In the same Manner the two other Patriarchs of *Antioch*, and of *Alexandria*, exercise their respective Jurisdictions. And though the *Christian Church* was thus divided into several Patriarchates, and those Patriarchates again divided into Archbishopricks, and Bishopricks; they nevertheless made but one and the same Catholick and Apostolical *Church*, because they all professed the same Doctrine, and all participated of the same Sacraments.

If any Differences or Controversies happen'd in their Patriarchate, in point of Faith, or of Discipline, they did not presume to compose or terminate those Differences, or decide those Controversies by themselves, or with the Advice of their Council, but they would assemble a Synod of all the Bishops of their Patriarchate, where the Points in Dispute were fairly stated, and impartially controverted, and the Parties heard in their own Defence with a great deal of Christian Patience, Charity, and Compassion, and afterwards acquitted or condemned, according to the Dictates of the Holy Ghost, so holy an Assembly was almost always inspired by. The Decisions, or Canons made in those Synods, were sent to the other Patriarchs, who likewise assembled in their Turn a Synod of their respective Provinces, where those Decisions were carefully examined, and approved, or rejected, according as they were more or less agreeable to the Word of God; without the Difference of Sentiment of those different Synods, when it happened, could ever be capable to break the Unity of the Church.

Therefore I am of Opinion, that the same Unity could yet be preserved, and if lost, restored in the *Christian Church*, though that Church was divided into several Patriarchates, as it was then, and under a different ecclesiastical Discipline, provided they all professed the same Faith, and all participated of the same Sacraments. I mean, for Example, that the *Anglican*, *Gallican*, *Spanish*, *Roman*, and other Churches, under their respective Patriarchs, could preserve the Unity among them, and smother all those Differences which has so long prepared Matter of Laughter for the Enemies of the *Christian Name*, if they could all be prevail'd upon to lay aside all Motives of Animosity, Pride, Self-Interest, &c. and to agree all on a Profession of Faith; which would terminate at once all our Controversies, and make us once more, *Unum ovile, & unum pecus*. The Pope, on his Side, to facilitate that Reconciliation, and restore that Unity, should renounce some of his pretended Prerogatives, as Supremacy, which he must know perfectly well is but an Usurpation, and his Infallibility, which the Apostles of *Christ*, and his Disciples have never pretended to. He should desist likewise from proposing for Objects of our Faith, all that is not implicitly or explicitly contained in the holy Writs, nor of divine

Institution; therefore all that is of ecclesiastical Institution should be left at our Option, to believe or not believe; contenting himself with being *Primus inter Pares*, as the Bishop of that Church, which has been the Mother of all the *Western Churches*.

The other Churches, to contribute, on their Side, all in their Power to that happy Re-union, should once more respect and consider the Bishop of *Rome* as the Patriarch of all the *West*, and give him the Precedence in all general Synods or Councils, which could not be assembled without his Consent, and where he should have the first Place; not by any Right of Supremacy, but of Antiquity; considering seriously, that they have received their Mission from his Predecessors; that all the *Christian Churches* of the *West* have been founded by them, and that there is no Episcopacy but what's derived from them. There is no *Church* in the whole *Christian World*, (I mean of those which have renounc'd the Communion of that of *Rome*) nearer that Re-union, than the Church of *England*, since it differs but very little from it in Matter of Faith, as I'll shew plainly, when I come to treat of those different Articles, in Controversy, under their respective Heads.

I would have both Churches consider, that, according to the Sentiment of the Apostle, to the *Ephesians*, *c. 4. v. 5.* there is but *one Lord, one Faith, and one Baptism*, and that those who recede from the Unity of that Faith, are properly speaking Sectaries and Hereticks. I would have them both follow the Advice of the same Apostle to the *Romans*, *c. 16.* *I beseech you, Brethren, says he, mark them which cause Divisions and Offences, contrary to the Doctrine which you have learned, and avoid them.* And in the First to the *Corinthians*, *c. 1. v. 10.* *Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and there be no Divisions among you; but that ye be perfectly joined in the same Mind, and the same Judgment.* And again to the *Hebrews*, *c. 13. v. 9.* *Do not let yourselves be deceived by various and foreign Doctrines.*

The *Roman Church*, to procure that Unity, so desirable in the *Christian Church*, and following these salutary Advices of *St. Paul*, should ease all the other *Churches*, which are still in Communion with her, of that heavy, and almost insupportable Yoke, she has had the Presumption to add to that of *Christ*, which, though stiled a Yoke by himself, is nevertheless a *light and easy one*; *Jugum meum suave est*, says he, *onus meum leve*. She should reasonably consider, that when our blessed Lord, and tender Father of the Faithful, left us his Testament, at his Departure from us to return to his Father, he left us likewise in it all the Precepts, and salutary Advices, necessary to guide us through the same blessed Road, and to bring us to the same salutary End. That his Apostles, the sacred Depositors and Interpreters of that Testament, have forbid us to make the least Alteration in that last Will of their divine Master, assuring us at the same Time, that what's contained in it, is sufficient to procure an eternal Felicity. Why then should Men have the Temerity, to render difficult and thorny, by a monstrous *Dedalus* of obligatory Precepts, a Road, which *Christ* himself has replenished, as much as he judged it consistent with our Salvation? Why should they attempt to render burdensome a Yoke which himself would render easy and supportable. He knew so well the Infirmary of human Nature, that it was never his Intention we should be obliged to the Practice of any other Precepts, but those we have received immediately from him, which though very easy, he was conscious were yet above our natural Strength, if not assisted by a supernatural Grace; which he never refuses to those who ask for it. Could it be then possible, that he would condemn as Refractories, or separate from this *Church*, those who, obeying with all due Respect, and a becoming Submission, his divine Commands, and following the Road he has been pleased himself to shew them, refuse to enter those intricate and difficult Paths, which Men have had the

Presumption

Prefumption to environ it with? Could it be possible that we should be accus'd of breaking the Unity, while we endeavour to observe as much as it is in our Power what has been desir'd of us, by him who has establish'd that Unity among us?

The *Christian Church* is also call'd *holy*, for these Reasons; 1. Because no Body can enter that *Church*, or be made Member thereof, but by his being wash'd, and sanctify'd by Baptism; according to St. Paul, 1 Cor. vi. 11. *And such were some of you; but you are washed, but you are sanctified, but you are justified in the Name of the Lord Jesus, and by the Spirit of our God.* 2. Because all the *Church's* Institutions, as her Ceremonies, Sacraments, and Doctrine, are conducive to Sanctity; for they are calculated so that we should either become Saints, or increase, or persevere in Sanctity. 3. Because out of the *Church* there can be no Sanctity. 4. Because *Christ*, who is the Chief of the *Church*, and her Spouse, is the Saint of Saints. Calvin adds to it, *Lib. 4. Instit. c. 1. § 27.* that the *Church* is call'd Saint, because she makes a daily Proficiency in Sanctity, and aspires to the greatest Degree of Sanctity; and tho' there be several corrupted Members in the *Church*, she can, nevertheless, be call'd Saint, either for the Reasons above-mention'd, or because there are a great Number of Saints in it.

In *Quesnel's* Opinion, and in that of his Partizans, who exclude all Sinners from the *Church*, she is so holy as to have attain'd to the last Degree of Sanctity; since they say, that *all the Promises of Christ to his Church regard necessarily the Saints, who are the true Members of his mystick Body, of which he is the Chief. That Sinners have no Part in it, and are abandon'd to the Care of a general Providence.* They pretend to support their Sentiment by this Passage of St. Paul to the *Hebrews*, chap. xii. ver. 22, 23. *But you are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels. To the general Assembly and Church of the First born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect.* And by this other of St. Augustine, *De Baptismo contra Donatist. lib. 3. c. 17. n. 22.* *That the Sinners cannot be in the Body of Christ, which is the Church, because he cannot have Members damned.* But they do not, or rather will not consider, that St. Augustine speaks in this Place of those who had been separated from the *Church* for their Heresy or Schism, which was the Case of the *Donatists*, who notwithstanding pretended that they were still in the Communion of the *Church*. This Sentiment of the *Quesnelists* is contrary to the other Passages we have quoted to prove the Visibility of the *Church*.

The *Church* is also call'd *Catholic*, or universal, for three Reasons: 1. With Respect to the Place, its being diffus'd throughout the whole World. Mark xvi. 15. *And he said unto them, go ye into all the World and preach the Gospel to every Creature.* 2. With Respect to Time, because it will last for ever. Dan. ii. 44. *And in the Days of these Kings, shall the God of Heaven set up a Kingdom which shall never be destroy'd. And it shall stand for ever.* 3. With Respect to those who are to be sav'd; for all those to be sav'd, are to be sav'd in the *Church*. In all these consists the Difference between the *Church of Christ*, and the Synagogue of the *Jews*, which was not *catholic* nor universal in either of these Manners. Not in the first, because not diffus'd throughout the whole World, but only throughout *Palestina*; not in the second, because it has lasted but a certain Time, viz. to the Death of *Christ*; not in the third, because Men could be sav'd out of the Synagogue, as the *Ninevites*, and others.

The *Church* is call'd *apostolick*, 1. Because it had its Beginning in the Apostles. 2. Because it has been propagated throughout the whole World by the Apostles. Rom. x. 18. *Their Sound went into all the Earth, and their Words unto the Ends of the World.* 3. Because she follows the Doctrine of the Apostles. Gal. i. 8. *But though we, or an Angel from Heaven, preach any other Gospel than that we preach to you, let*

him be Anathema. Lastly, Because she retains the Succession of Bishops from the Apostles; as it appears from *Tertullian*, in his Book of the Prescriptions against Hereticks, Chap. 20, and the two next following.

She is call'd *the Spouse of Christ*, because *Christ* is united to her by an indissoluble Knot. Hosea ii. 19. *And I will betroth thee unto me for ever.* And Ephesians v. 31, 32. *For this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and the Church.* This Spouse has three Privileges, viz. 1. Fecundity, as it appears from Gal. iv. 31. *So then, Brethren, we are not Children of the Bond-woman, but of the Free.* 2. She remains always a Virgin, from 2 Cor. xi. 2. *For I have espoused you to one Husband, that I may present you as a chaste Virgin to Christ.*

The *Church* is call'd *the House of God*; for tho' God be every where, and fills the Heavens and Earth by his Immensity, according to that of Jer. xxiii. 24. *I fill Heaven and Earth, says the Lord.* He is, notwithstanding, in a particular Manner in the *Church*, as in his House, to direct and govern every Thing within it. He has himself took the Pains to build that House on a sure Foundation. Mat. xvi. 18. *And upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* In it he begets his Children by Baptism, instructs them by the Predication of the Gospel, feeds them with the Eucharist, and cures them by Repentance. In it he has Vessels of all Kinds. 2 Tim. ii. 20. *Of Gold, and of Silver, and also of Wood, and of Earth.* And in it he celebrates the nuptial Banquet, Mat. xxii. 2.

Lastly, The *Church* is call'd *the Column of Truth*; because by her Firmness and Stability she supports her Children, lest they should deviate from the Truth. Tho' Beza says, in his Commentary, that the *Church* is call'd *the Column of Truth*, because Truth can't be found any where else. And Calvin, *Lib. 4. Instit. c. 1. § 10.* because the *Church* is the faithful Keeper of the Truth of God. Or, as he expresses himself in the Commentary, *Quia veritatem præconio suo celebrat, quia puram, & sinceram retinet, quia ad posteros transmittit.*

One of the greatest Difficulties concerning the *Church*, and which is still a very great Subject of Controversy among us, is to know if one can be saved out of the visible *Church*. The antient Fathers hold for the Negative. St. Augustine, *Lib. De Unitate Ecclesie, c. 19.* says, *A ipsam vero salutem, ac vitam æternam nunc pervenit, nisi qui habet caput Christum. Habere caput Christum nemo poterit, nisi qui in corpore ejus fuerit, quod est Ecclesia. i. e.* That no Body can be sav'd, nor arrive at the eternal Life, but he who has *Christ* for Chief; and that none can have *Christ* for Chief, but he who is in his Body, which is the *Church*. And in his 50th Epistle to Count Boniface, towards the End, *Ecclesia Catholica sola est Corpus Christi, cujus ille caput est, Salvator corporis sui. Extra hoc corpus neminem vivificat Spiritus Sanctus. i. e.* The sole *Catholic Church* is the Body of *Christ*, himself being the Head thereof, the Saviour of his Body. Out of that Body none is vivify'd by the Holy Ghost. And a little lower, *Non habent itaque Spiritum Sanctum qui sunt extra Ecclesiam. i. e.* Those who are out of the *Church*, have not the Holy Ghost. And in his 152d Epistle to the *Donatists*, *Quisquis ergo ab hac Catholica Ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere, quod à Christi unitate disjunctus est, non habebit vitam, sed ira Dei manebit super eum. i. e.* Whoever will be separated from that *Catholic Church*, tho' he may imagine to lead an irreproachable Life; by that sole Crime of his being separated from the Union of *Christ*, he shall not have Life, but he'll remain the Object of the Wrath of God. And St. Gregory, *Lib. 14. of his Morals, c. 2.* *Sancta universalis Ecclesia prædicat salvari veraciter, nisi intra se, non posse: Afferens, quod omnes, qui extra ipsam sunt, minime sal-*

salventur. i. e. That the holy universal Church teaches that no Body can be sav'd, but within her: Assuring us, that all those who are out of her, are not sav'd.

Calvin is of the same Sentiment, *Lib. 4. c. 1. § 4.* *Verum, says he, quia nunc de visibili Ecclesia differere propositum est, discamus, vel uno matris Elogio, quam utilis sit nobis ejus cognitio, imo necessaria, quando non alius est in vitam ingressus, nisi nos ipsa concipiat in utero, nisi pariat, nisi alat suis uberibus: Denique sub custodia, & gubernatione sua nos tueatur, donec exuti carne mortali, similes erimus Angelis. i. e.* But, says he, because we have form'd the Design to speak, at present, of the Visibility of the Church, we must learn how advantageous it is, nay, even necessary for us, to be acquainted with her, since we can't gain Admittance into the celestial Mansions, unless she conceives us in her Bosom, brings us to Light, and suckles us with her own Breasts; and afterwards takes us under her Care and Government, till being divested of the Rags of our Mortality, we shall be render'd semblable to Angels. And a little lower, *Extra ejus gremium nulla est speranda peccatorum remissio, nulla salus. i. e.* Out of her Bosom there are no Remission of Sin, nor Salvation to be expected. And again, *v. 22. Tria, says he, hæc nobis observanda sunt, primum quantalibet Sanctitate polleant filii Dei, hæc tamen conditione semper esse quamdiu in mortali Corpore habitant, ut sine peccatorum remissione consistere nequeant coram Deo. Deinde hoc Beneficium sic esse Ecclesie proprium, ut non aliter eo fruamur, quam si permaneamus in illius Communionem. Tertio per Ecclesie Ministros, & Pastores nobis dispensari, vel Evangelii predicatione, vel Sacramentorum administratione. i. e.* There are three Things, says he, which we are to consider in this Place: 1. That whatever Sanctity the Children of God may be possess'd of, they can't stand before God during this transitory Life, without the Remission of Sins. 2. That that Benefit of the Remission of Sin, belongs in such a Manner to the Church, that we can't otherwise enjoy it but by remaining in her Communion. 3. That it is administer'd to us by the Pastors and Ministers of the Church, or in the Predication of the Gospel, or in the Administration of Sacraments.

And Philip Melancthon, in *Examin. Ordinand. Tit. de Eccles.* *Non loquimur, says he, de Ecclesia ut de Idea Platonica, sed monstramus Ecclesiam juxta dictum, dic Ecclesie; hic necesse est intelligi visibilem Ecclesiam. i. e.* We do not speak of the Church, says he, as of a Platonick Idea, but we shew the Church according to these Words, *Tell it to the Church.* Here we must understand a visible Church. And afterwards he asks if it be necessary, for to be sav'd, to be a Member of that Church; and he answers, *Prorsus necesse est, certainly 'tis necessary.*

St. Augustine, *Serm. 181. De Tempore*, assigns several Reasons for it: The first, because in the Church alone is receiv'd the true Eucharist. The second, because none but those who work in the Vineyard receive the Salary. The third, all those who were not in Noah's Ark, were drown'd by the Deluge. The fourth, a Member which is not join'd to the Body, can't have Life. The fifth, a Branch cut off from the Tree can't grow. The sixth, a Brook separated from its Source, grows dry. Others add this seventh Reason; Christ is the Spouse of the Church, but Christ is not an Adulterer, and does not beget Children but of his Spouse the Church: Therefore no Body can be the Son of Christ who does not acknowledge the Church for his Mother. Which Sentiment is confirm'd by St. Cyprian, *Lib. De Unit. Eccles.* when he says, *Non habet Deum Patrem qui Ecclesiam, non habet Matrem. i. e.* He who has not the Church for his Mother, has not God for his Father. And St. Augustine, *Lib. 4. De Symbol. ad Catechum. c. 13.* *Si quis absque Ecclesia inventus fuerit, alienus fuerit a numero filiorum, nec habebit Deum Patrem, qui Ecclesiam noluerit habere Matrem. i. e.* If any Body is found out of the Church, he must be consider'd as a Stranger to the Sons of God; because he that will

not have the Church for his Mother, shall not have God for his Father.

This Sentiment is also authoriz'd by the Prophecy of *Isaiab, Chap. 60. Ver. 11, 12.* *Therefore thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought. For the Nation and Kingdom that will not serve thee, shall perish.* By which Words, he prophesies two Things; the one, that the Church of Christ shall be visible, and open to all Nations, if they will enter; the other, that all those who will not enter, shall perish.

The Latitudinarians will imagine this Doctrine very severe, and have Recourse to their usual Subterfuge, *Do not judge, if you will not be judged*; pretending, that it is cruel, inhuman, and contrary to that extensive and impartial Charity on which the Christian Church is founded, to believe that none can be sav'd out of the Bosom of that Church. But I would ask them, if it would be an Act of Charity in a Person who sees another running into a Precipice, or laying hold of a Pistol to shoot himself, to stand an idle Spectator of that rash Action, and not endeavour to prevent it as much as it is in his Power? Would not that Person, acting thus, be accessory to the Death of the other? And could he be receiv'd to plead as an Excuse, that he suffer'd him to kill himself thro' an Excess of Charity, because, if he had acted otherwise, he had oppos'd his Inclinations? Sure the Latitudinarians will agree with me in this Case, that it had been a greater Act of Charity to have sav'd that Man's Life. But what is a transitory Life, when compar'd to the everlasting one? And since it is so well prov'd by Scripture, that out of the Church none can obtain that everlasting Life, could it be an Act of Charity to indulge our Fellow Creatures in a contrary Sentiment? But they will persevere in that Sentiment; and because they will persevere in an erroneous Sentiment, we must entertain them in it, by a criminal Complaisance, which we have the sacrilegious and fanatical Temerity to plaister with the sacred Name of Christian Charity. We let them endeavour to run thro' the Windows like Thieves and Robbers, while we can so easily shew them the Door open to them. We would agree with them that they can be sav'd out of the Church, while we have so many clear, formal, and undeniable Proofs of the contrary in Scripture. The Passage they quote to support their Error, cannot be understood of forming a just Judgment founded on Laws and Equity, but of judging temerarily of our Neighbours, by Motives of Malice, Spite, Jealousy, Envy, &c. we would not have the Presumption to say, that a Judge who pronounces Sentence against a Person, agreeable to the known Laws of his Country, and supported by unquestionable Evidences, should not judge, lest he should be judg'd in his Turn; else what would become of a Commonwealth? Why, then, should we desire to act with Regard to our eternal Felicity, otherwise than we do for the Preservation of our temporal one? The sacred Scriptures are our Laws as Christians, and the Church, and the ancient Fathers, the Interpreters of those Laws; and since we find in those Laws, in formal Terms, the Condemnation of those who are out of the Church, why should we have the Temerity, by a pretended Principle of Charity, to acquit them, since it is the Scripture that condemns them, not we? And we do nothing else, on that Occasion, than to repeat the Judgment of the Scripture; whereas, when we indulge them in their Error, we pronounce our own Judgment, which has no other Foundation than a criminal and perfidious Complaisance.

I would not be misunderstood in this Place, nor be suppos'd to insinuate, that that Church out of which no Body can be sav'd, be any particular Church; *v. gr.* not the Roman Church, nor the Anglican, Gallican, &c. no; but I mean the universal Church, professing the same orthodox Doctrine, and partici-

pating of the same Sacraments; that true Doctrine contain'd in sacred Writ, and preach'd by *Christ's* Apostles, their Disciples, and their Successors. Those Sacraments instituted by *Christ* himself, and administer'd to us by those who have receiv'd a lawful Mission by the Imposition of Hands of Bishops, who are the legitimate Successors of the Apostles. For it is contrary to the receiv'd Principles of the *Christian Church*, to believe that every Enthusiast can claim any just Right to that Power of the Imposition of Hands, or to an extraordinary Mission which has ended in the Apostles, and who supported or evidenc'd that Mission by Virtue of operating Miracles, which the *Protestants* are of Opinion has likewise ceas'd in them. Therefore none can derive the Power of preaching the Gospel, and administering the Sacraments, but from an ordinary Mission, which none can receive but by the Imposition of Hands of those who have receiv'd it by an uninterrupted Succession, which has been preserv'd in the *Christian Church* from the Time of the Apostles till now: Therefore I compare those who pretend otherwise, to *Corah*, *Dathan*, and *Abiram*, who had the sacrilegious Presumption to offer Incense, contrary to God's Command, who had reserv'd that Honour to the Tribe of *Levi* alone; since *St. Paul* forbids, in his Epistle to *Timothy*, any Body assuming that Honour, but those who are call'd to it like *Aaron*; *Nemo assumat sibi honorem nisi qui vocatus fuerit tanquam Aaron*. For my Part, I can't conceive the Reasons of those who by a formal Obstinacy, rather than by a Scruple of Conscience, as they are pleas'd to call it, have the Presumption to separate themselves from the *Church of England*, and to preach the Gospel, and administer the Sacraments, without a lawful Mission. What can they find amiss in the *Church of England*? Is the Government, or the Rites of that *Church*, different from that of the primitive *Church*? Or which of the two is more like the primitive *Church*, the *Church of England*, which, like the primitive *Church*, has her Hierarchy compos'd of Primates, Archbishops, Bishops, &c. or theirs, which has nothing like it? The *Church of England*, which, by an uninterrupted Succession of Pastors, has the Power transmitted to her Pastors, from the Apostles, of the Imposition of Hands, without which there can be no lawful Ministry; or, to speak more properly, no Ministry at all, and consequently no Sacraments; or theirs, which has no other Mission but what their pretended Ministers have usurp'd, or receiv'd from those who have none to send them? To pretend that there can be a *Christian Church* without a Hierarchy, is to oppose the antient Practice of the *Church*; and to teach that Bishops, and other Prelates, are the Rags of the Whore of Babylon, or the Vicars of Antichrist, is a Contradiction of what is express'd so often, and in formal Terms, in the Epistles of *St. Paul*. They can't accuse the *Church of England* of Superstition, since she has abolish'd all that could smell of it, and what was the most erroneous, and the most obscure in the *Christian* Belief, reserving but a simple and easy Worship. They can't find any Thing in it imposing on the too great Credulity of the Vulgar; all is transacted in it with a *Christian* Simplicity and Decency. Her Pastors do not claim a greater Power than that they have receiv'd from *Christ* thro' the Channel of his Apostles and their Successors. What, then, can hinder them from conforming to that *Church*?

To this they'll object, that they are not separated from the *Church of England*, since that tender Mother receives into her Bosom all *Christian* Sects, on no other Condition than that they shall protest against the *Church of Rome*, which is sufficient, say they, for to be Members of that *Church*; that even, in my own Opinion, the Difference of Discipline is not sufficient to form a Schism in the *Church*; that I would not pretend to say that the *Church of Africa* was schismatical, because she had a Discipline different from the other *Churches*, or that the *Gallican Church* has made a Divorce with the *Roman*, because she differs from

her in several Points of Discipline: No, but I would be rightly inform'd, if the Consecration of Bishops, a legitimate and uninterrupted Succession among them, and the Ordination of Priests by Bishops, be Points of Discipline only? If that Succession, Consecration, and Ordination, be indispensibly necessary to perpetuate a valid and legitimate Ministry in the *Church*? If that Ministry can subsist without a visible Mission from the Bishop, by the Imposition of Hands; and if that Imposition be not a Sign of the invisible Mission of the Holy Ghost? If a single Example can be produc'd, in the Ecclesiastical History, of Ministers made such, without that Imposition of Hands by Bishops? If, in the Times of the Apostles, other Ministers, but those on whom they had impos'd their Hands, were sent to preach the Gospel? If, after their Deaths, their Disciples follow'd another Practice? If even the Hereticks of the primitive *Church* were not always jealous of having Bishops among them? If the *Novatians* had not always their Bishops? And if *Arius*, who was but a single Priest, ever attempted to impose his Hands on his Partizans, and to give them their Mission? If, after a Bishop was elected by his Flock, the Presbytery attempted to consecrate him; or if, rather, he was not sent to his Metropolitan to be consecrated by him, or others appointed by him, before he could exercise his episcopal Functions? And if he who should have had the Presumption to act otherwise, had not been consider'd, not only as an Intruder, but as no Bishop at all? If so, that an ordinary Mission, by Ordination of the Bishop, is absolutely necessary to perpetuate a Ministry in the *Church*, and that there can be no *Church* without a Ministry; how can those who reject that Ordination be accounted Members of the *Church of England*? Since that Ordination is not an indifferent Ceremony, but a very essential one; whereas, without it, there can be no valid Ministers of the Sacraments, and consequently no *Church* at all. As for the Example of the *African*, *Gallican*, &c. *Churches*, they can't be brought in Defence of Presbytery alone; for tho' they differ'd among themselves in some Points of Discipline, they never did it in this essential one; and they always follow'd, in the Consecration of Bishops, and Ordination of Priests, the present Practice of the *Church of England*, which is that of the primitive *Christian Church*, from which those *Churches* had thought to deviate in a very essential Point, if they had acted otherwise. But I'll falsely suppose, for a Moment, with them, that the Imposition of Hands is but an indifferent Ceremony, (for they would not pretend that it is an Error, else they would be as Criminals, to side with the *Church of England*, as they would think themselves were they to fornicate with the Whore of Babylon, as they are pleas'd to stile the *Roman Church* in the Transports of their uncommon *Christian* Zeal) why should we make a Sort of Schism with that *Church*, for a Thing which in itself is but indifferent; when Unity is one of the most essential Characteristicks of the *Christian Church*? since an indifferent Thing can't in the least affect their Conscience, whereas Disunion is always a Breach of Charity, and a Breach of Charity more or less criminal, according as it is more or less wide, or more or less attended with Scandal. But I have some very good Instances that the *Presbyterians* think the Ordination by Bishops not only indifferent, but even criminal; of which this is a flagrant one.

Passing one Sunday, in Sermon-time, by the *French Church* near *St. James's Park*, which is one of those that have conform'd to the *Church of England*; my Curiosity led me to enter it, those Gentlemen being commonly provided with very good Orators: I saw in the Pulpit a young Minister, who was not, to speak impartially, quite a *St. John Chrysostome*, and who by his Discourse I understood to have but lately pass'd from the Presbytery to the Episcopacy; for he was telling his Auditors how long he had been struggling against the Remorse of his Conscience, before he could submit himself to the Imposition of Hands

by a Bishop; which he had never done, had he not been forc'd to it, at last, by the importunate Intreaties of his Friends; insinuating, thereby, that he had rather have follow'd, on that Occasion, the Dictates of some private Views, than those of his Conscience. Which made me conclude, that if the Conscience of that honest Ecclesiastick revolted so much against that Step, he must have thought it not indifferent, but criminal; and if criminal, how could he determine himself, on any Consideration whatever, (*considering his over-scrupulous Piety*) to take it?

But if even Ordination by a Bishop was but an indifferent Thing in itself, and incapable of forming a Schism in the *Church*, several Sects, who reject it, could not yet pretend to be Members of the *Church* of *England*, since most of them differ from it in Point of Faith, *v. gr.* most of them consider the Sacrament of Baptism as a mere Ceremony, and some reject it entirely, as vain, or needless; whereas the *Church* of *England* considers it as a Sacrament, absolutely necessary, as well for our Initiation into the *Christian Church*, as for our Regeneration, by the Ablution of original Sin: But those who consider Baptism otherwise, are not initiated into the *Christian Church*, and consequently cannot be made Members of the *Church* of *England*; even that *Church*, by that Article of her Belief, has put herself out of Power to receive them as such. Of what *Church* are they Members, then? Of their own *Church*? But their *Church* is no *Church* at all, since, according to the first Principles of the *Christian Church*, and her common Belief from the Apostles to this present Time, they have no Ordination, and consequently no Ministry; without a Ministry they can have no Sacraments; and without Sacraments there can be no *Church*.

There is a great Controversy between the *Catholicks* and *Protestants* about the Infallibility of the *Church*, which I will not pretend to terminate; but as I must be an impartial Historian, I'll relate, in this Place, their different Sentiments on that Subject. The *Catholicks* condemn, as Hereticks, those who deny the Infallibility of the *Church*; and the *Protestants* treat, in the same Manner, those who assert it: Which of them is in the Right, the Reader may judge, by the Arguments and Proofs us'd on both Sides to support their respective Opinions.

The *Roman Catholicks* say, that when they assert the Infallibility of the *Church*, they do not understand by *Church* any particular Part of the *Church*, but the universal *Church*. They confess, that a Part of the *Church* can err, *i. e.* some Members of that *Church* can err. *Arius* has err'd, say they, in denying the Divinity of *Christ*; *Macedonius* has err'd, in denying the Divinity of the Holy Ghost; *Nestorius* has err'd, in asserting, that there were two Persons in *Christ*; *Eutyches* and *Dioscorus* have err'd, in admitting but one Nature in *Christ*; the *Pelagians* have err'd, in denying original Sin, and the Necessity of Grace; the *Donatists*, and several others, have err'd; for which Errors they have been condemn'd by the *Church*, and separated from it as putrid Members.

The *Protestants*, on their Side, and the *Church* of *England* in particular, say, that the *Church* can, not only err, but has err'd, in Fact, ever since the five first Centuries; and some of them pretend, that it has even entirely been extinct ever since that Time, to that of *Luther* and *Calvin*; not that the Members the visible *Church* was compos'd of, have perish'd, but only their Faith, and true Religion.

But the *Catholicks* endeavour to refute that Sentiment, even by the Concession of their Adversaries; who agree, first, (say they) that the Visibleness of the *Church* is an Article of Faith, which *Church* is holy, and *catholic*; that in that Sense must be understood this Article of the Symbol, *I believe the holy catholic Church*. But, continue they, the Articles of Faith are always true, and never false; therefore 'tis always true that there is a visible holy *catholic Church*; and conclude, that it is equally false that the whole visible

Christian Church has err'd after the first five Centuries; and that for several Ages there has been no visible *Church* of *Christ*; otherwise it could not have been licit to say, then, *I believe the holy catholic Church*.

2. The same *Catholicks* pretend, that the Enemies of the *Church* of *Rome* confess, likewise, that the visible *Church* is the Spouse of *Christ*; whence they form two Arguments, one from the Part of the Spouse, who has join'd the visible *Church* to himself, as his perpetual Spouse, by an indissoluble Knot; according to the Apostle, *Ephes. v. 31.* and *Hosea's* Prophecy, Chap. ii. Ver. 19. *And I will betroth thee unto me for ever*; and that therefore he can't be parted from her. The other from the Part of the Spouse who has oblig'd herself to keep the conjugal Fidelity to her Spouse, and to live in a perpetual Subjection to him; as the Apostle seems to insinuate, when he says, *As the Church is subject to Christ, so, likewise, Wives must be subject, in all Things, to their Husbands.* As if he was to say, the *Church* is like the Model of Subjection and Fidelity, to which Women are oblig'd to conform themselves; but the *Church* could not be a Model of Fidelity, if after a certain Number of Years she could desert her Spouse, and become an Adulteress. Whence *St. Cyprian*, *Lib. De Unitat. Eccles. Adulterari non potest sponsa Christi; incorrupta est, & pudica. i. e.* The Spouse of *Christ* can't be an Adulteress, but she is undefil'd, and pure.

3. They say that the visible *Church* is the House of God, of which *Christ* says in the Gospel, *Mat. xvi. 18. And upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* Where, say they, again, he promises two Things: 1. That he will build his *Church* upon a Rock; and, 2. That the Gates of Hell shall not prevail against it. In both he makes Allusion to what *St. Matthew* says, Chap. 7. Ver. 24. that *that Architect* is wise who builds a House on a Rock; and foolish who builds it on Sand: Giving this Reason for it, that when the Rains descend, and the Floods come, and the Winds blow, and beat upon that House, it falls not, because it is founded upon a Rock; which can't be said of one built on the Sand, which falls when expos'd to any of these Accidents. That therefore *Christ* was willing to imitate the wise Architect, and build his *Church* on a Rock, that it may not be shaken, or ruined, by the Impetuosity of the Winds. From whence they conclude, that it appears hence, that those offer a very great Injury to *Christ*, that say the *Church* he has edify'd can fall, and, in Fact, is fallen. For, continue they, it would follow hence, that it was not built on a Rock, but on the Sand, and, consequently, that *Christ* was an imprudent, and not a wise Architect; and even that he had been guilty of Falshood, since he had promis'd to edify his *Church* on a Rock, and had not done it; and that the Gates of Hell should not prevail against it, and they have prevail'd.

The *Roman Catholicks* fourth Argument for the Infallibility of the *Church*, is, that the visible *Church* is call'd *the Column and Support of Truth* in a triple Sense. 1. Because she is a firm and stable Column, which can't deviate from Truth. 2. Because, even in *Calvin's* Opinion, she is the Repository of Truth, and conveys it to Posterity. 3. Because, according to *Beza's* Interpretation, Truth can be found no where in this World, but in the *Church*. Whence they form a triple Argument: 1. Say they, If the *Church* be a firm and stable Column, which can't deviate from the Truth, certainly she can't err in the Faith. 2. If she be the faithful Guardian of Truth, she can never lose that Truth thro' her Fault; and if she loses it, she is not the faithful Guardian of our Faith. 3. If the Truth can be found no where else but in the visible *Church*, and that visible *Church* has fail'd after the first five Centuries of the *Church*; therefore the Truth must have been lost ever since. Neither can that Truth be recover'd again, continue they, unless the *Church* could be restor'd, which could not be done

done but by an extraordinary Mission, as that of the Apostles, supported by Miracles, which those who pretend to have re-edify'd that Church, and found that Truth bury'd in its Ruins, could never pretend to operate, since they were of Opinion that the Power of operating Miracles was confin'd to the Apostles, and was lost long before the falling of the visible Church. Tho', continue again the Catholics, the Reformers wanted as much that Power to re-edify the Church, as ever the Apostles did to build it first. For, say they, how could Luther and Calvin, for Example, convince the World that what they preach'd was the same Truth which was profess'd in the Church in the first five Centuries of Christianity, and which had been so long bury'd under its Ruins, but by Miracles? Could the Jews have been persuaded that the sacred Fire which had been hid so long, during their Captivity, was found, had it not lighted of itself, and by a Miracle? How could any reasonable Person be persuaded, otherwise than by Miracles, that the Faith which Luther and Calvin preach'd, was the Faith of the primitive Church; and that that Faith which had been hid so long, had not been so much disfigur'd by the Enemies of Christianity, as not to be known but by a Miracle? Who could ever be made to believe, but by Miracles, that the Church re-edify'd by those two new Apostles, was the primitive Church; especially when they began to raise it in a Manner so different from that of the Apostles of Christ, who cemented the primitive Church with their own Blood; whereas Luther and Calvin cemented theirs with the Blood of those who attempted to oppose them? Thus speak the Roman Catholics.

Their fifth Argument is, that no Body can be sav'd out of the visible Church, which, they say, is the Opinion of Calvin himself, (and which is true enough, as it appears by his own Words above quoted) but there were always some sav'd; then there was always a visible Church: And therefore 'tis false to say that the Church has not existed for several Centuries; for if it had not existed, no Body could have been sav'd. Therefore all our Ancestors (continue they) ever since that pretended Ruin of the Church, to its Restoration by Luther and Calvin, have been damn'd; but who would believe it?

They pretend, that these first five Arguments are taken from what their Adversaries have granted; or, to speak in clearer Terms, that they are founded on the very Sentiment of their Adversaries: But, not contented with it, they have also Recourse to the Scripture, and to the ancient Fathers.

They take the first Argument of the Scripture from Isa. liv. where, they say, the Prophet speaks of nothing else, in that Place, but of the Fecundity, Amplitude, or Extent, Strength, Perpetuity, and Victory of the Church over the Hereticks, and her other Enemies. And that, among the rest, he speaks to her, in God's Person, in these Terms, Ver. 4. *Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to Shame.* And Ver. 10. *For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed.* i. e. (say the Catholics) That tho' the Mountains should depart, and the Hills be remov'd; the Kindness of God, and the Covenant of his Peace, which he has contracted with the Church, should, notwithstanding, remain fix'd, and irrevocable. And Ver. 11, 12. *Behold I will lay thy Stones with fair Colours, and lay thy Foundations with Sapphires. And I will lay thy Windows of Agate, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones.* i. e. (continue the same Catholick Interpreters) I will lay thy Foundations so strong, as to be capable to defy the most violent Tempests; and I will provide thee Gates and Ramparts which shall be inexpugnable. And Ver. 17. *No Weapon that is formed against thee shall prosper, and every Tongue that shall rise against thee in Judgment, thou shalt condemn.* i. e. (according to the very same Interpreters) All the Adversaries whom the Devil will raise

against thee, shall not prevail; and all Hereticks who will resist thee, in the Cause of Faith and Religion, thou shalt condemn.

The second Argument they borrow from the Scripture, are the very Words of Christ himself, which, they pretend, confirm the Prophecy of Isaiah. Mat. xvi. 18. *And the Gates of Hell shall not prevail against it.* Which St. Augustine explains, *Lib. 1. ad Catechum. c. 6.* when he says, *Ipsa est Ecclesia sancta, Ecclesia vera, Ecclesia catholica, contra omnes hereses pugnat; pugnare potest, expugnari tamen non potest. Hereses omnes de illa exierunt, tanquam sarmenta inutilia de vite precisa. Ipsa autem manet in radice sua, in vite sua, in charitate sua, portæ Inferorum non vincunt eam.* i. e. That's the holy Church, the only Church, the true Church, the Catholick Church, which opposes all Heresies; she can conquer, but can't be conquer'd. All Heresies have been expell'd from her, as the needless Sarments are cut off the Vine; but she always stands fast to her Root, to her Vine, and to her Charity. The Gates of Hell shall never prevail against her. Where St. Augustine (say always the Roman Catholics) speaks, manifestly, of the visible Church, which Hereticks have deserted, since they can't desert the invisible one, which is compos'd of the Elect only, in which they have never been: Therefore, conclude they, in St. Augustine's Opinion, the visible Church, is one, true, holy, catholick, which can't be conquer'd, and against which the Gates of Hell can't prevail.

They likewise deduce their third Argument from the Words of Christ. Mat. xxviii. 19, 20. *Go ye, therefore, go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And lo I am with you always, even unto the End of the World.* As if Christ had said, (say the Catholics) Behold I send you throughout the whole World, that you may preach the Gospel to Pagans and Infidels, and administer the Sacraments. You'll be expos'd to great Dangers and Adversities, because the Devil, who has his Profelytes every where, will excite violent Persecutions against you: But keep up your Courage, for I will never desert you, but will be with you, and your Successors, to the latter End of the World. I who have promis'd you, before, that *I would not leave you Orphans*, John xiv. 18. I, who told you, *Be of good cheer, I have overcome the World*, John xvi. 33. I, against whom *the Prince of this World can avail nothing*, John xiii. 30. I, to whom my Father has promis'd, *I will put thine Enemies for thy Foot-stool*, Psal. cxx. 2.

St. Augustine, say they, makes Use of the same Testimony, *Conc. 2. in Psal. 102. contra Donatist.* where he introduces the Church speaking thus with Christ: *Quid est quod nescio qui recedentes a me murmurant contra me? Quid est quod me periisse contendunt? Certo enim hoc dicunt, quod fui, & non sum. Annuntia mihi exiguitatem dierum meorum; quamdiu ero in isto seculo? Annuntia mihi propter illos qui dicunt, fuit, & jam non est, apostatavit, & periit Ecclesia de omnibus gentibus, & annuntiavit. Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi.* i. e. Why should not I know that those who depart from me murmur against me? Why should the Reprobates publish that I have peris'd? For it is certain that they say that I have been, and am no more. Let me know the Exiguity, or Shortness of my Days, and how long I shall remain in this World. Let me know it, to satisfy those who are pleas'd to say she has been, and is no more; the Church has apostatiz'd, and has peris'd; when Christ has said, *And lo I am with you always, even unto the End of the World.* Consider, continue they, how St. Augustine wounds the Lutherans and Calvinists thro' the Side of the Donatists, who say, likewise, what the Donatists us'd to say, the Catholick Church has been, but is no more; she has apostatiz'd, and peris'd; and against whom the Catholics pretend to borrow these Expressions of St. Augustine, Why should not I know that those who depart from me, murmur against me?

Why should Reprobates pretend that I have perished? Have you not said, O Lord, *and lo I am with you always, even unto the End of the World?* Certainly you have not said it, only, that I'll be with you for the Space of five hundred Years, and then desert you, till the Time of *Luther and Calvin*.

Lastly, the *Catholicks* employ against the *Lutherans* and *Calvinists*, all the Arguments used by St. *Augustine* and the other Fathers against the *Donatists*, pretending that they all agree together in several Particulars; and that the *Donatists* used to speak of the Church in the same Terms, the *Lutherans* and *Calvinists* have spoke of it since. The *Donatists*, say they, published, that the *Catholic Church*, which before had been diffused throughout the whole World, perished afterwards by the Crime of the Bishop *Cæcilianus*, and remained only in that Part of *Africa*, which adhered to the *Donatists*; as proved by St. *Augustine*, *lib. de heres. c. 69*.

The *Lutherans* and *Calvinists*, continue the *Catholicks*, teach almost the same Doctrine; for they affirm first, that the *Catholic Church*, which for the first five hundred Years, had been diffused throughout the World, perished afterwards, by the Crimes of the Pope (whom they call *Antichrist*.) Secondly, that it so entirely perished, that it could never be found afterwards entire, in *Europe*, *Asia*, or in *Africa*; but was every where an Adultery and an Apostate. Thirdly, that notwithstanding it had been revived, at last, in that Part of *Europe* which adhered to *Luther*. In the first and third Articles, continue the *Roman Catholicks*, they are semblable to the *Donatists*, and worse in the second; therefore, conclude they, all that was written by St. *Augustine*, and the other Fathers, against the *Donatists*, can more properly be adapted to the *Lutherans* and *Calvinists*.

To all this, *Protestants* object; 1. That the Synagogue of the *Jews* has often deviated from the Faith; and therefore the Church can also deviate from the Faith. They prove the Antecedent thus: The Synagogue has deviated first from the Faith in the Time of *Moses*, when *Aaron* and all the People adored the golden Calf, *Exod xxxii. 4*. Secondly in the Time of *Helias*, when there was not a faithful Person left upon Earth, except *Helias*, which himself complains of, *1 Kings xix. 14*. *The Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword, and I even I only am left, and they seek my Life to take it away*. Thirdly, in the Time of *Isaiab*, and of *Jeremiah*, when they all deserted the Worship of the true God, *Isaiab i. 3*. *The Ox knoweth his Owner, and the Ass his Master's Crib: But Israel doth not know, my People doth not consider*. And *Jeremiah ii. 3*. *For my People have committed two Evils: They have forsaken me the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns, that can hold no Water*. And the Second of *Chronicles xv. 13*. *Now for a long Season Israel has been without the true God, and without a teaching Priest, and without Law*. Fourthly, in the Time of *Christ*, when the Synagogue was entirely abolished.

The *Catholicks* do not deny the Antecedent of this Argument, but reject several of the Proofs brought in Support thereof. 1. They pretend that it is false that the Synagogue was fallen from the true Faith in the Time of *Moses*, by the Adoration of the golden Calf; for but one Part only, and not the whole Synagogue deviated, then, from the true Worship; since neither *Moses*, nor the *Levites*, nor the Priests, abandon'd the true God, as it appears, *Exod. xxxii. 26*. *Then Moses stood in the Gate of the Camp, and said, who is on the Lord's Side, let him come unto me; and all the Sons of Levi gathered themselves together unto him*. There were then 22000 of the Sons of *Levi*, as 'tis seen, *Numb. iii. 39*.

As for the Passages taken from the First of *Kings*, *Isaiab*, and *Jeremiah*, to prove that the Synagogue had deviated from the Truth, in the Time of those Prophets; the *Catholicks* answer to them by a Distinction; for they say, that at that Time there were

two Kingdoms belonging to the Synagogue; one the Kingdom of *Judah*, composed of two Tribes; and the other that of *Israel*, composed of ten Tribes. That this last, almost from its first Establishment, under the first King *Jeroboam*, had begun to adore publicly the Idols, *1 Kings xii. 18*. and had remained in that State till the Captivity, according to this Passage, *2 Kings xvii. 22, 23*. *For the Children of Israel walk'd in all the Sins of Jeroboam, which he did, they departed not from them: Until the Lord remov'd Israel from his Sight, as he had said by all his Servants the Prophets: So was Israel carried away out of their own Land to Assyria*. Notwithstanding which (say the *Catholicks*) there was always a certain Number of Persons, in that Kingdom, who had abstain'd from Idolatry, and adored the true God, even in the Time of *Helias*; for when he thought he was left alone, he receiv'd an Answer from God; *1 Kings xix. 18*. *Yet I have left me seven thousand in Israel, all the Knees which have not bowed unto Baal, and every Mouth which hath not kissed him*.

The *Jewish* Religion, continue they, was practis'd in another Manner in the Kingdom of *Judah*; for some of their Kings were good, and adored the true God, as *Asa*, *Jehosaphat*, *Hezekiah*, *Joatham*, *Azarias*, and *Josias*, in whose Reigns Religion was preserv'd pure and undefiled; others bad, and idolatrous, as *Achaz*, *Manasses*, *Amon*, &c. which notwithstanding, it appears that Sacrifices were always offered in the Temple of *Solomon*, according to the Law of *Moses*, till the Captivity of *Babylon*.

Moreover the *Catholicks* confess, that the Synagogue perished at the Time of *Christ*, not by deviating from the true Faith she profess'd before, but because she was then repudiated with her Ceremonies, and Sacrifices, and succeeded by the Church of *Christ*. But it does not follow from thence (say the *Roman Catholicks*) that *Christ's* Church is to be repudiated likewise; on the contrary, 1. Because, as they have said before, the Synagogue was represented by *Abraham's* Maid Servant, who was repudiated, and the Church by *Abraham's* Wife, who was not repudiated. 2. The Reason why the Synagogue was repudiated, is, that she was neither perfect, nor sufficient for our Salvation, according to this Passage, *Heb. vii. 19*. *For the Law made nothing perfect*: And in that Sense the Ceremonies and Sacraments of the Synagogue are called by the Apostle, *Gal. iv. 9*. *Weak and beggarly Elements*. But, conclude they, the Church of *Christ* is perfect, and sufficient to Salvation; because her Sacraments, which have been instituted by *Christ*, have the Virtue of Justification. Whence St. *Augustine*, in *Psalm lxxxiv. Sacramenta*, says he, *novi Testamenti dant salutem: Sacramenta veteris Testamenti promiserunt Salvatorem; i. e.* The Sacraments of the New Testament give Salvation: The Sacraments of the Old Testament promised the Saviour. Thirdly, the Synagogue contained a Shadow of what was to happen, *Heb. 10*. The Church contains the Light, which is *Christ*. *John i. 9*. But the Shadow must necessarily disappear when Light appears. Therefore, the Synagogue must have vanish'd at the Arrival of *Christ's* Church. Fourthly, the Synagogue was instituted for Servants; and the Church for the Children; but Servants receive their temporal Salaries from their Masters, and are dismissed; whereas the Children succeeded to the Estate; which is insinuated by the Apostle, *Gal. iv. 30*. *Cast out the Bond-Woman and her Son: For the Son of the Bond-woman shall not be heir with the Son of the Free-woman*. And *v. 13*. *So then Brethren we are not Children of the Bond-woman, but of the Free*.

The second Objection of the *Protestants* against the Church's Infallibility, is, that the Church will deviate from the Faith in the Time of *Antichrist*; as foretold by the Apostle, *2 Thess. ii. 3*. *For that Day shall not come, except there come a falling away first, (i. e. a falling away from the Faith) and that Man of Sin be revealed; i. e. the Antichrist, &c.* But the *Antichrist* is already revealed, who is the *Roman Pontiff*;

tiff, therefore the *Church* is already fallen away from the Faith.

The *Catholicks* answer, that the *Minor* of this Argument is manifestly false; and pretend that the *Major* can be understood in two Senses. First, of the falling away of all the Faithful: Secondly, of the Defection of some. In the first Manner, they say, that the *Major* is false, not only in their Sentiments, but even in that of their Adversaries, who say themselves, that the Antichrist is come already; and deny, notwithstanding, that all the Faithful have deviated from the Faith, since they reckon themselves the Society of the Faithful; in the last Manner, the *Major* is true, continue they, because some of the Faithful will fall away from the Faith, in the Time of Antichrist; which is not surprising, since even in the Time of the Apostles, and ever since, in all the Ages of the Church, there have always been some *Christians* who have deviated from the Faith; as the *Nicolaïtes*, *Marcionites*, *Novatians*, *Arians*, *Donatists*, *Pelagians*, *Severians*, &c.

They add further, that it is not very certain, that the Apostle brought to prove this *Major*, speaks in this Place of the Defection from the Faith. Several are of Opinion, that he speaks only of the Defection from the *Roman Empire*; as St. Jerome, *Epist.* 151. *Ad algas. Quest. 2. Nisi, inquit, venerit diceſſio primum, quod Græce dicitur apostasia, ut omnes gentes quæ Romano imperio subjacent, recedant ab eo: & nisi Romanum imperium fuerit antea desolatum, & Antichristus præcisserit Christus non veniet, qui ideo venturus est ut Antichristum destruat. i. e.* Unless the Defection happens first, in Greek called *Apostacy*; that all the Nations subject to the *Roman Empire* revolt from it; and unless the *Roman Empire* had been desolated before, and the Antichrist had preceded, Christ will not come, who is to come to destroy the Antichrist. Tertullian, say they, *Lib. 1. de Resurreſt. carn. c. 24.* and several others, in their Commentaries on this Passage of St. Paul, are of the same Sentiment; but, conclude they, let it be what it will of the Sense of the Apostle, 'tis certain that not the whole Church, but only some Members of it, will fall away from the Faith, in the Time of the *Antichrist*, which, say they, does nothing against them. The third Objection of the *Protestants* is taken from the Passage of Daniel, c. 9. v. 27. *And in the Midst of the Week he shall cause the Sacrifice and the Oblation to cease.* Which the *Protestants* interpret of the Defection of the *Roman Church*.

But, say the *Catholicks*, this neither can by no Means be understood of the Defection of the *Roman Church*; for if the Sacrifice and Oblation of that Church are to cease at the Coming of the *Antichrist*, as that Sacrifice and that Oblation subsist yet, and has subsisted for a great Number of Centuries, it follows hence, that the *Antichrist* is not come yet, and consequently that the Pope cannot be the *Antichrist*, tho' the *Protestants* consider him as such. But however, say they again, there are other very clear Testimonies to the contrary; which are those heretofore quoted. Why, ask they, do not our Adversaries believe them? Why will they prefer this intricate one of Daniel to all others? In this, continue they, they imitate the *Donatists*; who, to shew that the *Church of Christ* was to be found no where else but in *Africa*, quoted this Passage of the *Canticles*, c. 1. v. 4. *Tell me, O thou whom my Soul loveth, where thou feedest, where thou makest thy flock to rest at Noon; or while the Sun is in the South: Whence they reasoned thus; the Church rests in the South; but Africa is in the South; then the Church rests in Africa; and therefore there's no Church out of Africa: Which silly Argument is refuted by St. Augustine, Lib. de unit. Eccles. c. 16.* By this other strong Argument, *Scrutamini Scripturas canonicas*, says he, *& eruite aliquid manifestum quo demonstratis Ecclesiam in sola Africa remansisse, &c. aliquid proferte quod non egeat interprete, nec unde convincamini quod de alia re dictum sit, at vos illud ad vestrum sensum detorquere conemini. Videtis enim nunc illud*

*unicum quod proferre consuevistis. Ubi pascis, ubi cubas in Meridie, quem ad modum excussis omnibus ejusdem loci verbis, longe aliud indicat quod vos putatis, & si hoc sonaret quod vultis, Maximianistæ vos in eo vincerent. Magis enim Meridies provincia Bizantium, Tripolis, ubi illi sunt, quam Numidia, ubi vos præpolletis. Ita ergo ipsi possunt germanius, & distinctius gloriari de Meridie, ut eos excludere ab hac Sententia non possitis, nisi in illis verbis verum sensum & Catholicum teneatis. Aliquid ergo proferte, quod non contra vos verius interpretetur, sed quod interprete omnino non egeat. Sicut interprete non eget, Terra tua urbis Terrarum, &c. Sicut non eget interprete, Convertentur ad Dominum universi fines terræ, &c. Sicut non eget interprete, eritis mihi Testes in Jerusalem, & in tota Judæa, & Samaria, usque in totam Terram, &c. i. e. Search the Canonical Scriptures, and take from them something clear, whereby you could prove evidently, that the *Church* is no where else to be found but in *Africa*, &c. Produce something which wants no Interpretation, and whence you could be convinced, that it has been said of something else, and you endeavour to give it your own Sense: For at present you see none but this, which you quote on all Occasions; where you feed, and where you rest, in the South. Even as if, having taken off all the other Words of that Passage, it indicates quite other Things than you imagine: But if even it was to be understood in your own Sense, the *Maximianists* have a greater Right to apply it to themselves, for the Province of *Bizantium*, and *Tripoli*, where they are, is more South than *Numidia*, where you are; and can so justly and distinctly boast of the South, that you cannot exclude them from that Passage, but by giving to it its genuine and catholick Sense. Therefore produce something, which not only, could not be so well interpreted against you, but wants no Interpreter at all. As the whole World is your Earth, &c. wants no Interpretation: As all the Extremities of the Earth will be converted to the Lord, &c. wants no Interpretation: As, you will be Witnesses to me in Jerusalem, in all Judæa, Samaria, and as far as the whole World, &c. wants no Interpretation.*

In the same Manner the *Catholicks* endeavour to refute the Objections of their Adversaries. Search the Canonical Scriptures, say they, and take from it something clear, which could prove, that the Church has deviated from the Faith; something which wants no Interpretation: As, *The Gates of Hell shall not prevail against it*, wants no Interpretation: As, *And lo I am with you always, even unto the End of the World*, wants no Interpretation: As, *I have prayed for thee, that thy Faith should not fail*, wants no Interpretation: As, *The Church is the Column of Truth*, wants no Interpretation: And several other such Passages, which are evident of themselves, and wants no Interpretation: For that quoted by our Adversaries, conclude they, out of Daniel, *He shall cause the Sacrifice and the Oblation to cease*, cannot favour them, unless they be themselves the Interpreters of it: For no body else interprets it of the Defection of the *Christian Church*, as they do, but of the Defection of the Synagogue of the *Jews*.

The fourth Objection of the *Protestants*, is taken from that the *Church* is compared to the Moon by the Scriptures, and the Fathers; but the Moon fails sometimes; then the *Church* is subject to the same Inconveniency.

The *Catholicks* exclaim loudly against this Objection; and accuse those who make use of it, with being rebellious Sons of the *Church*; who, when they can find so great a Number of clear and evident Testimonies, to prove the Innocence and Integrity of their Mother, search Occasion for calumniating her; and give a forced and malicious Sense, to what the Fathers have said with a good Intention. Let it be so, say they, that the Church is semblable to the Moon; but in what is she semblable to it? Is it in that she fails like the Moon? Or is it not rather, ask they, in the following Particulars?

1. As the Moon, in the Beginning of the Month,

is small, and afterwards increases by Degrees, till it be full and perfect; likewise the *Church*, in the Beginning of her Origin, was confin'd to a very small Part of the Earth, and afterwards increas'd to that Degree, as to be diffus'd throughout the whole World. According to St. *Augustine* on the 19th Verse of the 104th Psalm; *He appointeth the Moon for Seasons.* Where he says, *Intelligimus spiritualiter Ecclesiam crescentem de minimo; & quando obscura erit Ecclesia? Quando nondum apparebat, &c. Modo quam cæcus est, qui plena Luna errat? i. e.* We understand, spiritually, the *Church* increasing from little; but when was the *Church* darken'd? When did she not appear, &c. How blind is he who errs, or loses himself in a full Moon?

2. Say they; again, as the Moon receives its corporal Light from the Sun; so, likewise, the *Church* receives the Light of Faith and Sanctity from *Christ*. According to the same St. *Augustine* in Psal. xi. *Luna*, says he, *intelligitur Ecclesia, quæ suum lumen non habeat, sed ab unigenito Dei filio, qui multis locis in Sanctis Scripturis allegorice, Sol appellatus, illustratur. i. e.* By the Moon, says he, is understood the *Church*, which has no Light of herself, but is irradiated by the only Son of God, call'd, by way of Allegory, in several Places of the sacred Scriptures, the Sun. And *Philo, Episcop. Carpath. in Cant. Cantic. Luna comparatur Ecclesia*, says he, *propterea quod, quicquid habet divini Luminis, id a justitiæ Sole immobili & divino accepit. i. e.* The *Church* is compar'd to the Moon, because all the divine Light she possesses, she has receiv'd from that immoveable and divine Sun of Justice.

3. The same *Catholicks* conclude, that as the Moon is subject to change, so is the *Church*, in this Life; for sometimes she enjoys Peace, and sometimes she has Persecutions; but that she never fails. Which they prove from St. *Ambrose, Lib. 4. Examer. c. 2. Ecclesia tempora sua habet persecutionis & pacis. Nam videtur sicut Luna deficere, sed non deficit. Obumbrari potest, deficere non potest. i. e.* The *Church* has her Intervals of Peace and Persecution; for she seems to fail, like the Moon, but never fails. She can be overshadow'd, but can never fail.

The *Catholicks* add to this, that they are surpriz'd that their Adversaries alledge this single Similitude in Prejudice of the *Church*; while so many of her's are found in the Scriptures, which can be alledg'd in her Favour and Commendation. For the *Church* is not only call'd *Moon*, by way of Allegory, in the Scriptures, and the Fathers; but she is likewise call'd *Sun*, *an inclosed Garden*, *a Paradise*, *a beautiful Column*, *the City of God*, *the Land of the Living*, *a Woman adorned with the Sun*, *a Queen decked in golden Attire*; which Similitudes are all honourable.

The same *Catholicks* would prove, if they could, that this visible *Church*, which they consider as infallible, is the *Roman*, or *Pontifical Church*; which they attempt to effect in the following Manner.

Note, That in this Treatise of the *Church*, I am neither a *Protestant*, nor a *Catholic*, but only an impartial Historian, who espouses no Party, and contents himself with relating Things as he finds them, without the least Addition or Diminution; being persuaded, that those who have Truth on their Side, can't take it amiss if I state fairly, and candidly, the Sentiment of their Adversaries, and all they can alledge to support it; since Truth appears always with a greater Lustre, when compar'd with Falshood; and nothing but Sophism and Error can be provok'd at what can be said on either Side. I know, perfectly well, that it is high Treason, in *England*, to maintain the Supremacy of the Pope; and, really, I reject it myself; and if I mention it, I do it only as an Historian.

The *Catholicks* consider, in this Place, the *Roman Church* in two different Manners: 1. As the sole particular *Church of Rome*. 2. For the Society of *Chri-*

stians, dispers'd throughout the whole World, who have adher'd, in former Ages, and adhere yet to that *Church*; in this last Sense (say they) she has various Names: 1. She is call'd *catholic*, or universal, because diffus'd throughout the whole World. 2. *Pontifical*, because subject to the Pope. 3. *Roman*, from the noblest Parr.

Therefore the *Catholicks* speak, in this Place, of the *Roman Church* as taken in the last Sense, and pretend, that she is the true *Church of Christ*, to which they attribute the Properties heretofore mention'd, and prove their Assertion thus: The visible *Church of Christ* can't fail, or err in the Faith, say they; therefore there has been always among us a visible *Church of Christ* from the Time of the Apostles, without any Interruption, or Error; but no visible *Church*, except the *Roman*, or *Pontifical*, has remain'd without Interruption, or Error; then (conclude they) the sole *Roman*, or *Pontifical*, is the visible *Church of Christ*. They prove the *Minor* by Induction, because (say they) the *Judaick Church* has been abrogated, and repudiated by *Christ's* Death. The *Turkish*, or *Mahometan*, has not always been; the *Calvinian* and *Lutheran* is new, for it began, continue they, at the Reformation, made by *Luther* and *Calvin*; therefore, in their Opinion, the sole *Pontifical* has remain'd from the Time of the Apostles till now. Elevated with the pretended Strength of this Argument, they challenge the Reform'd to shew them another *Church*, which has lasted so long; they ask her Name, in what Part of the World she was to be found, or is to be found yet; what Pastors, or Bishops she had, or has yet, &c.

To this some of the Reform'd answer, that indeed the *Church of Christ* has been, for several Centuries, so much corrupted and vitiated, that there were no other faithful to be found in it, but the Children who had the Benefit of Baptism.

The *Catholicks* do not seem much satisfy'd with this Reason, for they are bold enough to have Recourse to the Confession of *Ausbourg*, Art. 7. and to the Apology of the same; and to *Calvin, Lib. 4. Instit. c. 1. § 9, 10, 11.* to find there the true Marks of the *Church of Christ*, which are the Predication of the Gospel, and the legitimate Administration of the Sacraments: And then conclude, that these two Marks of the *Church of Christ*, given by the *Augustinian* Confession, and *Calvin* himself, do not suit a *Church* compos'd of Children only, who can neither preach the Gospel, nor administer the Sacraments; and conclude, again, that therefore a *Church* compos'd of Children only, can't be the *Church of Christ*.

Others employ a stronger Argument against the *Catholicks*, that there have been always in the *Church* some good *Christians*, who have oppos'd and contradicted the Pope, of whose Number have been, at different Times, *John Wickliff*, *John Hus*, *Luther*, *Calvin*, &c.

The *Catholicks* seem very little daunted at this, for they have the Presumption to ask again, Who were those few *Christians* who for several Ages before *John Wickliff* had the Courage to contradict the Pope? And then go on, in the same Stile, If the Reform'd don't know them, say they, why should they affirm it? But if they do, we should be glad to know their Names, their Places of Abode, and other necessary Circumstances. 2. They pretend, that the *Church of Christ* is not of a worse Condition than the Synagogue was, since the *Church* is the Mistress, and the Synagogue the Servant, *Gal. iv. 12.* But the Synagogue, say they, has never been deserted to that Excess, as to produce but few hearty and honest *Jews*; since even in *Elijah's* Time, when it was thought the most forlorn, there could have been found in it, yet, 7000 honest *Jews*, who had not bow'd their Knees before *Baal*, *Rom. ix. 4.* Hence they ask, Why their Adversaries could imagine that the *Church of Christ* has been once so deserted, that but two or three good *Christians* could be found in it; which, they pretend, is manifestly repugnant to the Scripture, which wit-

nesses, *Iſa.* liv. 1. that the *Church of Christ* has been far more fecund, and of a greater Extent, than ever was the Synagogue of the *Jews*.

The *Church of England* has no Recourse to these intricate Arguments; for she proves, that the *Church of Christ* has always been visible in these Kingdoms, ever since the Apostles till now; since her Bishops are the legitimate Successors of those first Bishops sent by the Apostles themselves, or their Disciples, to preach the Gospel, and establish the *Church of Christ* in *Great Britain*; that, in Fact, she has shook off the Yoke of the Pope, but that a blind Obedience to him (especially since he has usurp'd a despotick Power, which is not at all agreeable to the Meekness, Abnegation, Disinterestedness, and Humility of the Gospel) is not an essential Quality of the *Church of Christ*. As for the other Points, several are of Opinion that they are so trifling, if well understood, that it would be a very easy Matter to procure a Reconciliation between the *Church of England* and that of *Rome*.

The *Catholics* urge further, against the *Protestants*, that if it is true that the universal *Church* can err, it follows hence, that theirs can also err; and that therefore none among them can be secure of their Faith. For (continue the *Catholics*) the *Protestants* either follow their own *Church*, or the *Church of the Catholics*. If they follow their own *Church*, they have nothing certain, since their *Church* is subject to Error; if they differ from the *Catholic Church*, they must be still more perplex'd; for if their whole *Church* can err, much more can every one of them in particular.

The *Catholics* pretend to support this their Argument by two Principles establish'd by the *Protestants* themselves; 1. That the Pontifical *Church* has not deviated from the Faith all at once, but only by Degrees; so that having, at last, entirely renounc'd the Faith, she is become an Adulteress. 2. That this Defect has been at first so hidden, that no other Circumstances of it could be assign'd; but at last, after several Centuries, that Defect has been discover'd, and expos'd to publick View by *Luther* and *Calvin*. From these two *Protestant* Principles the *Catholics* draw this Conclusion; what has happen'd to the Pontifical *Church*, can happen, likewise, to the Reform'd *Church*; but the Pontifical *Church*, in the Opinion of our Adversaries (say they) has, by Degrees, and secretly, deviated from the Faith, without being capable of discovering it: Therefore the reform'd *Church* can likewise by Degrees, insensibly, secretly, the *Protestants* not minding it, deviate from the Truth. Who knows, continue they, if she has not deviated already, and they not minding it? And how could they mind it, since, in their Opinion, the Defection is secret and hidden?

The *Catholics* sign Victory, at this Argument, which, they pretend, is so convincing, that it is unanswerable; but they are much mistaken: For a *Protestant* will tell them, that the *Church* can't err, nor deviate from the Truth, as long as she follows the Word of God. To this the *Catholics* answer, 1. By a Repetition of their former Argument, thus: What has happen'd to the Pontifical *Church*, can happen, likewise, to the Reform'd *Church*; but the Pontifical *Church*, as the *Protestants* will have it, has insensibly and secretly abandon'd the Word of God, without the Members of that *Church* could be aware of it: Therefore the Reform'd *Church* can in the same Manner, i. e. insensibly and secretly abandon the Word of God, before the Members of that *Church* could be sensible of it.

2. They ask the *Protestants* whence it can appear, if the Reform'd *Church*, or the Pontifical, follows the Word of God, or not? We *Catholics* (say they) stand for our *Church*, and the *Protestants* for theirs; who will be capable to decide the Question? Let the *Protestants* produce (continue they) an infallible Judge capable to terminate the Difference. The *Protestants* (say they, again) will assign the Word of God for Judge, or the *Church*, or every Member of that

Church, or some of them: But if they assign the Word of God, we have conquer'd, say the *Roman Catholics*; for the Word of God declares precisely; that the *Church is the Column of Truth*, that the *Gates of Hell shall not prevail against her*. Which is also our Sentiment, say they; therefore if the Cause is to be determin'd by that Judge, we have gain'd it; but if the *Protestants* appoint the *Church* for Judge, they act against themselves; for the Sentence of the *Church* is either infallible, or fallible: If infallible, those err, who pretend that she is subject to Error; if it is fallible, they err again; because, when they ought to assign one infallible Judge, they assign the *Church*, which, they say, is fallible, and subject to Error. Lastly, If they assign for Judge every Member of the *Church*, or some of them, the Deceit is greater; for if the whole *Church* is subject to Error, much more the Members of that *Church* are subject to it. Thus reason the *Roman Catholics*.

But the *Protestants* answer, that there are two *Churches*, one visible, where the Good are mix'd with the Bad; and another invisible, compos'd of the Elect only; that the visible *Church* is subject to Error, but not the invisible.

The *Catholics* pretend, that this Reasoning, instead of favouring the Cause of the *Protestants*, makes against it: For, say they, all the Elect, whom the *Protestants* place in the invisible *Church*, are also in the visible one; therefore, if the whole visible *Church* is subject to Error, all the Elect are likewise subject to Error; or if they are not, neither is the visible *Church* subject to it. That all the Elect are in the visible *Church*, not even our Adversaries, say they, can deny; and the Reason of it is evident, since *Calvin*, *Melancthon*, and other chief Reformers, agree (as is shew'd by their very Words, in the Article of the Visibility of the *Church*) that no Body can be sav'd but in the visible *Church*; but all the Elect are sav'd, therefore all the Elect are in the visible *Church*.

Of what they have said on this Subject of the Infallibility of the *Church*, which they believe, they form this Dilemma: Either the visible *Church* has err'd in the Faith, before *Luther* appear'd; or has not err'd; if the whole *Church* has err'd, all, and every *Christian*, must likewise have err'd, even the Elect: Therefore there was, at that Time, no Faith to be found upon Earth. Whence, then, has *Luther* himself receiv'd his Faith? If the *Church* has not err'd, why do our Adversaries, ask they again, imagine that she has err'd?

To this the *Protestants* answer, that *Luther* did not receive his Faith from the *Church*, which had certainly err'd; but from the Word of God, which he found in the Scripture. The *Roman Catholics*, in their Turn, ask the *Protestants* where *Luther* found those Scriptures? If it was in the visible *Church*, which had err'd, or in the invisible one, which he could not see? That if he found the Scriptures in the visible *Church*, which had err'd, how could he be sure that the Scriptures contain'd the Word of God, and that those Scriptures had not been falsify'd, adulterated, and fill'd up with Romances, by that Adulteress which had been so long intrusted with it, and where she could have made what Alterations she pleas'd to serve her own wicked Purposes? But the *Protestants* do not pretend that the Scriptures have been adulterated by the *Church*, which has fail'd; but that they have receiv'd them from her, such as she had receiv'd it from the first Founders of the *Christian* Religion? How do they know that, ask again the *Roman Catholics*? And that all that's express'd in so clear and formal Terms in it, as to want no Interpreter, and which favour the Belief of that fallen *Church*, has not been inserted in it by her, to disguise the Truth, and oblige its future Asserters to have Recourse to puzzling and lame Interpretations? Or rather, how do they know that it is the Scripture at all? Is it by a divine Inspiration, or by the Tradition of that fallen *Church*? They never pretended, say again the *Roman Catholics*, that they had receiv'd the Scripture by Inspi-

ration; it must be then by the Tradition of that fallen *Church*; but how can the *Protestants*, with a safe Conscience, trust to her in that Particular, and pretend that she has erred in every thing else?

Some of the reformed *Churches*, as well as the *Roman*, pretend that the *Christian Church*, being a mystical Body, composed of several Members, cannot subsist, without a Head, or a Chief; that the Name of *Head* can be taken in two Manners: First, properly, for the natural Head of the human Body; whose Office is to direct and govern the several Members of the Body. Secondly, metaphorically, for the moral Head or Chief of a Commonality; whose Office is to direct and govern the Subjects who are Members of the Commonality. In this last Sense is understood the Head of the *Church*; therefore the Question is, who is the Head, Chief, Director, or Governor of the *Church*? The *Church of England* acknowledge two Heads of the *Church*: First, *Christ*, who, while upon Earth, was, and is still, the supream Head of the *Church*. Secondly, the King. The *Catholicks* admit of three Heads of the *Church*: First, *Christ* with the *Church of England*, who likewise in her Sentiment, was, while upon Earth, and is still the supreme Head of the *Church*. Secondly, *Peter*, who after *Christ's* Ascension into Heaven, was the second Head of the *Church*, or which is the same, was the Vicar of *Christ*, in the Government of his *Church*. Thirdly, the Bishop of *Rome*, who after *Peter's* Death, has succeeded him in that Government.

Therefore the *Catholicks* say, that there be two Heads of the *Church*; the first Head, which is *Christ*; and the second, which is St. *Peter* and his Successors: But in a different Manner: First, because *Christ* is not only the Chief of the *Church Militant*, but likewise of the *Triumphant*, *Ephes. i. 2.* And the Pope Chief of the *Militant* only. Secondly, say they, *Christ* is the Chief, both visible and invisible; because he governs the *Church* in a visible and invisible Manner; and the Pope in a visible one only: Which they prove in the following Manner:

Christ, say they, while upon Earth, was the visible and invisible Head of the *Church*. Visible, because he governed it in a visible Manner: Invisible, because in an invisible one: Which they explain by the Similitude of the Head of a natural Body: For, say they, the natural Head governs the human Body in two Manners: First, by an internal Influence; because from the Head, as from a Source, or Principle, flow the sensitive Spirits to all the other Members; whence it happens, that the other Members cannot preserve Life, and perform their respective Functions without it. Secondly, by an external Direction, which consists, in that the Head, by the Understanding, Will, Sight, Hearing, and other Senses, which it possesses eminently, direct the other Members in their Actions, that they may not commit any Error.

Likewise *Christ*, say they, while upon Earth, has governed the *Church* in two Manners: First, by the internal Impulsion of his Grace; *John i. 16. And of his Fulness have we all received, and Grace for Grace.* And *Ephes. iv. 7. But unto every one of us is given Grace, according to the Measure of the Gift of Christ.* Secondly, by an external Direction, and Government. For as a King governs a Common-wealth in a visible and external Manner, ordering, admonishing, reprimanding, punishing, and promoting to Posts and Preferments; likewise *Christ*, while upon Earth, has governed the *Church* in an external and visible Manner; ordaining Ministers and Priests, making the evangelical Laws, teaching, admonishing, reprimanding, &c. Which the Apostles explain by another Similitude; *Ephes. v. 22. 23. Wives submit yourselves unto your own Husbands, as unto the Lord: For the Husband is the Head of the Wife, even as Christ is the Head of the Church; i. e. As to the external Government; for as a Wife is obliged in external Actions, to govern herself according to the Direction, or Command of her Husband, her Chief; likewise*

the *Church*, according to the Laws and Commands of *Christ*.

Christ, continue the *Roman Catholicks*, being at present in Heaven, remains nevertheless the invisible Chief of the *Church*, and will remain so to the latter End of the World; but is not the visible Chief; because he governs still, and will govern the *Church* in an invisible Manner, viz. by the internal Impulsion of his Grace, and the Direction of the Holy Ghost; *Matt. xxviii. 20. And lo I am with you always, even unto the End of the World.* Though he does not govern it in a visible Manner; because he is no more visible among us, as he was before his Ascension. Whence St. *Augustine, Tract. 50. in Joan.* towards the End; *Secundum presentiam Majestatis semper habemus Christum; secundum presentiam carnis, recte dictum est Discipulis me autem non semper habebitis, habuit enim illum Ecclesia; secundum presentiam carnis, paucis diebus; modo fide tenet, oculis non videt. i. e.* We have always *Christ* present in Majesty; but as to his corporal Presence, it was rightly said to the Disciples; You will not have me always; for the *Church* has had him but few Days present in his Flesh; at present she possesses him by Faith, but does not see him with her Eyes.

Hence it follows, conclude the *Catholicks*, that, besides *Christ* who is present in Heaven, the *Church* must have some visible Chief to supply the Place of *Christ*: For as in a King's Absence, a Regency is appointed to supply his Place, in the Government of his Kingdom; especially if the King is to be absent for some considerable Time; The same may be said of the *Church* during *Christ's* Absence; for this Reason; that the Government of the *Church* must remain the same as first instituted by *Christ*: But *Christ* himself before his Ascension instituted a visible Government under a visible Chief; therefore that Government must remain the same; for as he was the visible Chief before his Ascension, likewise after his Ascension, there must be some other visible Chief in his Place; otherwise the Government of the *Church*, and the *Church* herself would be changed.

They confirm this their Sentiment, by the Analogy of the Synagogue, and of the *Church*, in this Manner: The Synagogue of the *Jews* was a Type of the *Church of Christ*; but the Synagogue was governed by a visible Chief, viz. the High-Priest to whom all others were subordinated; as it appears from the Books of *Exodus, Leviticus, and Deuteronomy*; therefore the *Church* must always be governed by a visible Chief.

To this it's objected, that the Analogy consists, in that as the Synagogue had a Chief, viz. the High-Priest; likewise the *Church* hath a Chief, viz. *Christ*. The *Catholicks* answer, that in this Place there is a double Analogy; one, with Regard to the internal Impulsion of Grace; the other, with Regard to the external Government. That the first Analogy consists in this; that as *Christ* by his foreseen Merits has conferred an internal Grace on the Synagogue; likewise by his Merits already exhibited, he bestows his Grace more abundantly on the *Church*. The last Analogy consists, in that, as *Moses*, the Mediator of the Old Testament, was the first visible Chief of the Synagogue, with respect to the external Government; likewise *Christ* the Mediator of the New Testament, was the first visible Chief of the *Church*, with Regard to the external Government. Again, as after *Moses's* Death, the visible Government of the Synagogue has always continued; likewise after *Christ's* Ascension, the visible Government of the *Church* has always continued.

From both Analogies the *Roman Catholicks* (I mean some among them) draw the following Inferences, 1. That the invisible Chief of the Synagogue, and of the *Church*, with Regard to the internal Impulsion of Grace, was the same, viz. *Christ*. 2. That the visible Chief of the Synagogue, and of the *Church*, with Respect to the external Government, was different; for

for the visible Chief of the Synagogue, in her Beginning, was *Moses*, to whom succeeded the legitimate High Priests: But the visible Chief of the Church in her Beginning, was *Christ*, to whom have succeeded, say they, *Peter* and his Successors. 3. That *Moses* was the Figure of *Christ* with Regard to the external Government: For, as *Moses* was Legislator, Mediator, and Prince in the Old Testament; likewise *Christ* was Legislator, Mediator, and Prince in the New. 4. That the High Priests of the Old Testament, were the Types or Figures of the Pontiffs of the New Testament; for as those presided over all the *Jews* in the external Government, likewise these overall the *Christians*.

From these Conclusions, Part of the *Catholicks* infer the Primacy of *Peter*, and take Occasion from it, to stile him the Vicar of *Christ*; which they prove thus:

We have sufficiently proved already, say they, that after *Christ's* Ascension, there ought to have been a visible Chief, to supply his Place in the Government of the Church; and we affirm, say they again, that the Apostle *St. Peter* has been that Chief, since the ancient Fathers call him *Christ's* Vicar, the Prince, and *Coryphaeus* of the Apostles, the Prince and Chief of the Church, the Pastor of *Christ's* Flock, the Pastor of Pastors, and not without Reason, urge they, since *Christ* committed to him the Care of his Sheep, or of the whole Church, when he said, *Feed my Sheep*. Whence *St. Bernard*, continue they, *L. 2. de consider. ad Eugen. Pap. c. 8. Tu es*, says he, *cui oves creditæ sunt, sunt quidem & alii gregum Pastores, sed tu tanto gloriosius, quanto & differentius præ cæteris nomen hereditasti. Habent illi sibi assignatos greges, singuli singulos, tibi universi crediti, uni unius, nec modo ovium, sed & pastorum tu unus omnium Pastor, unde id probem, queris? ex verbo Domini. Cui enim, non dico Episcoporum, sic etiam Apostolorum sic absoluti & in discrete totæ commissæ sunt oves? Si me amas, Petre, pasce oves meas, quas, illius, vel illius Populi, civitatis, aut Regionis, aut certi Regni? Oves meas, inquit, cui non planum, non designasse aliquas, sed assignasse omnes? Nihil excipitur, ubi distinguitur nihil. i. e.* You are, says he, the Person to whom the Care of the Sheep has been committed: There are also other Pastors of Flocks; but you have further more gloriously, as differently from all the rest, inherited that Name. Those have particular Flocks assigned to them, every one of them, his: But you have been made the Pastor of all, one Pastor of one Flock; not only the sole Pastor of all the Sheep, but likewise of all the other Pastors. Do you ask how I prove this? By the Lord's Word: For to whom, I do not say of the Bishops only, but also of the Apostles, has the Care of all the Sheep been so absolutely, and without Restriction, committed? If you love me *Peter*, feed my Sheep. Which his, or of that People, City, Country, or certain Kingdom? My Sheep, says he. Who do not see plainly, that he has not particularized some Sheep, but has assigned all? Nothing is excepted, where nothing is distinguished. The same *Catholicks* pretend that *St. Ambrose*, *Serm. 46. de Pænitent. Petri.* at the End; and *Gregory, Lib. 4. Epist. 32.* to the Emperor *Mauricius*, and others speak in the same Manner.

These *Catholicks* endeavour to confirm this pretended Primacy of *Peter*, by his Prerogatives; not that each of those Prerogatives could be sufficient to assert that Primacy, and its Eminence over the other Apostles; but they do it, say they, when taken together. Those Prerogatives, say they again, are these in particular. 1. That *Christ* changed not the Names of the other Apostles, but that of *Peter*. 2. That when the Names of the Apostles are mentioned in the Scripture, that of *Peter* is always put first. 3. That the Scripture speaks of *Peter* as of the Prince of the Apostles, and of the others, as his Inferiors. 4. That *Peter* speaks always in the Name of the other Apostles, as their Chief. 5. That among all the other Apostles, the first Revelation of *Christ's* Divinity was made to *Peter* alone. 6. That to *Peter* alone was promis'd the Stability of Faith. 7. That *Christ* would

only pay the Tribute for himself and *Peter*. 8. That after his Resurrection, he appeared first to *Peter* alone. 9. That to *Peter* only, he said absolutely, *Feed my Sheep*. 10. That *Peter* of his own Authority convoked the others for the Election of a new Apostle, to re-implace the Traitor *Judas*. 11. That he first preached the Gospel to the *Jews* after the Coming of the Holy Ghost. 12. That he operated the first Miracle among the *Jews*, in Confirmation of the Gospel. 13. That he preached first the Gospel to the *Gentiles*, and that he was favoured alone with the Vision of their Vocation. 14. That he declared first his Sentiment in the Council of *Jerusalem*.

But at the same Time, these *Catholicks* observe, that some of those Prerogatives, viz. the first eight, have preceded the Primacy of *Peter*, or were Signs of his future Primacy, or previous Dispositions to it. That the ninth, in which 'tis said, *Feed my Sheep*, was an actual Collation of the Primacy; and the rest were the Effects, or Functions of the Primacy already obtained.

But all the *Catholicks* are not of that Sentiment; for a vast Number of the most sensible among them, do not believe that the Church wants a visible Chief, much less, *Peter's* Primacy; as least, in that Sense it is understood by the others, i. e. as if the Government of the Church was purely monarchical, and *Peter* had been established the visible Chief thereof, to govern it at his Pleasure, and with a despotick Power, without the Advice of the other Apostles, as several of his Successors have attempted to do since, and in which they have pretty well succeeded; if not much to the Advantage of the Church, at least to their own private one.

Those who reject the Primacy of *St. Peter*, and of his Successors, confess three Sorts of Power in *Christ*, viz. of supreme Authority, of Excellence, and of pure Ministry. They call the Power of Authority, that Power he has as the Son of God, and consubstantial to his Father; for which Reason, the sole Glory of obeying, or, as they speak in the Schools, *Potestas obediæntialis*, or the obediæntial Power, is left to the Creatures, *Rom. xix. 20. O Man, who art thou that repliest against God? Shall the Thing formed say to him that formed it, why hast thou made me thus?* The Power of Excellence is due likewise to the same Son of God, as he is both God and Man, the Founder of the Church, Legislator, Institutor of the Sacraments, &c. Therefore in Consideration of this Power, *Christ* can exercise a regal and absolute Empire in the Church, which he has redeemed with his own precious Blood, vivified, and notwithstanding would have her for his Spouse, not for his Hand-maid, *Ephes. v.* And which is to be attributed to his Mercy and immense Charity; especially when he is pleas'd to make, by his Grace, the Church his Spouse, which was naturally a Slave, and us the Children of God. These two first Powers, which are essential and natural to *Christ*, he has communicated to no body; but only the third Sort, which is that of pure Ministry, and Humility, which he would likewise take upon him, debasing himself, and becoming of an absolute Master, Servant and Minister, to confound and destroy, by his Example, the Pride, Ambition, and Wisdom of this World, *that no Flesh should glory in his Presence, 1 Cor. i. 29.* If therefore *Christ* protests often in the Scripture, that he is come into this World to serve, and that to be served, and has gave the Example to his Disciples, that they may follow him their Lord and Master; *Luke xxii. 25, 26. The Kings of the Gentiles exercise Lordship over them. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve.* By which Expressions he opposes Domination to Ministry, as contrary to it. Certainly, say these *Catholicks*, when that good Master would have his Apostles to be like meek, and second Sheep, beloved by every body, and offensive to no body; his sole Design was, that they should not provide for their own Security, but be indebted for their Conser-

Conservation to God alone; and use no other Arms, Right, or Domination, in the Promulgation and Conservation of the Evangelical Law, but the Sanctity of their Lives, their Piety, Humility, and the Observance of God's Commandments, in which consists the whole Power of the Church. Therefore (conclude they) all that has any Respect, in the Scripture, to the Power of the Keys, can be referr'd to this meek, spiritual, and ministerial Authority. As this, Mat. xvi. 18. *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* And this other, John xxi. 16. *Feed my Sheep.* Which is not at all to be understood of an absolute Monarchy, as Bellarmine interprets it, when he says, that *feed my Sheep* is the same as if Christ had said, *Govern with a regal Power.* As if the Church had receiv'd a Power from Christ to command, and force absolutely to execute what the orders. Which regal Authority is contrary (as they have said already) to the spiritual Ministry. Whence they conclude, once again, that the Pope, and other Ecclesiasticks, are the Vicars of Christ, in that single ministerial Authority, not in an absolute one.

They observe, further, that the whole Body of the Church is form'd of the Charity and Communion of the Saints; for which Reason, the Church is not to be govern'd by a particular Person, but by a common and universal Consent, which constitutes or forms the Communion of Saints; which can't appear surprizing, since the proper Signification of the Word Church is a Society, or the Communion of Saints. Whence Mat. xviii. 19. *Again I say unto you, that if two of you shall agree on Earth as touching any Thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I in the midst of them.* Which Clause, if two of you shall agree on Earth, where two or three are gathered together in my Name, &c. excludes, say they, Singularity and absolute Monarchy. As likewise this Passage of St. John xvii. 20. when Christ, for that Communion of Saints, Unity, and universal Consent, prays thus to his Father: *Neither pray I for these alone, but for them also which shall believe on me through their Word. That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: That the World may believe that thou hast sent me; and hast loved them as thou hast loved me.* Whereby it appears, continue they, that Unity, and an universal Consent, are assign'd by Christ for the Cause and Incentive whereby Men are persuaded to believe the Gospel, and that Christ has been sent into the World by his Father; and this Unity and Communion is much more marvellous, in that it is not done by an absolute and monarchical Power, as in temporal Monarchies, which force to execute what they command, but only by hierarchical Acts, i. e. by the Persuasion of the divine Word, and the Administration of Sacraments. And it must be worthy our Admiration, say they again, when we see Men agree freely, and with Unanimity in the same Sentiment and Communion, without having been compell'd to it by any external Force. In this very Thing (conclude they) consists the whole Authority of the Catholick Church throughout the whole World. Which Sentiment they support by the Authority of Vincentius of Lerins. *In ipsa Ecclesia Catholica, says he, magnopere curandum, ut id teneamus quod ubique, quod ab omnibus creditum est: Hoc est vere proprie Catholicum, quod ipsa vis nominisque ratio declarat: Quae omnia vere universaliter comprehendit. i. e.* In the same Catholick Church, says he, we must take a particular Care to believe what is believ'd every where, and by all; for this is what's truly and properly catholic, as the Strength of the Name declares it, which universally includes all. And St. Augustine, *Distinct. 9. Can. in Canonic. Tenebit igitur hunc modum in Scripturis Canonicis, ut eas quae ab omnibus recipiuntur Ecclesiis, praeponat eis quae quaedam non accipiunt, &c. i. e.* He must observe this Method, with Respect to the canonical Scriptures, to propose those which have

been receiv'd by all the Churches, to them who do not receive some, &c. Likewise, 2 *Quest. 7 Can. Quanto facilius, & quod per universae Ecclesiae Statuta firmatum est, vel unius Episcopi Autoritati, vel unius Provinciae concilio praefendum. i. e.* How easier and stronger are the Decrees of the universal Church, and how preferable they are to what has been done by a single Bishop, or in the Synod of a Province. And *Lib. contr. Epist. Fundament. Manich. c. 5. Evangelio non crederem nisi me Catholicae Ecclesiae commoveret Autoritas. i. e.* I would not believe in the Gospel, if I was not excited to it by the Authority of the Catholick Church. And St. Gregory, *Distinct. 15. Can. Sicut Sancti Evangelii, says, Se ideo quatuor prima Concilia Generalia, velut quatuor Evangelia venerari, quod universali consensu constituta & recepta essent. i. e.* That he has the same Veneration for the four first general Councils, as he has for the Gospel, because they have been regulated, and receiv'd with an universal Consent. The Result of these Proofs is, say they again, that the Communion of Saints, which is the End propos'd in the Government of the Church, can't be absolutely, nor monarchically forc'd, or commanded, but establish'd freely, and meekly, with an universal Consent.

They urge, further, that they do not read in the Acts of the Apostles that St. Peter had ever acted as a King, or a Monarch, but that all was transacted with an unanimous Consent, and free Suffrages; either when it was decreed that another Apostle should be elected to re-implace Judas, Acts i. or when the seven Deacons were to be elected, Chap. vi. or when Measures were taken to appease the Hatred of the Jews against St. Paul, Chap. xxi. or when the Apostles were assembled on Occasion of the Observance of the Ceremonies of the Law of Moses, Chap. xv. for these four Councils, or famous Assemblies, were convok'd, say they, by the Apostles. Tho' they confess, that in the Dispute about the Observance of the Ceremonies of the Jews, St. Peter spoke first, and in the following Terms: *Men and Brethren, you know how that a good while ago, God made Choice among us, that the Gentiles by my Mouth should hear the Word of the Gospel, and believe; and God, which knows the Heart, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no Difference between us and them, purifying their Hearts by Faith. Now, therefore, why tempt you God, to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we are able to bear? But we believe that through the Grace of the Lord Jesus Christ we shall be saved, even as they, &c.* Acts xv. 7, 8, 9, 10, 11. By which Discourse of St. Peter, the Dispute was terminated, and the Council concluded, by St. James, Bishop of Jerusalem, in these Words: *Men and Brethren hearken unto me, Simon has declared how God at the first did visit the Gentiles to take out of them a People for his Name; and to this agree the Words of the Prophet, as it is written, After this I will return, &c. Wherefore my Sentence is, that we trouble not them which from among the Gentiles are turned to God; but that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from Things strangled, and from Blood, Acts xv. 13, 14, 15, 19, 20.* Whence it appears, conclude they, that the Sentiment of St. James was as weighty, as concluding, and as obligatory, in the first Council of Jerusalem, as that of St. Peter; or rather was a Confirmation of that of St. Peter, tho' pronounc'd in as decisive a Manner as that of St. Peter, who claim'd no other Right in the Council than that of Precedency, which Right, this Sort of Roman Catholics pretend, likewise, to be of divine Institution, or, as they call it, *Jure Divino*: But they say that that Right of Precedency differ'd widely from that absolute and monarchical Power which Peter's Successors usurp'd, by Degrees, soon after the Church began to flourish, and enjoy Peace and Tranquillity, tho' solemnly condemn'd, as well by the Practice of the primitive Church, as by the first general Councils; which they prove by the following Passages, extracted from

from those Councils: Coun. Nic. Can. 6. *Antiqui mores servantur qui sunt in Ægypto, Lybia, & Pentapoli, ut Alexandrinus Episcopus horum omnium habeat potestatem: Quandoquidem & Episcopo Romano hoc est consultum: Similiter & in Antiochia, & in aliis Provinciis, sua privilegia, ac sue dignitates & auctoritates Ecclesiis servantur; illud autem est omnino manifestum quod si quis absque Metropolitanorum sententia factus sit Episcopus, eum magna Synodus definit non esse Episcopum. Quod si quidem communi omnium Electioni, quæ & rationi consentanea & ex regula Ecclesiastica facta est, duo vel tres propter suam, qua delectantur, contentionem contradicant, vincant, plurimum Suffragia, &c. Quoniam obtinuit consuetudo & antiqua Traditio, ut qui est in Ælia Episcopus honoretur; habeat honoris consequentiam Metropoli propria dignitate servata. i. e. Let the antient Customs be observ'd, that those who are in Egypt, Lybia, and Pentapolis, be subject to the Bishop of Alexandria; since this is agreeable to the Bishop of Rome. Likewise, those of Antioch, and of the other Provinces, must preserve their Privileges, and the Dignity and Authority of their Churches. This must be manifestly known, that if any Body has been made a Bishop without the Consent or Approbation of his Metropolitan, the Council declares him no Bishop; but if he be made by a general Election, agreeable to Reason, and to the Regulations of the Church, tho', perhaps, there be two or three who, for Contradiction Sake, refuse to agree with the rest, the Plurality of Suffrages must prevail, &c. because it is the Custom, and an antient Tradition, that the Bishop of Jerusalem should be honour'd: He must, in his Turn, respect his Metropolitan, as far as becomes his own Dignity.*

This Canon of the Council of Nice consists of three Parts, say they. The first is an Explication of the Privileges of the Primacies, or Patriarchates; which Name, *Patriarchate*, say they again, and the Patriarchs, was invented some Time after the Council of Nice, and first made Use of in the Council of Chalcedon. The second Part relates to the Election of Bishops, and their Confirmation by the Metropolitan of the Province. And the third Part considers the Privileges of the Church of Jerusalem.

They examine the first Part of that Canon first, and find decreed in it, that every Church should preserve her Privileges, Dignity, and Authority, according to the Custom of the Place; which is also confirm'd by the 31st and 32d Canons of the Council of Antioch, in these Terms: *Episcopus ab alia Parochia in aliam ne transeat, nec se sua sponte ingerens, nec a populi vi adactus, nec ab Episcopis coactus. Maneat autem in ea quam a Deo sortitus est, Ecclesia, & ab ea non recedat, secundum decretum prius ea re editum. Episcopus in alienam Civitatem, quæ ei subiecta non est, non ascendat, nec in regionem quæ ad eum non pertinet, ad alicujus Ordinationem, nec Presbyterum vel Diaconum constituat, in locis alio Episcopo subiectis, &c. i. e. A Bishop ought not to pass from one Diocese into another, neither of his own Accord, nor if forc'd by the People, nor if oblig'd to it by other Bishops; but must remain in that Church which he has receiv'd from God, according to the Decree heretofore made on that Subject. A Bishop must not go to a City which is not subject to him, nor into a Country which is not of his Diocese, to ordain, nor make a Priest, or a Deacon, in Places which are of another Diocese, and subject to another Bishop, &c. To this they add the 8th Canon of the first Council of Ephesus, against the Ambition of the Bishop of Antioch, conceiv'd in these Terms: *Nullus Religiosorum Episcoporum Provinciam, aliam quæ non multis retro annis, & ab initio, sub sua vel eorum manu fuerit, invadat: Sed si quis invaserit, & sibi per vim submiserit, eam reddat, ne Sanctorum Patrum Canones transilientur: Nec sub Sacerdotalis muneris pretextu, secularis potestatis fastus subeat; ne libertatem paulatim imprudentes amittamus, quam nobis proprio sanguine dedit Dominus Iesus Christus omnium hominum Liberator. Sanctæ ergo & universali Synodo visum est, ut unicuique Provincie**

pura & inviolata Serventur Jura, quæ ab initio, multis retro annis habet secundum consuetudinem, quæ jam olim servata est. i. e. None of the most religious Bishops are to invade another Province, which has not been for many Years before, and from the Beginning, under his, or his Predecessors Jurisdiction: And if he has invaded it, or brought it, by Violence, under his Authority, he must surrender it, lest he should transgress the Canons of the holy Fathers. Neither is he, under Pretence of his episcopal Functions, to usurp a secular Power, lest we should lose by Degrees, and thro' our Imprudence, our Liberty, which our Lord Jesus Christ, the Liberator of all Men, has acquir'd to us with his own Blood. Therefore it is the Will of the holy and universal Council, that the Rights of each Province should be preserv'd pure and inviolable, which they enjoy'd from the Beginning, and many Years before, according to antient Custom.

They add the Glossary to this Canon of the Council of Ephesus, conceiv'd in these Terms, *Dist. 65. Dicitur in hoc Canone quod secundum antiquam consuetudinem honor proprius reservetur per suas Provincias Alexandrino Patriarchæ: Qui similis est Romano. i. e. It is said in that Canon, that according to antient Custom a proper Honour and Deference must be shewn to the Patriarch of Alexandria, throughout all his Provinces; which Patriarch of Alexandria is semblable to that of Rome. Where it must be observ'd, say they, that the Fathers of Nice, Antioch, and Ephesus, speak of a Custom introduc'd, in Process of Time, not of a divine Right, or a papal Monarchy, (which is very justly observ'd) since the Distribution of the Christian World into Dioceses, which they call'd afterwards Patriarchates, is only of an human positive Right. Which Quotations, from the Scripture, the antient Custom of the Church, and the general and œcumenical Councils, are cited by this Sort of Catholics. That the Supremacy of St. Peter, as Chief of the Church of Christ, was only a Primacy of Precedency, in the Ministry of the Church, and not an absolute or despotick Power, he could have claim'd over the other Apostles and Disciples of Christ, such as his Successors have usurp'd since over all other Patriarchs, Metropolitans, Bishops, &c. of the Christian World; which despotick, or monarchical Authority, and Power, (say they) was not attributed to the Roman Church, by her Adulators, till the Christian Church was confin'd to few Nations; i. e. about 600 Years ago. They say further, that those who pretend that a monarchical Government is best, and most perfect, deceive themselves and others; without considering, that there is a very great Difference between a spiritual and temporal Government. Because, as in a temporal Government all is transacted with an absolute Power or Authority, it is easier executed in a monarchical, than in any other Government; but the same can't be said of the spiritual Government of the Church, where the Communion of Saints of different Nations throughout the whole World, can't be forc'd, or commanded with a monarchical Power, but only can be persuaded and establish'd meekly, by *hierarchicall Acts*. Therefore it must be observ'd here, that the Church is not to be govern'd according to the Caprice of ambitious Men, but according to the Precepts which Christ was pleas'd to leave us in the Gospel; where a monarchical Government is absolutely forbidden in these positive Terms; Luke xxii. 25, 26. *The Kings of the Gentiles exercise Lordship over them, but you shall not be so. Which is not even deny'd (say they) by Gerson, tho' a very great Asserter of the Pope's Supremacy; who, speaking of the State of the Prelates, Considerat. 13. expresses himself in these Terms: Status Episcopalis, says he, habet rationabiliter Monarchiam supremam, scilicet Papam ratione unitatis fidei & Sacramentorum; sed hoc non ita perspicuum est, esse debere in institutione Christi & pro utilitate universalis Ecclesie respectu dispensationis bonorum temporalium, & Jurisdictionum contentiosarum seu coercivarum, quæ diversis legibus seu decre-**

decretalibus, aut Statutis pro diversitate locorum, & temporum regi debent, sicut & alia mere temporalia, Regalia, & Imperialia. Hinc bene dictum est, quod quælibet Provincia in suo sensu abundat. i. e. It is very reasonable that the episcopal State, says he, should have a supreme Monarch, viz. the Pope, with Regard to the Unity of Faith, and the Sacraments; but this is not so evident as if it should be of a divine Institution, and for the Utility of the universal Church, with Respect to the Distribution of temporal Estates and Contentions, or coercive Jurisdictions, which is to be order'd by different Laws and Decrees, according to the Diversity of Places and Times, like those which are purely temporal, either regal or imperial. Hence it is well said, that each Province abounds in its Sense. By this Testimony of *Gerson*, say they, as the natural Right is asserted, likewise the absolute Monarchy is destroy'd.

The same *Gerson*, *De Potestat. Eccles. Consider. 4.* shews, say they again, that the Roman Pontiff can't oblige, by his Laws, neither the universal, or a particular Church, without their Consent. Thereby they believe, that he strengthens the aristocratick Government, as to its Substance, such as it was settled by the Canons of the Council of *Nice*; and insinuates, that the Unity of Faith, and of the Sacraments, is to be establish'd by an universal Consent, and the Communion of Saints gain'd in an easy and gentle Manner, not extorted by an absolute Power.

The GALLICAN CHURCH, tho' the King of *France* be call'd, by the Popes themselves, *Most Christian King*, and *the First born of the Church*, seems to have been always of this last Sentiment, and to have rejected, as abusive and oppressive, that absolute, or rather tyrannical Supremacy of the Court of *Rome*, so contrary to the common and natural Right of Nations, and even to that *Christian Liberty* on which *Christ* has founded his Church, which he has acquir'd to us by his Blood, and which we ought to be jealous of, by the Advice of the Fathers of the Council of *Ephesus*. *Ne clam paulatim*, say they, *libertas amittatur, quam nobis donavit sanguine suo Dominus noster Jesus Christus omnium hominum liberator.* Which Liberty consists in the Observance of the antient Canons, and antient Customs of the Church, oppos'd to a monstrous Heap of Decretals of Popes, calculated for the Support of that monstrous Colossus of the Pope's Grandeur, and to tyrannize over *Christian Consciences*.

Nay, the *French* have always been so far from acknowledging that Supremacy of the Pope, in the Sense 'tis understood beyond the *Alps*, that the Kings of *France* are consider'd as the Head, and Chief of the *Gallican Church*, and *Christ's* Vicar in his Kingdom; as it appears by several antient Acts of their Jurisdiction in that Quality, in the several Ages of the Church, and very particularly in the *Memoirs of the Affairs of the Knights Templers*, in the Treasury, *Temp. 1. Num. 37. Dominus noster Franciæ Rex, Domini Regis Jesu Christi in Regno suo, Vicarius temporalis totus & integer, id est cum omnibus Membris suis, Prelatis, Capitulis, Clero, & Ecclesia, Baronibus, & Militibus, communitatibus, & fidelibus populis Regni sui. i. e.* Our Lord the King of *France*, sole and entire temporal Vicar of the Lord King *Jesus Christ*, in his Kingdom; that is to say, with all its Members, Prelates, Chapters, the Clergy, and the Church, Barons, and Knights, Commonalty, and all the faithful People of his Kingdom. And *John Juvenalis Ursini*, Archbishop of *Rheims*, in his Remonstrance to King *Charles VII.* p. 326. And as chief and first Ecclesiastick of your Kingdom, call your Prelates, and those of your Blood, &c. And a little lower, You can preside in the Council of your Church of *France*; and, with the Advice of those of your Blood and Council, conclude, &c.

Father *Paul*, in his Answer to a Book written by Cardinal *Bellarmino*, in Answer to a Treatise of *Gerson*, with Regard to the Excommunication publish'd at *Rome* in 1606, at the Time of the Differences between Pope *Paul V.* and the Republick of *Venice*;

refuting a Passage of *Bellarmino*, where that Cardinal asserts strenuously the Pope's Supremacy, speaks thus: *Dalle qual cose puo ciascun vedere, che e verissimo quanto l'Author dice, che la liberta Gallicana e fondata sopra li Canoni Antichi, se ben non, e vero, che sia stabilita sopra quelli solamente, ma ancora sopra la legge naturale, e sopra ogni Equita, et ragione; se puo ancora vedere, che non e vero quello che Bellarmino dice, cioè, che al Tempo presente non si puerla piu della Liberta, della Chiesa Gallicana in Francia anzi quel floridissimo et potentissimo Regno, si come le ha Conservate per lo Passato, così le conserva hora con studio. Et confrontando queste con la Liberta che la Republica Reinosce da Dio, et intende con tutte la forze sue conservare si videra che no e differente, se non quanto la diversita delle Regioni ricerca: Anzi vederà che la Republica non usa molte delle sue naturali Liberta, che potrebbe usare, per monstrar piu abundante reverenza versa la S. Sede: Per il che ogn' uno immediate scoprirà quanto sia lontano della verita la Conclusione ultima che fa il nostro Author, che la Liberta la qual vuole la Republica, sia contraria alli Canoni vecchi, et nuovi. i. e.* Therefore every Body can see that it is very true what the Author, *Bellarmino*, says, that the *Gallican Liberty* is founded on the antient Canons; but that it is not true, that it is establish'd on that only, but likewise on a natural Right, and on all Equity and Reason: 'Tis likewise very easy to discover, that it is not true what that *Bellarmino* says, viz. that at present there is no mention made, in *France*, of that Liberty of the *Gallican Church*, since that flourishing, and most powerful Kingdom, preserves it with as much Care, at present, as they did in past Ages. And with comparing that with the Liberty which the Republick (of *Venice*) acknowledges to have receiv'd immediately from God, and designs to preserve with all her Might, since she sees that there is no other Difference between both, but what results from the Difference of the Countries, who could not see, also, that the Republick does not make Use of that natural Right as she could do, to shew thereby her great Respect for the *holy See*. By which it appears, how far this last Conclusion of our Author deviates from the Truth, that the Liberty claim'd by the Republick is contrary to all Canons, both antient and modern.

The Sentiments of the Doctors of the *Gallican Church* on the Pope's Supremacy, even in spiritual Affairs, are these:

1. *Non est Papæ obediendum, si aliquid facit ex quo presumitur vehementer turbare status Ecclesiæ, aut alia mala ventura. i. e.* The Pope is not to be obey'd if he commands any Thing which could disturb the Tranquillity, or the good Order of the Church, or cause other Evils. Whence 'tis concluded, he is neither infallible, since it is suppos'd he could do something contrary to the State of the Church; nor so absolute as he pretends, since he is to be resisted.

2. *Non est Papa solutus Dictamine rationis.* Whence 'tis conjectur'd, that he silences, sometimes, the Dictates of his Reason.

3. *Papa omnia potest, præmissa clave discretionis, ante clavem potestatis.* Which is a Sort of Supposition that he acts often without Discretion.

4. *Non est obediendum Papæ, si statuat aliquid unde oritur scandalum, aut resultat detrimentum animarum, vel fraudetur pia intentio fundatorum. i. e.* The Pope is not to be obey'd, if he decrees something whence can issue a Scandal, or result the Detriment of Souls, or the Intention of Founders is frustrated. Which makes one conclude, that the Pope can be guilty of all those Faults.

5. *Si Papa aliquid faciat contra universale Statutum Ecclesiæ, est ei resistendum. i. e.* If the Pope acts contrary to the Rules of the universal Church, he is to be resisted.

6. *Si aliquid facit contra Doctrinam antiquorum Patrum, vel Sacrorum Canonum non est ei obediendum. i. e.* If the Pope commands any Thing contrary to the Doctrine of the antient Fathers, or of the sacred Canons, he is not to be obey'd. Which last Proposition

fiction strikes at the very Root of the Pope's Infallibility and Supremacy, as Vicar of *Christ*, and *St. Peter's* Successor; since he is suppos'd capable to err, in the most essential Points of the *Christian* Religion.

Neither is that scandalous, sacrilegious, and erroneous Opinion, that the Pope has Power to put a Kingdom under an Interdict, and absolve the Subjects of their Oath of Allegiance, under what Pretence soever, receiv'd in *France*. *Et vos ergo* (says *Hincmarus*, Archbishop of *Rheims*, in his Letter to Pope *Adrian*) *solis orationibus vestris regnum contra Normannos, & alias impetentes, defendite, & nostram defensionem nolite querere: Et si vultis ad defensionem nostrum habere auxilium, sicut volumus de vestris orationibus habere adjutorium nolite querere nostrum dispendium & petite Dominum Apostolicum, ut quia Rex & Episcopus simul esse non potest, & sui antecessores Ecclesiasticum ordinem quod suum est, & non rempublicam, quod regum est, disposuerunt. Non præcipiat nobis habere Regem qui nos in sic longinquis partibus adjuvari non possit contra subitaneos & frequentes Paganorum impetus; & nos Francos non jubeat servire cui servire nolumus, quia istud jugum sui antecessores nostris antecessoribus non imposuerunt, & nos illud portare non possumus, qui scriptum esse in Sanctis Libris audimus, ut pro libertate & hereditate nostra usque ad mortem certare debeamus. Et si aliquis Episcopus aliquem Christianum contra legem excommunicat, sibi potestatem ligandi tollit: Et nulli vitam æternam potest tollere, si sua peccata illi eam non tollunt, &c.* i. e. And you, says he, content yourselves with defending the Kingdom against the *Normans*, and other Invaders, by your Prayers only; and if you want our Succours, for your Defence, as we want your Prayers for our Assistance, do not search to govern us, but only an apostolical Power; for he cannot be (*the Pope*) both a King and a Bishop; and his Predecessors have disposed of the ecclesiastical Order, which was theirs, and not of the Republick, which belongs to Kings. He ought not to impose a King upon us, who could not defend us against the sudden and frequent IncurSIONS of the Pagans; and he must not command us *Frenchmen* to obey those we will not obey, because 'tis a Yoke which his Predecessors have never impos'd on our Predecessors, and which we will not submit ourselves to, when we read in the Scriptures that we ought to fight in Defence of our Liberty, and Inheritance, till Death. And if some Bishop presumes to excommunicate a *Christian* against the Law, he deprives himself, thereby, of the Power of Binding. And he can deprive no Body of the Life everlasting, that is not depriv'd of it by his own Sins, &c.

Notwithstanding this Struggle, and courageous Opposition of the *Gallican* and other Churches, against that exorbitant Power, and extravagant Supremacy of the Popes, the Court of *Rome* continues still to maintain herself in it, and to assert those Usurpations which she calls Rights, asserted by a greater Insolence and Haughtiness than ever, by *Clement VII.* a Monk of the Order of *Cluny*; who having been rais'd to the apostolical Chair in the Year 1073, assembled a Synod of some *Italian* Bishops and Abbots, most of them of the same Order of *St. Benedict*; in which the following 27 Sanctions, or Dictates, as he calls them, were made, and which are read in the 11th Book, after the 55th Epistle of *Gregory*.

1. That the *Roman Church* has been founded by God alone. 2. That the Pope alone is call'd of Right the universal *Roman Pontiff*. 3. That he alone can depose or reconcile Bishops. 4. That his Legates take Place before all Bishops in a Council, tho' those Legates be of an inferior Order. 5. And can pronounce a definitive Sentence against the Bishops. 6. That we ought not to live in the same House with those who have been excommunicated by the Pope. 7. That he has alone the Power to make new Laws, according as the Exigency of Times requires it, and to assemble new People, to change collegiate Churches into Abbeys, and to divide rich Bishopricks, and unite the poor ones. 8. That the Pope alone can wear the

imperial Arms, or Ensigns. 9. That Princes ought to kiss no Body's Feet but those of the Pope. 10. That no other Name but his should be recited in the Church. 11. That his is the sole Name in the World. 12. That he has Power to depose an Emperor. 13. That he has Power to cite Bishops to the *Roman See*, when he thinks fit. 14. That he can ordain whom he pleases, throughout the universal Church. 15. That a Person ordain'd by him, has the Precedence of others in the Church; and ought not to receive a superior Degree from a Bishop. 16. That no Synod ought to be call'd general, without his Orders. 17. That no Books ought to be consider'd as canonical, without his Sanction. 18. That no Body ought to repeal his Sentence, but that he can revoke the Sentences of all others. 19. That he can be judg'd by no Body. 20. That no Body should condemn those who appeal to the apostolical See. 21. That the great Causes of every Church ought to be revok'd to him. 22. That the *Roman Church* has never err'd, and, according to the Scripture, will never err. 23. That the *Roman Pontiff*, if he be canonically ordain'd, is unquestionably render'd holy thro' the Merits of *St. Peter*. 24. That Subjects can be accus'd by his Orders, or by his Leave. 25. That he can depose Bishops without a Council. 26. That none are to be accounted *Catholics*, but those who agree with the Church of *Rome*. 27. That he can absolve the Subjects of bad Princes of their Oath of Allegiance. O NEFANDUM! Has ever any Sovereign, let him be ever so powerful and formidable, ever since the first Establishment of the most despotick Monarchy, claim'd such an unlimited Power? Or could God himself, omnipotent as he is, claim a greater? In these profane and sacrilegious Dictates, Ambition, Pride, Insolence, Tyranny, Oppression, &c. &c. and all that Hell itself could vomit upon Earth, to tyrannize over our Consciences, and enslave our Liberty, rival one another. Could it be possible that none but those who follow blindly and ignorantly those criminal Dictates, can lay any Claim to true Christianity, and be Members of the Church of *Christ*, of which he is himself the invisible Chief; that divine Chief, who, while conversing among Men, has gave them so many perfect Examples of Abnegation, Humility, Meekness, Disinterestedness, and Hatred, for all the Splendor and Pomp of this World? Or rather, can any Body, who professes that erroneous Doctrine, so contrary to the true Maxims of the Gospel, expect to be sav'd? Let it be, if they will, that the *Roman Church* ought to be consider'd as the Mother of all the *Christian Churches*, and respected as such, and as such have the Precedency of all the other Churches; can she reasonably claim any Thing else? Can she pretend to be the sole Guide of our Faith, and oblige us to believe what she proposes, even contrary to the *Christian Truth*, the antient Practice of the Church, and our Understandings; when the very Disciples of *St. Peter*, who next after him have been seated on his Chair, and consequently ought to have been better instructed of the Prerogatives that Apostle had receiv'd from his divine Master, have never imagin'd themselves invested with such an uncontrollable and unlimited Power? Have those primitive and holy Pastors of the primitive *Roman Church*, ever decided the least Difficulty relating to Faith by their own Authority, without a Synod, or Council? Have they ever appear'd in those Councils otherwise than as Members of that Church, whose invisible Chief was represented by the Books of the Gospel plac'd on a Throne in the Middle of the Assembly? Have ever any of them attempted to depose, or excommunicate Princes, for Crimes of Heresy; or absolv'd their Subjects of their Oath of Allegiance? On the contrary, had they not consider'd as Seditious and Rebels, those who had endeavour'd to persuade them that they were invested by *Christ* with such a Power? They could, it is true, have separated them from their Communion, or shut the Doors of their Churches against them, as *St. Ambrose*, Bishop of *Milan*, did to the Emperor *Theodosius*; but

but themselves had thought it a Crime, if they had refus'd to obey those Princes, as their Subjects. *Principibus etiam malis obediendum vult Deus*, says St. Bernard, *Epist. 42.* i. e. God will have us obey Princes, let them be ever so bad.

CHURCH is also us'd for a *Christian Temple*, built and consecrated to the Honour of God, under the Invocation of some particular Saint, whose Name is assum'd. In this Sense, *Churches* are variously denominated, according to their Rank, Degree, Discipline, &c. as *Patriarchal Church*, *Metropolitan Church*, *Parochial Church*, *Cardinal Church*, &c.

The PATRIARCHAL CHURCHES were antiently the five grand Sees of *Rome*, *Antioch*, *Alexandria*, *Jerusalem*, and *Constantinople*; each Patriarchate being compos'd of several Primacies, Metropolis's, and Dioceses. At the Time of the Council of *Nice* there were, but three Patriarchates, viz. *Rome*, *Antioch*, and *Alexandria*; the Limits whereof were regulated in that Council. The Title of Patriarch is also apply'd to the Chiefs of several Churches in the East, who live out of the Communion of the *Roman Church*. Such are the *Patriarch* of the *Armenians*, residing in the Monastery of St. Gregory; the *Patriarch* of the *Abyssinians*, call'd *Abuna*; the *Patriarchs* of the *Copti*, of the *Jacobins*, &c. Each of these *Patriarchates* makes a separate *Church* by itself, and have each their different Belief.

There are two Kinds of *Armenians*, the one *Catholics*, and subject to the Pope, having a *Patriarch* in *Persia*, and another in *Poland*; the other make a peculiar Sect, having two *Patriarchs* in *Natolia*.

The *Patriarch* of the *Copti* resides at *Cairo*, but takes his Title from *Alexandria*. He has no Archbishop under him, but eleven or twelve Bishops. The rest of the Clergy, whether secular or regular, is compos'd of the Order of St. *Anthony*, St. *Paul*, and St. *Macarius*, who have each their Monasteries. Besides the Order of Priests, Deacons, and Subdeacons, the *Copti* have likewise Archimandrites, the Dignity whereof they confer with all the Prayers and Ceremonies of a strict Ordination. This makes a considerable Difference among the Priests, and besides the Rank and Dignity it gives them with Regard to the Religious, comprehends the Degrees and Functions of Archpriests. By a Custom of 600 Years standing, if a Priest elected Bishop be not already Archimandrite, the Dignity must be conferr'd on him before episcopal Ordination.

The *Jacobites* are but few, and among those, too, there is a Division, some being of the *Roman Church*, and others entirely averse to it; each of which Party have their several *Patriarchs*, the one at *Caremit*, and the other at *Dezzapharan*. More of this under the Article *Clergy*.

C H Y M I S T R Y.

C H Y M I S T R Y, from the Greek *χυμω*, Juice; or from *χέω*, to melt; or from the *Egyptian Chema*, or *Kema*, black; is the Art of separating the several Substances whereof mix'd Bodies are compos'd, by Means of Fire; and of composing new Bodies in the Fire by the Mixture of several Substances, or Ingredients.

Boerhaave defines *Chymistry*, an Art whereby sensible Bodies contain'd in Vessels, or capable of being contain'd therein, are so chang'd, by means of certain Instruments, and principally Fire, that their several Powers and Virtues are thereby discover'd, with a View to Philosophy, Medicine, &c.

Chambers calls this Definition of *Boerhaave* a scientifick one, and I call it a very prolix, ignorant, and insignificant Description, not a Definition. 1. It is too prolix for a Definition, which should always be as clear and concise as possible, consisting only of the *Genus*, and of the *Difference*. The *Genus* gives us to understand that *Chymistry* is an Art, and not a Science; and the *Difference*, that it is an Art which chiefly operates by Fire on *Mixts*, for the Separation of their several Substances. 2. It is insignificant, and even ridiculous, since we all know very well, without having Recourse to *Chymistry*, that all Substances are capable of being contain'd in Vessels, if the Vessels be large enough, and the Substances reduc'd to a proper Volume. 3. It is ignorant, because those Bodies which are the Object of *Chymistry*, are not call'd sensible Bodies, but natural Bodies, patient, or susceptible of Impression.

Therefore I imagine that *Chymistry* is defin'd, with a greater Accuracy, by me, the Art of unfolding and separating, by Fire, or other such powerful Agent, the different Substances whereof Animals, Vegetables, Fossils, or Minerals, are compos'd.

Chymistry, like the other Arts, has its particular Object, which is the natural Bodies mention'd in my Definition, call'd *Mixts*, because compos'd of several different Substances, which Substances, improperly call'd Principles, are five in Number, viz. *Water*, *Spirit*, *Oil*, *Salt*, and *Earth*. Of these five, three are *active*, viz. the *Spirit*, *Oil*, and *Salt*; and two *passive*, viz. the *Water* and *Earth*. The first three are call'd *active*, because, by their Elasticity, and

continual Motion, they cause the whole Action of the *Mixt*; or, to speak more properly, are sole Agents in the *Mixt*; the two others, call'd *passive*, being of no other Use, than to stop, by their phlegmatick, terrestrial, and heavy Particles, the frequent Sallies, and too great Impetuosity of the *active*.

I say that these five Substances, the *mixt*, or natural Bodies, are analiz'd, or separated into by means of *Chymistry*, are improperly call'd Principles; for they can't be so but with Regard to our Understanding, and to our Manner of conceiving Things, in Sciences like *Chymistry*, which consist in the Demonstration of Things, as far as it can be carry'd by means of that Art, which can't be further than our Senses can reach; tho' it is very reasonable to suppose that these same Substances are still divisible into an infinite Number of other Parts, which should more properly be call'd Principles; since they must be in Fact the first Principles of those extracted in the *Analysis* of *Mixts*, or the most subtle and imperceptible Particles of those same Substances, which being in a continual Agitation, in those other more palpable Particles which fall under our Senses, can never be fix'd so as to make a certain sensible Substance, but always escape the Skill of the most perfect Artist, and his most accurate Operations.

It is a very great Question, among *Chymists*, as well as among Philosophers, if those Substances call'd Principles, and separated in the *Analysis*, reside really and naturally in the *Mixts*; or if they be form'd by a new Arrangement of Particles, acquir'd in the Rarefaction by Fire.

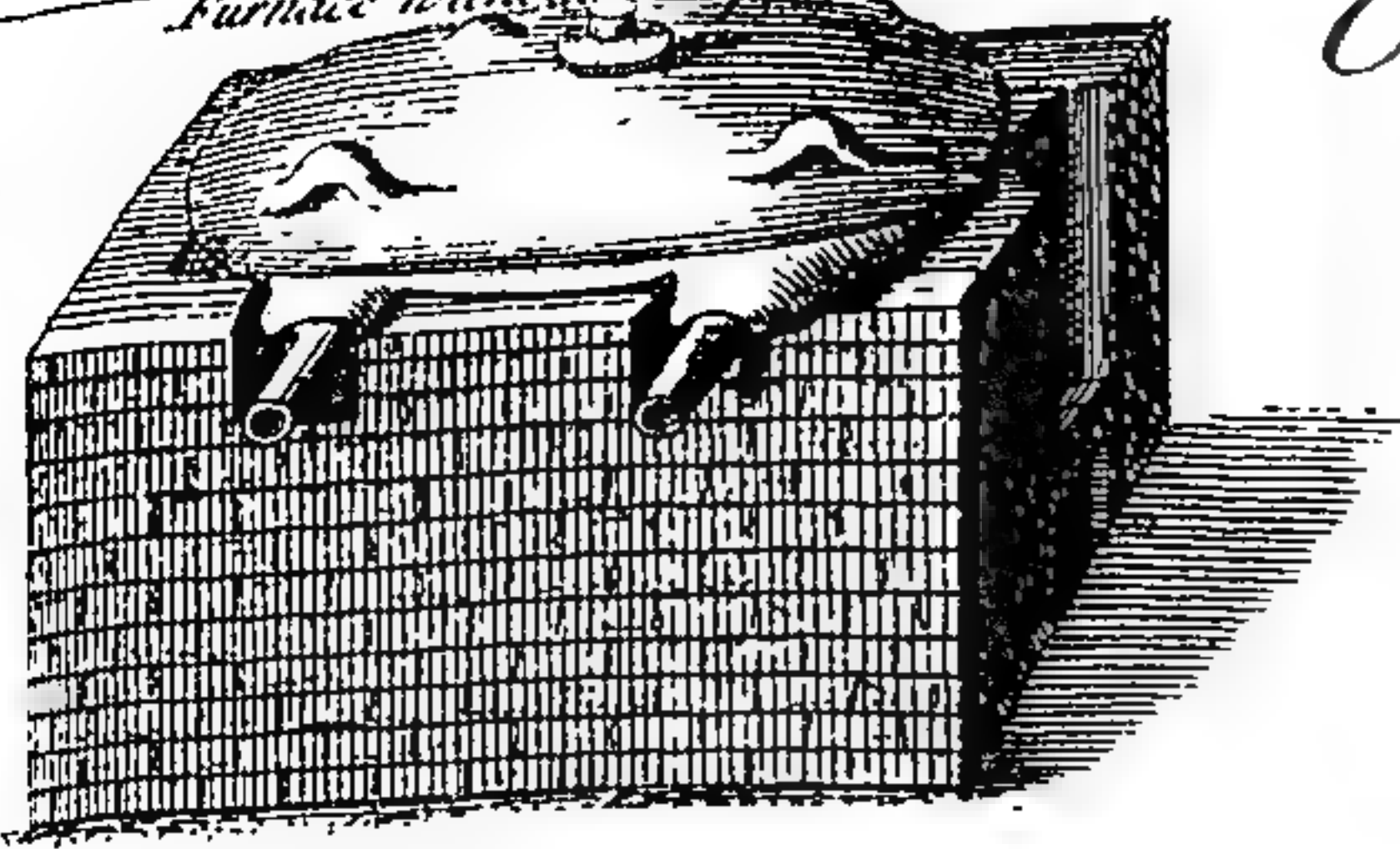
Those who are for those Substances being form'd in the Operation by a new Arrangement or Disposition of Particles, support their Opinion by pretending that the Fire makes a very great Impression on the Preparations, and that it often disguises the Substances in such a Manner, as to render them quite different from what they were before, so far as to appear to our Sight quite another Thing.

It is true, say those who maintain the contrary Opinion, that Fire, by its Activity and Violence, causes a very great Disorder in the *Mixt* it operates upon; that it lacerates, or rather destroys entirely that marvellous Fabrick which Nature itself had took Pleasure

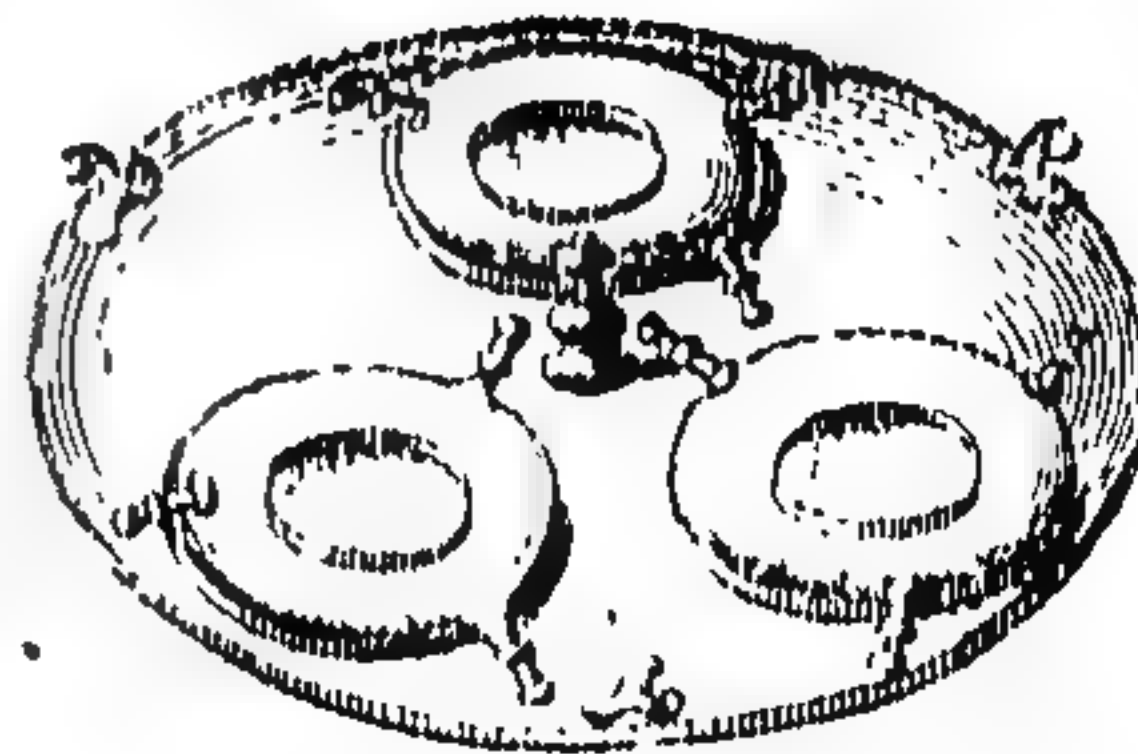
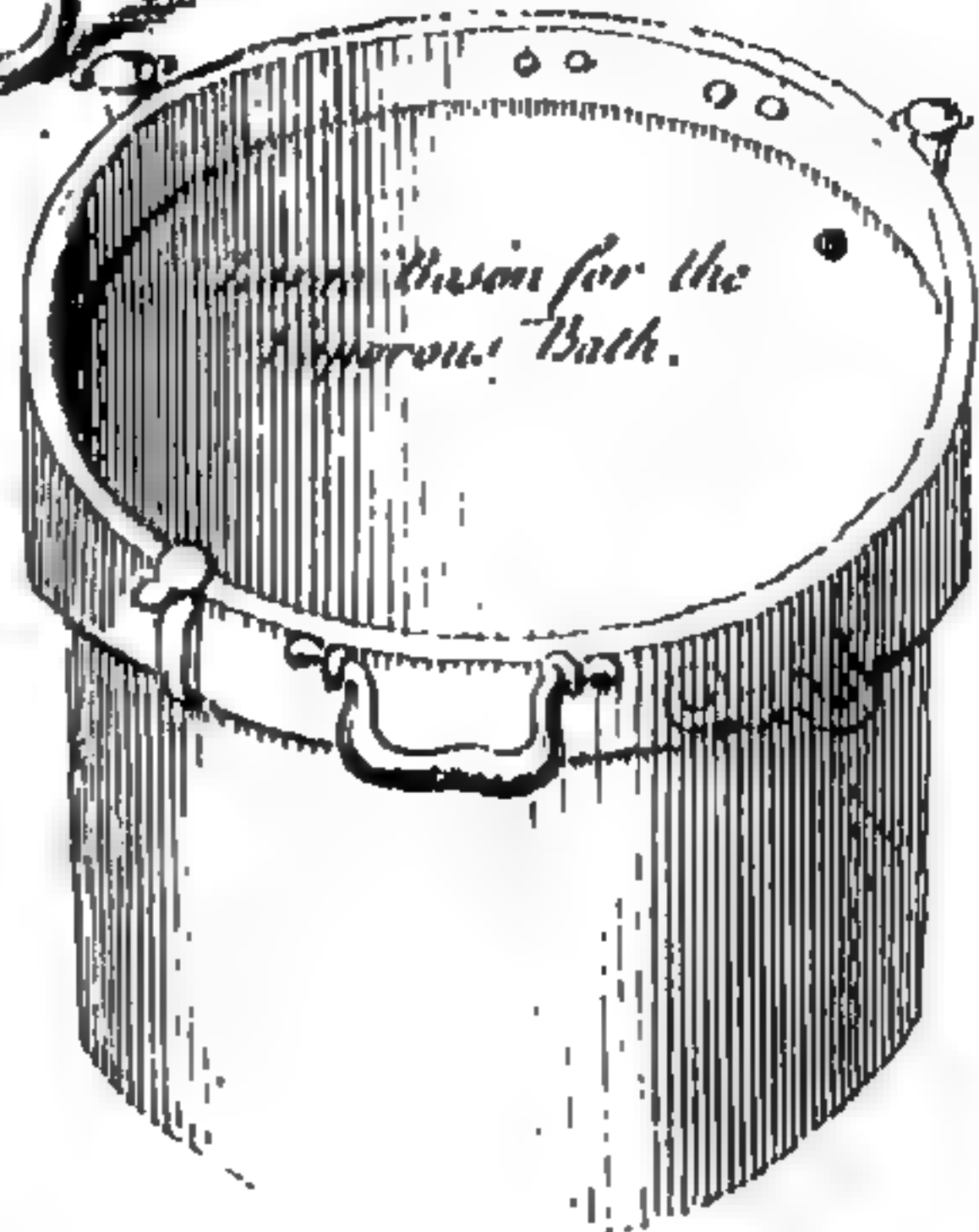
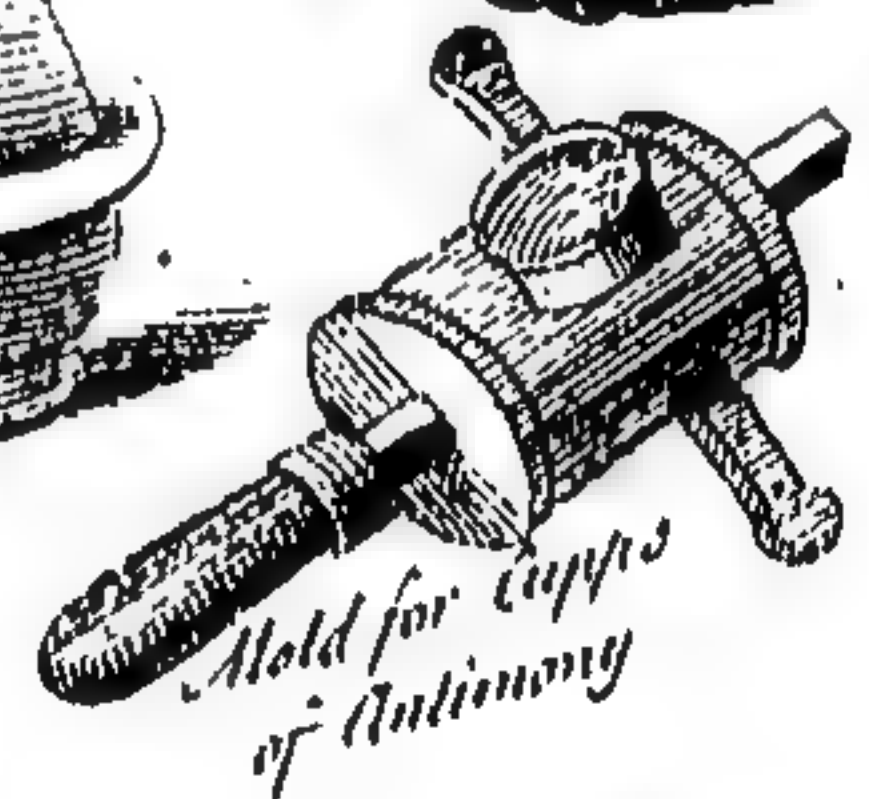
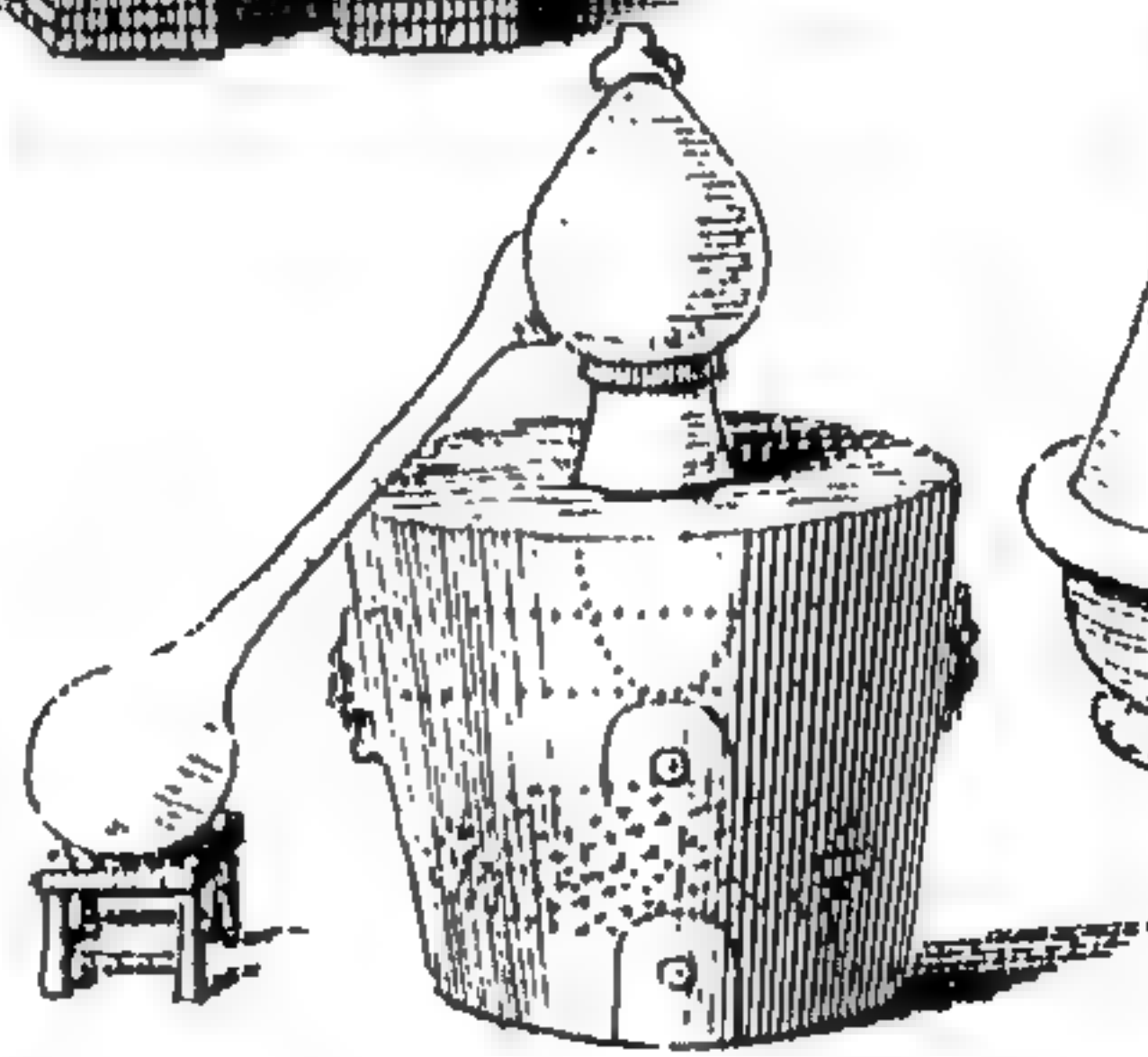
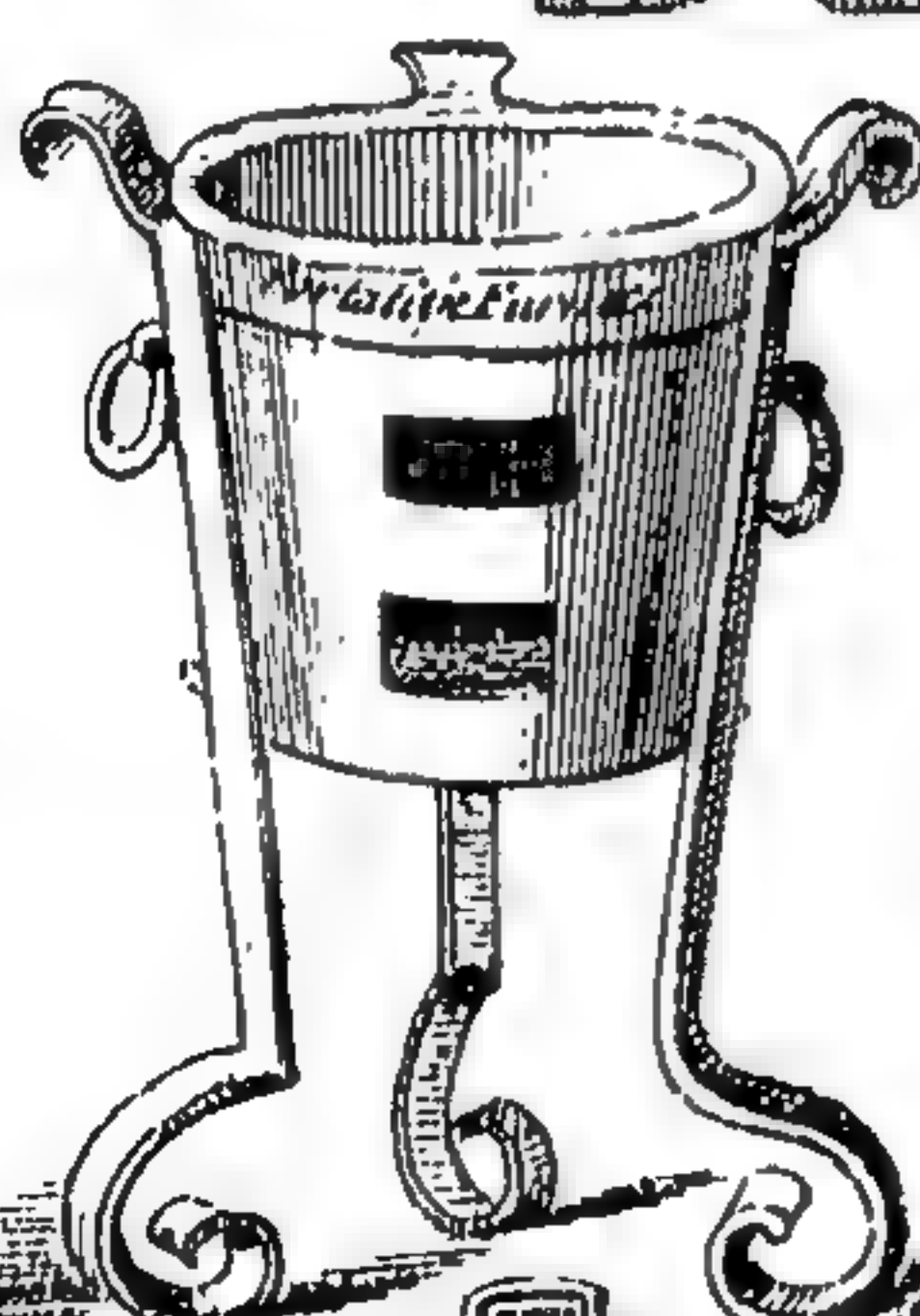
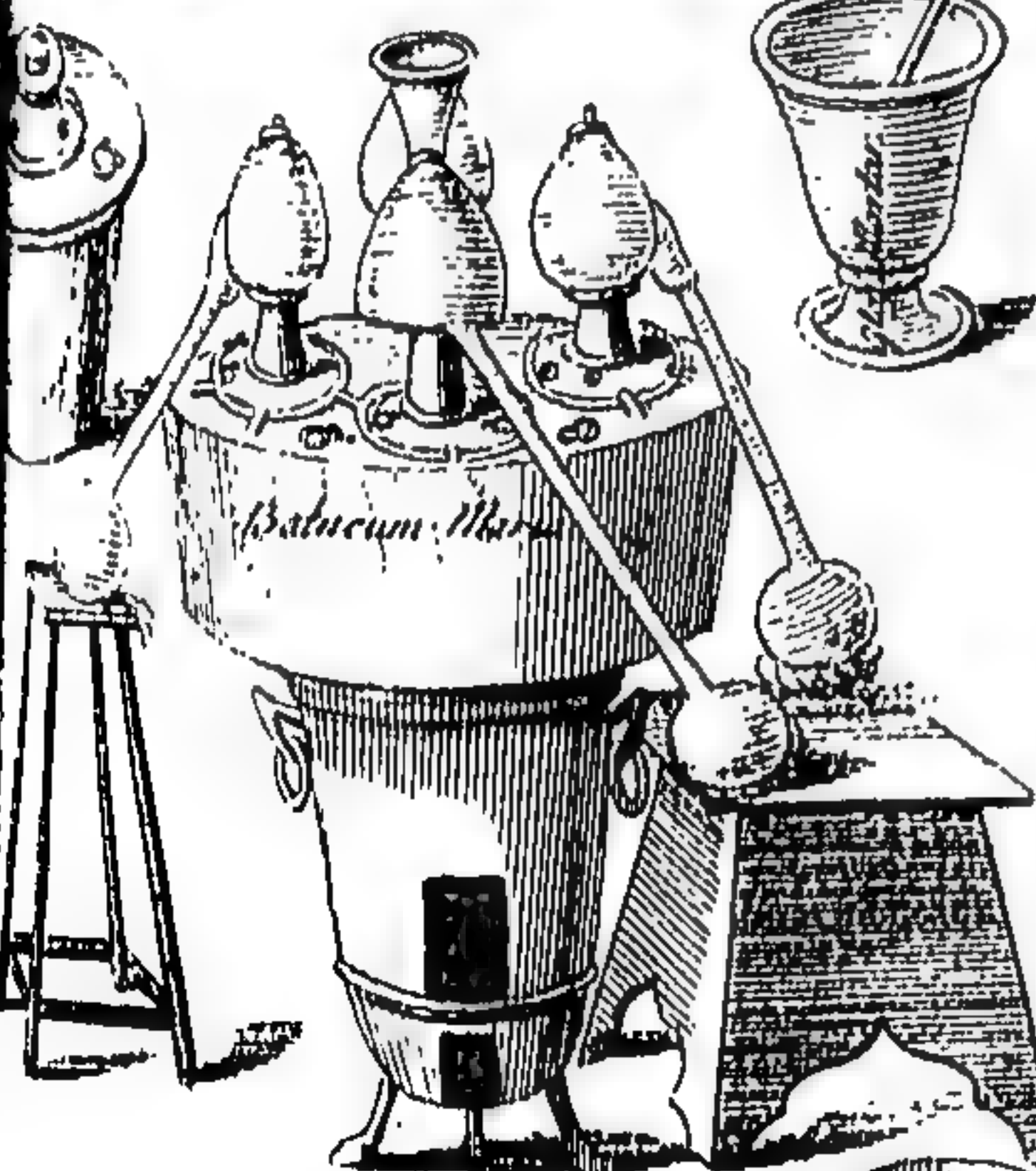
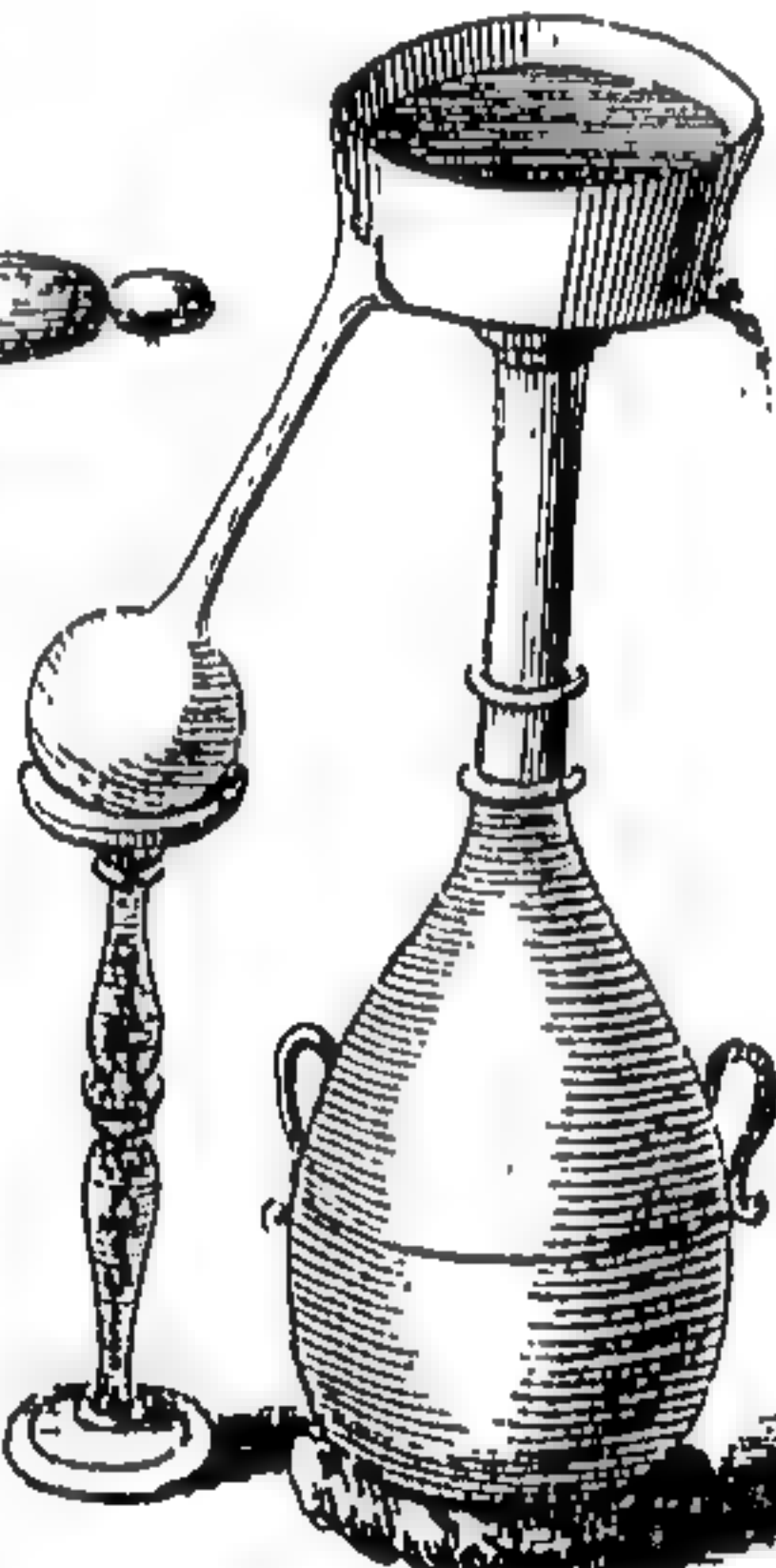
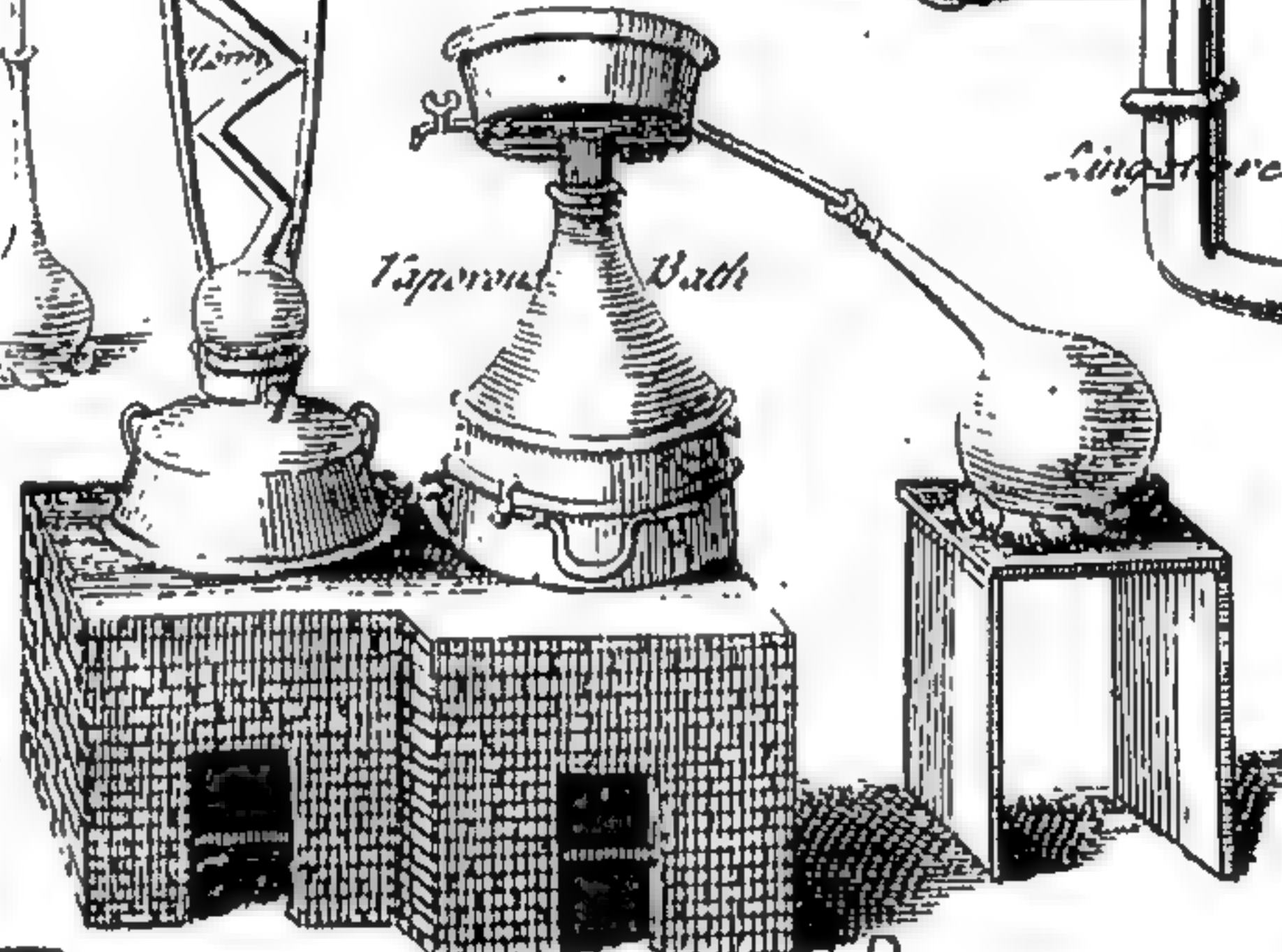
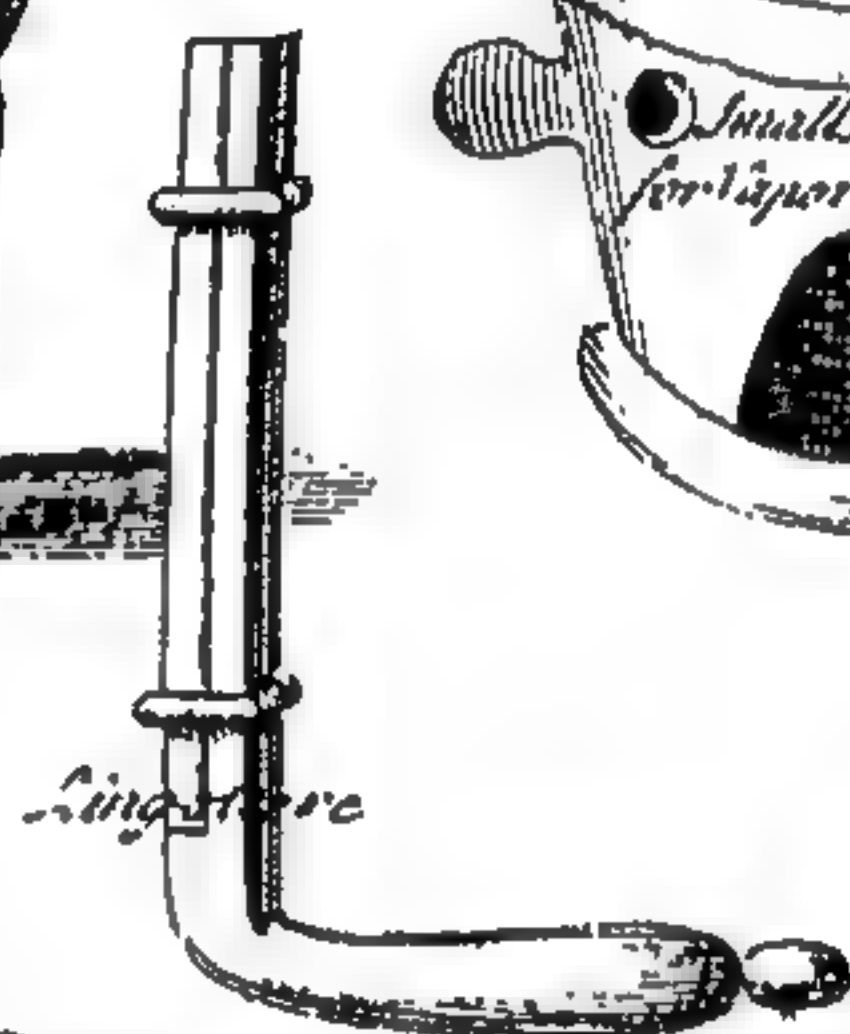
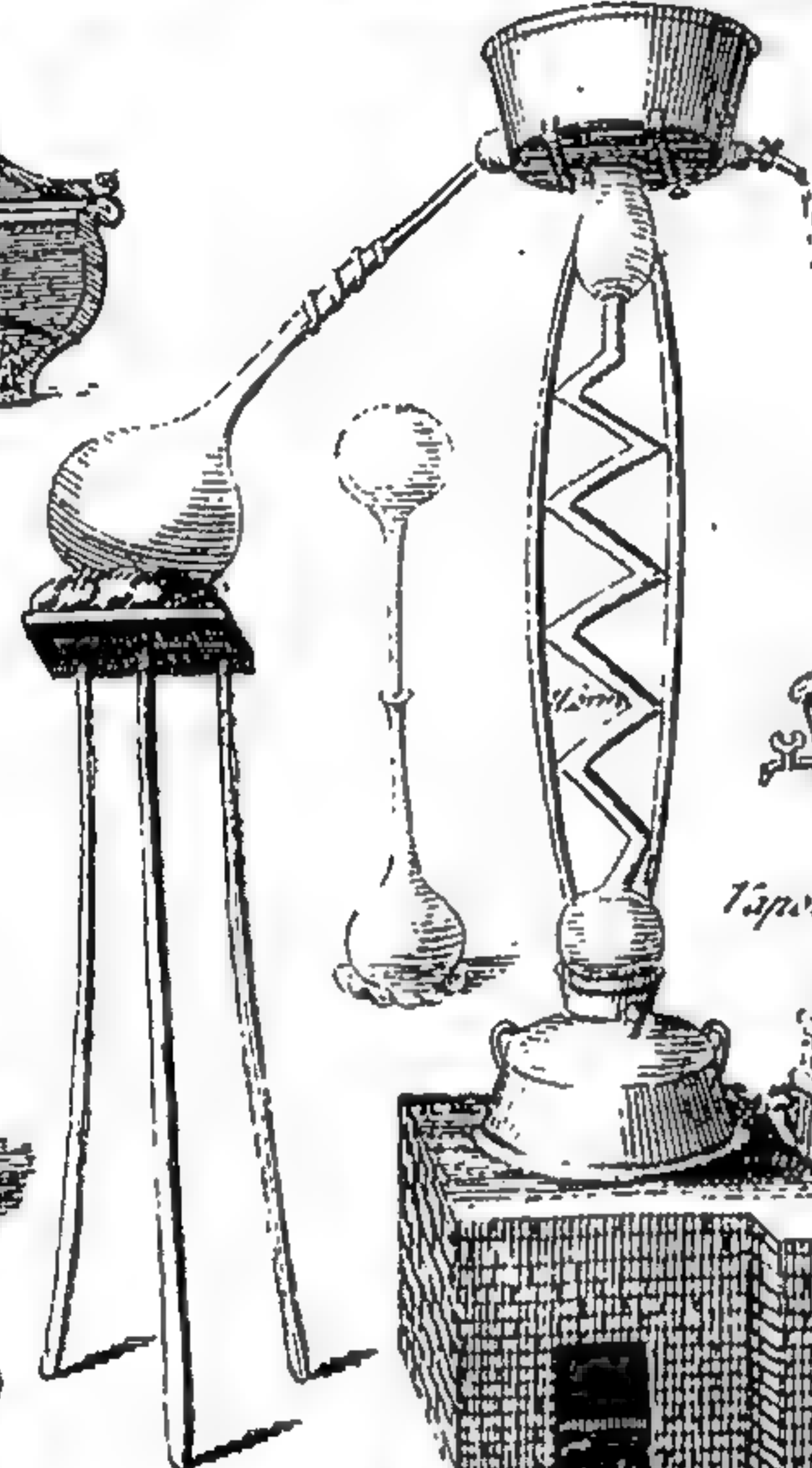
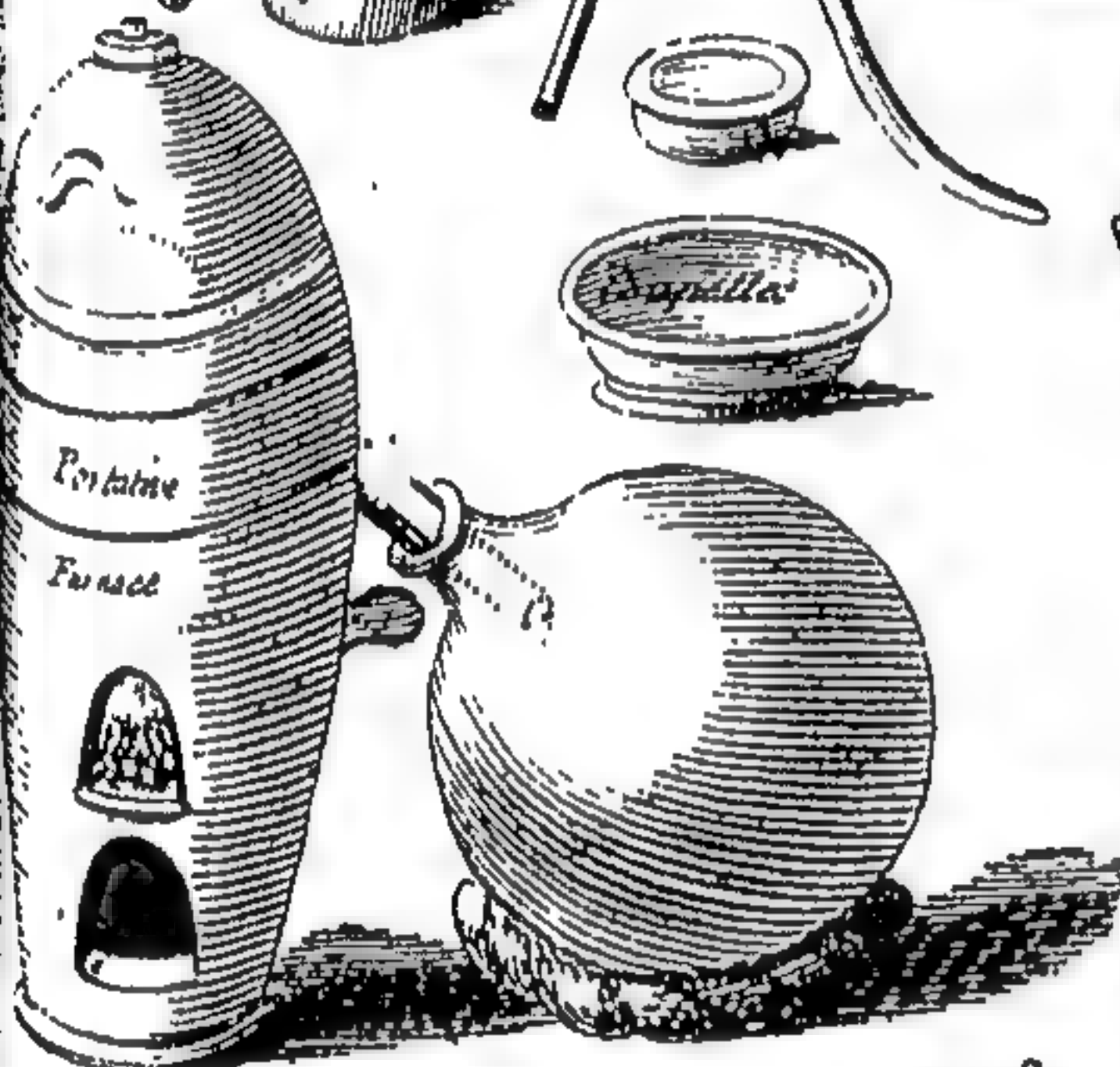
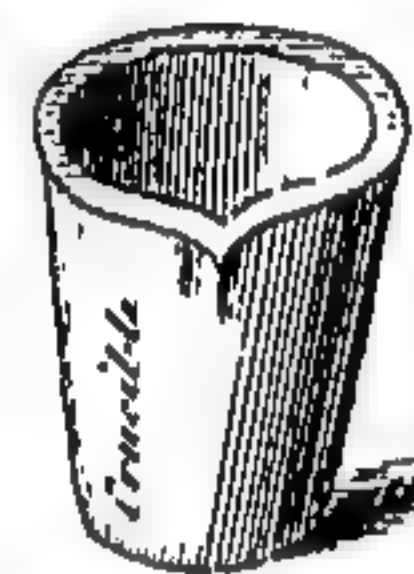
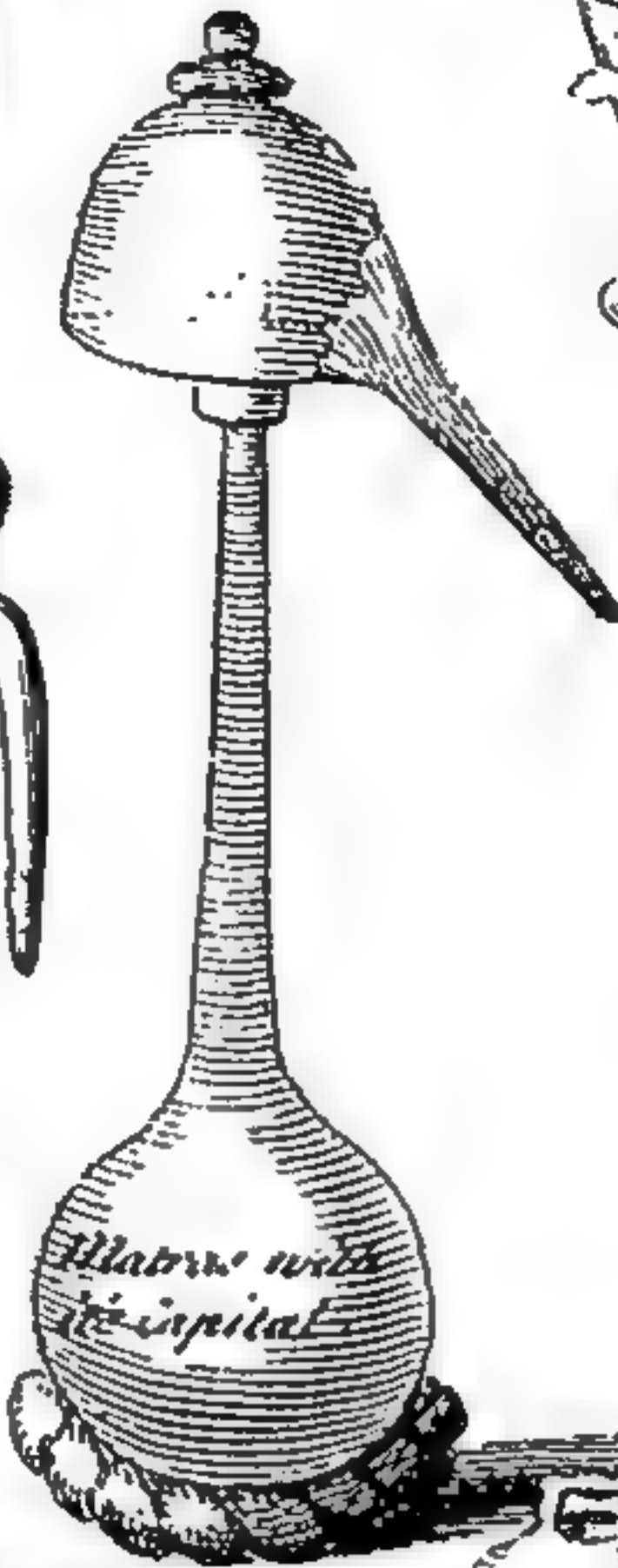
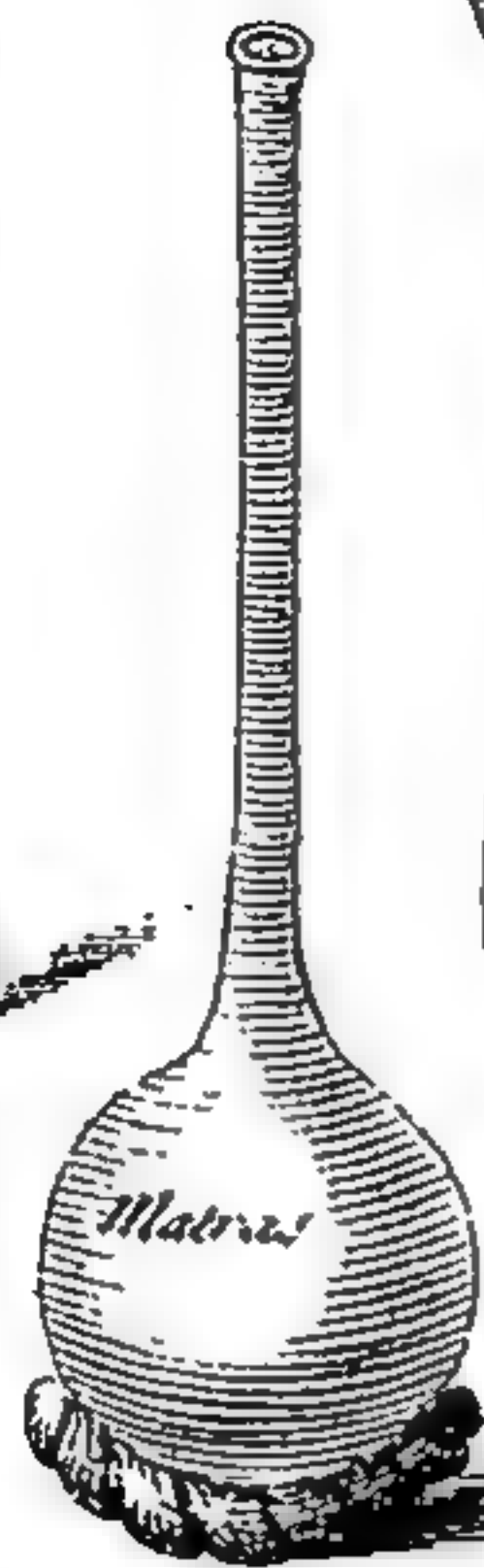
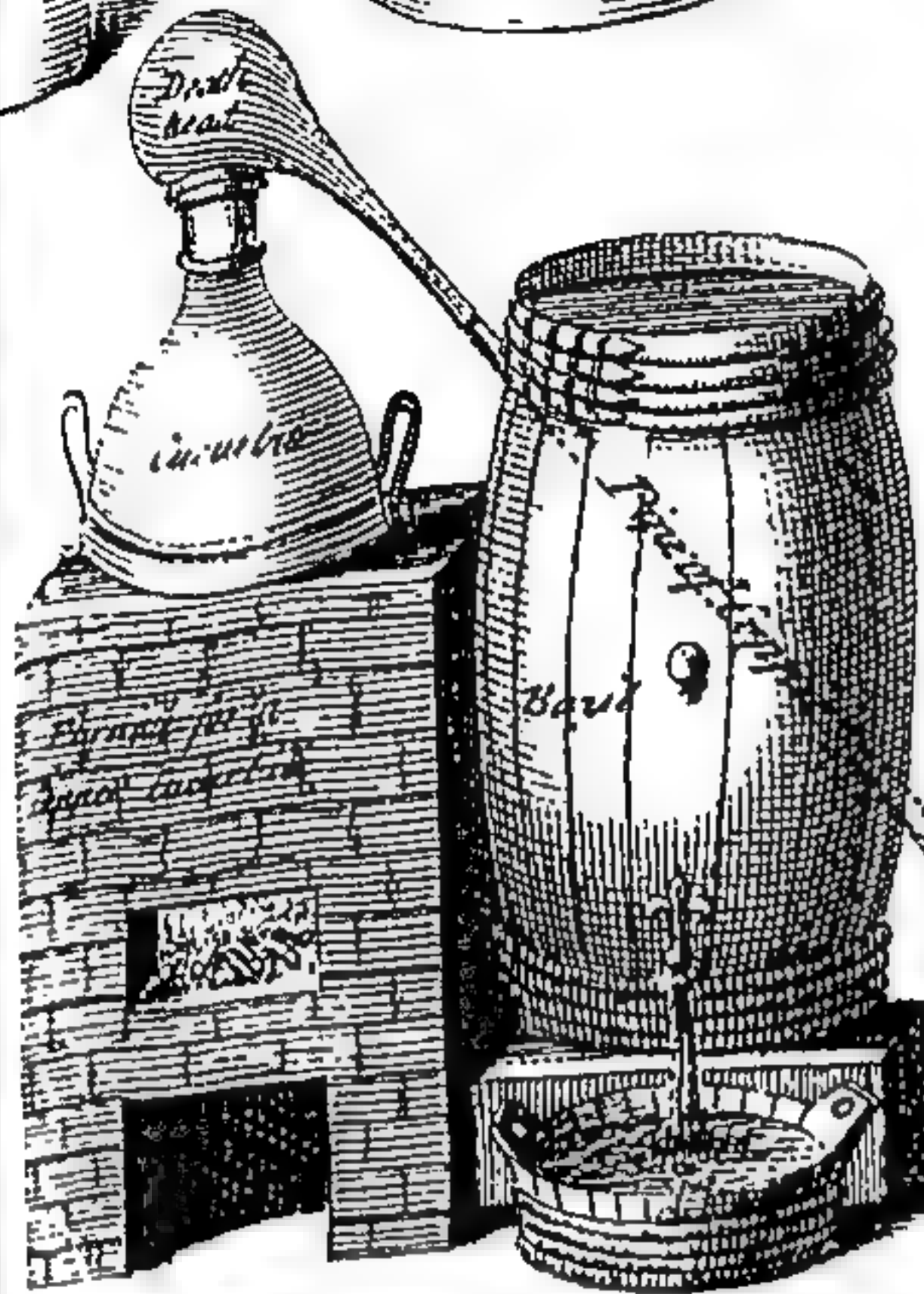
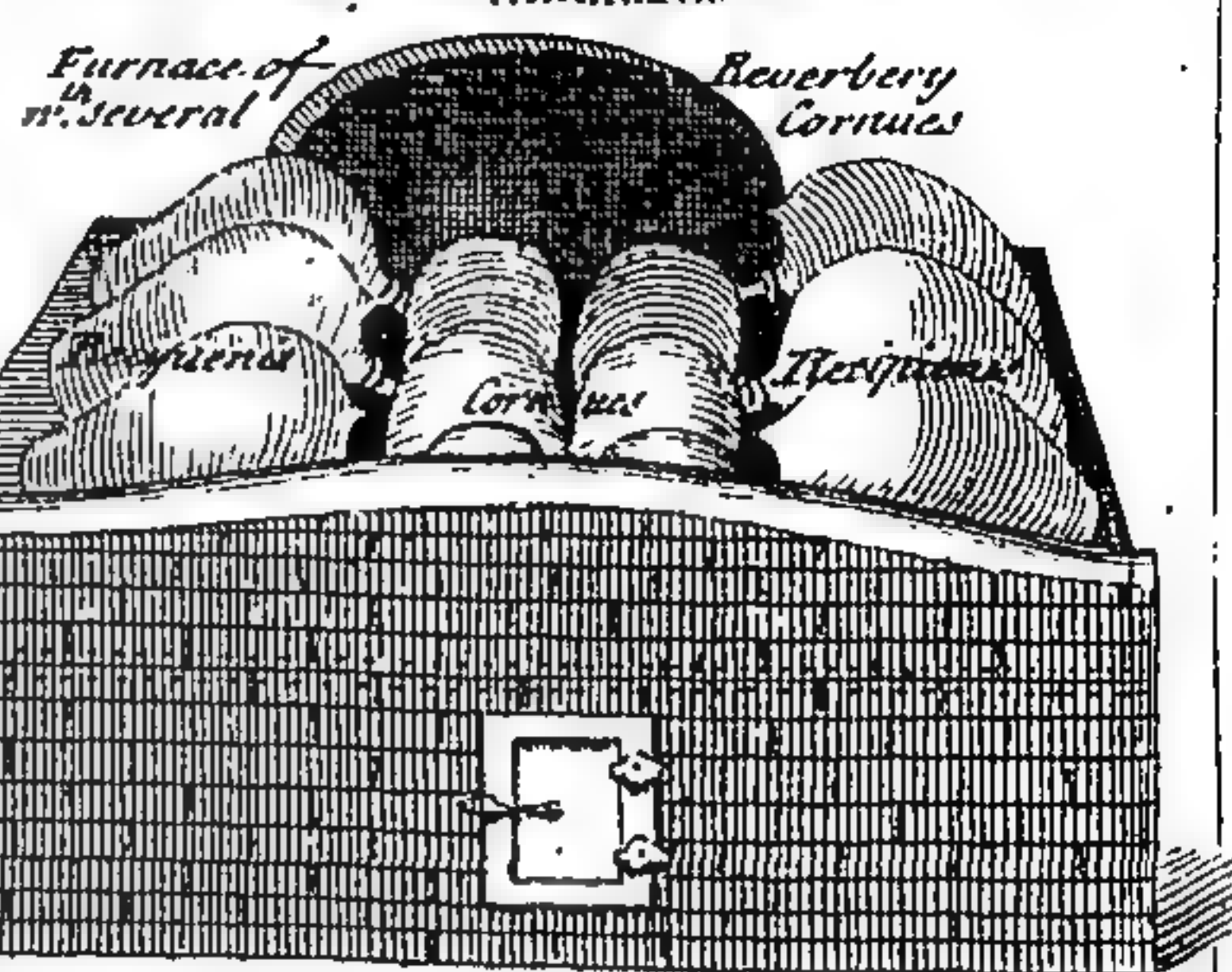
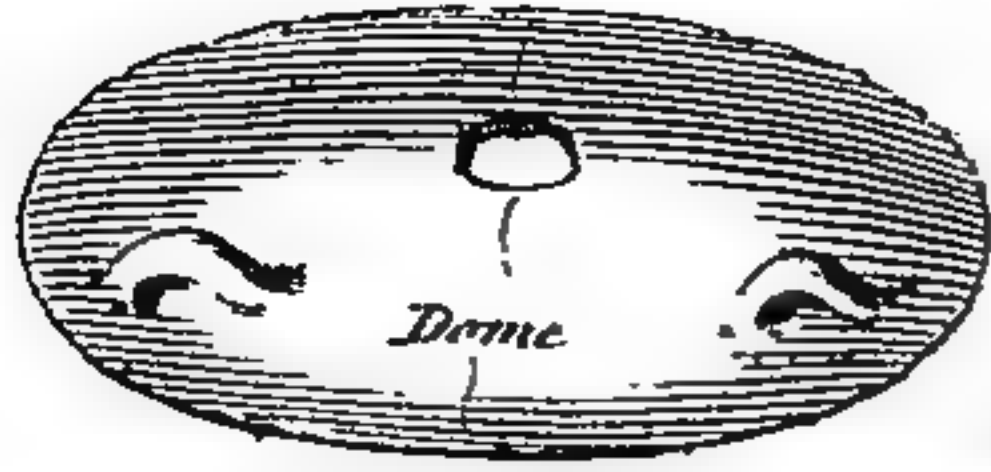
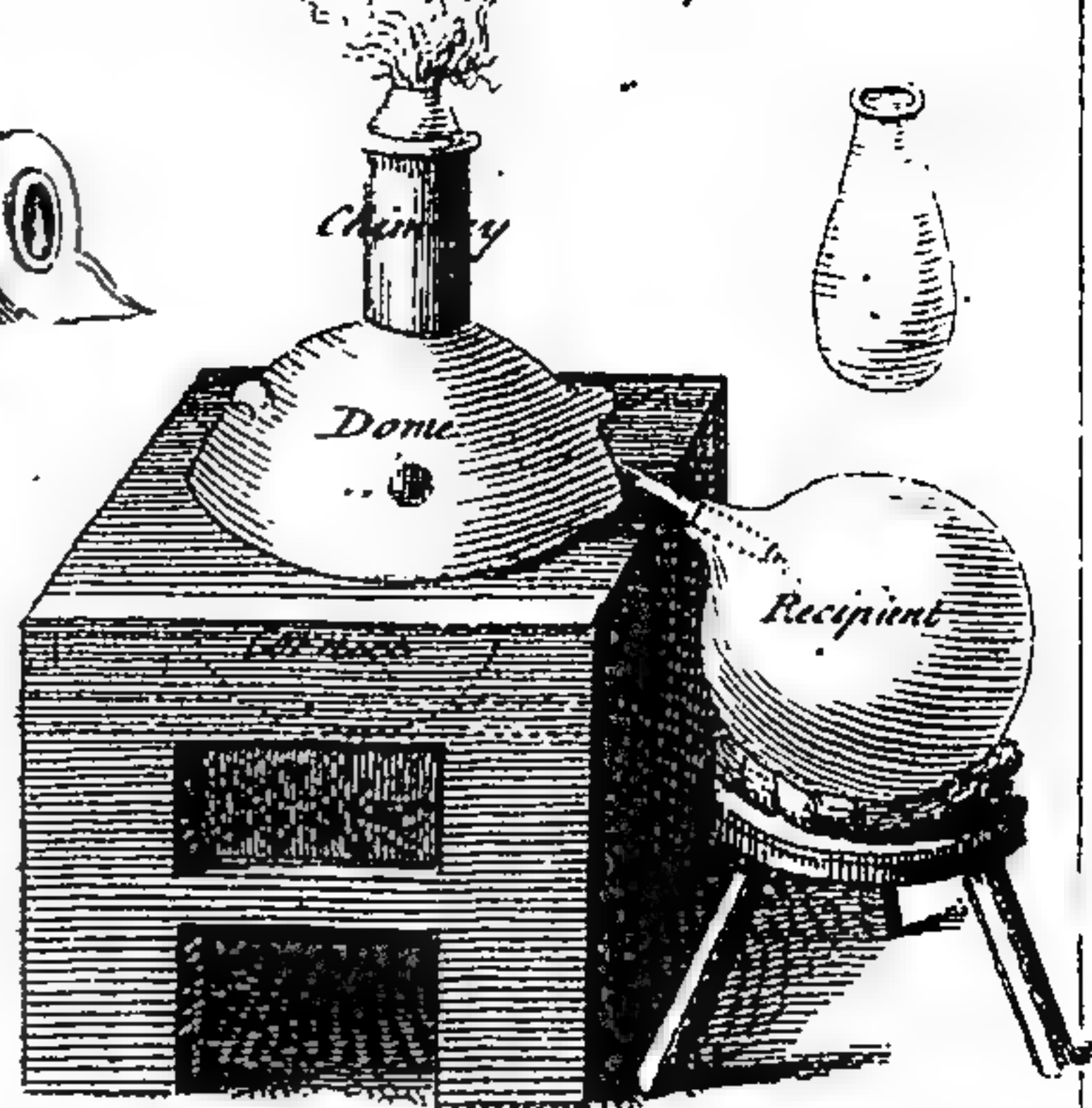
Chymistry.

Furnace without a grate

Great Furnace of Reverbery



Furnace of Fusion



to erect, with so much Art and Skill, to give it a new Form, that thereby the several Parts of the Mixts, acquiring a Position contrary to their natural one, makes it appear quite different from what it was naturally, but that it does ensue thence, that those Principles, though thus disguised, are changed, since we see them and feel them, say they, in several Mixts, before they have passed through the Fire. For Example, in Olives, Almonds, Nuts, and several other Fruits and Seeds, which being pounded, and pressed, run with Oil, without the Assistance of Fire. The Turpentine, which is but a thick Oil, and several other pinguedinous Liquors, are extracted by only making Incisions in the Trunk and Roots of Trees: And what's the Fat of Animals, ask they, but an Oil, or Sulphur coagulated? 'Tis also evident, continue they, that there is Salt in the Mixts; for if a Plant be pounded and squeezed to extract its Juice, and that Juice be carried to a cool Place, for several Days, the Salt is found coagulated round the Vessel in small Crystals.

For my Part, I would be apt to follow the first Opinion, that the several Substances, separated in the *Analysis* of the Mixts, have been formed in the Operation; not that I would pretend, that those Substances were not *eminenter*, to speak the Language of a Philosopher, or originally in the Mixt before the Operation, but only that they were not those Substances, capable to fall under our Senses, in the same Form they have appeared after the Operations. I'll explain myself in still clearer Terms.

Therefore I'll say, that those Substances, separated in the *Analysis* of *Mixts*, had their first Principles in the different Particles the Texture of that Mixt had been formed of by Nature, in as much as those different Particles admitted of a new Position, without being annihilated, when put into a new and extraordinary Ferment, by a forcing Agent, more violent and active in its Operations. That in the great Revolution, caused in the Mechanism of the Mixt, by its *Analysis*, those Particles being transplanted from one Place to another, not only changed Place, but acquired likewise a new Form, thereby to be capable to enter into the Composition of a new Substance, which ought to present to our Eyes a quite different Object: That if it be a vegetable Body, for Example, which undergoes the Operation, the most subtile Particles, which by their Volatility, or Elasticity, served to carry the nutritious Juice thro' the organick Parts of the Plants, tho' imperceptible while in the Plant, becomes by the *Analysis* of that Plant, a palpable Spirit or Mercury, fixed by Fire, to a solid Substance, their Activity and natural Faculties being wrapt in some other Particles of the same *Mixt*, appropriated by the same Agent to that Use, and where they remain inactive, till agitated a-new by the same, or other Agents.

The *Oil* is formed of the most substantial Particles of the nutritive Juices, which being divested, and no longer agitated by those volatile Corpuscles, by Means whereof they were carried to the several Parts of the Plants for their Nutrition, follow the natural Propensities they have to each other, and being condensed by the Fire, are formed into that pinguedinous Substance we call *Oil*.

The *Salt* is a more perfect Exaltation, by Fire, of nitrous Particles of the Earth, than that whereby they had been ushered into the Plant, as well by the natural Heat of the Earth, the Influences of the Sun, and the Compression of the Atmosphere; or rather they are the heavier or most terrestrial Portion of those most subtile Particles, which accelerated the Motion of the whole nutritious Substance while in the Plants, and which by a *chymical* Rarefaction, appears to us in the Form of Salt; of which we'll be convinced if we consider that by a new Operation, that Salt can also be resolved into a spirituous Liquor; while on the contrary the other Substances of the Mixt, cannot be brought to that Degree of Volatility.

These are what *Chymists* call the three *active* Principles, tho' they be nothing else but a Transmutation of the several Substances of the Vegetables, into a new

Form, and a Fixation of those Substances, which before the Operation existed promiscuously, each to its respective Existence, under its natural Form, each of them having their first Principles in the Earth, whence they have been exalted by natural Agents, for the Increase and Nutrition of the Mixt.

The other two Substances, called as improperly *passive* Principles, *viz.* Water and Earth, undergo no other Change, in the *Analysis*, but that of Separation, to which they were already disposed in the Plant, where they are never so perfectly united with the other Substances, as to be divested of their natural Activity and Ponderosity; for the one, *viz.* Water, having no other Motion but what it receives from the most subtile Particles of the other Substances, and being consequently incapable to make the least Resistance, follows, in the *Analysis*, the first Rapidity of the most subtile of those Particles, in the *Analysis*, and being ushered by them to the Top of the Vessel, where they are forced to quit their Hold, thro' the Weakness of their Vehicles, exhausted in that first Ascent, fall through the Pipe into the Recipient; and the other, *viz.* the Earth, preserving still, in the Operation, its natural Ponderosity, which neither the Agitation of the igneous Particles, nor the Elasticity of the other Substances can move, suffer the Exaltation of the other Particles it was impregnated with, while it remains immoveable at the Bottom of the Vessel.

But besides these several Principles, the different Substances of the Mixt are composed of, there is an *universal* one, which is truly a Principle, as being the first Source or Origin of those other Principles; and which is really a Principle, since it prepares those other Principles, in the different *Matrices* of the Earth, and gives them their first Impulsion, of which their natural Motion afterwards is but a Participation. That *universal* Principle, is but the natural Warmth of the Earth, excited by the Influences of the Sun, in the *Matrices* it's fill'd with, for the Formation, Increase, and Production of that infinite Multitude of Embrio's designed to people the vegetative World. This is my own System of the several Principles of Mixts.

The first of the *active* Principles, called also *Mercury*, by Reason of its Volatility, and of its continual Motion, is never separated in the *Analysis*, without enveloping some other Substances, otherwise it could never be fixed, nor brought to any Consistence; therefore when wrapt in the most subtile oleaginous Particles, carried along with it in the Exaltation, 'tis called volatile Spirit, as are the Spirits of Wine, of Roses, of Rosemary, and of Juniper; because those oleaginous Particles, by moderating the natural, and too great Impetuosity of those Spirits, change it into what we call Volatility; and when that Volatility is embarrassed in Salts, which are heavier, and less susceptible of Motion, than the globulous Particles of the Oil, that Spirit is called *fixt*; because then the first active Principle is so much over-loaded, that it has but a slow Motion, when compared to its natural Rapidity; such are the acid Spirits of Vitriol, Allum, Salt, &c. For my Part, I am of Opinion, that in this last Kind of Spirits, the first Principle is but very imperfect; or rather would be apt to think, that what's called in them first Principles, are nothing else but a few saline Particles more perfectly exalted than others, which give a very slow Motion to the great deal of Phlegm they are wrapt in: And what would help to strengthening me in that Opinion, is, that after repeated Cohobations, that supposed first Principle appears annihilated, or so much drowned in a too great Quantity of Phlegm, as to be no longer discernable.

The Oil, called also *Sulphur*, because 'tis inflammable, and which is considered as the second Principle, is a sweet, subtile, and unctuous Substance, which comes out after the Spirit. Some are of Opinion, that this Oil lays hidden in the Mixt, to temperate the too great Acrimony of the Salts, which are superabundant in the nutritious Juices, and to stop the Pores of the Mixt, which otherwise would be too soon

subject to Corruption, by the too easy, and too frequent Intermision from the ambient Atmosphere of the humid Particles 'tis over-loaded with. I am of that Sentiment, with Regard that the oleaginous Particles separated in the *Analysis*, and which follow immediately the Spirit, or Mercury in its Exaltation, serve in the Mixt to temperate the too great Acrimony of the Salts, and to serve them as an *Envelope*, lest in the Circulation of the nutritious Juice, their sharp and acute Angles should lacerate the organick Parts of the Plants, and render them, in Time, quite imbecile. But I'll never believe that the same Particles which in the Mixt do that Office, serve likewise to stop its Pores, to hinder a too free Admission of humid Particles, which could accelerate the Dissolution of the Mixt; for I am of Opinion, that the Pores of the Mixt are stoppt by a coarse and fuliginous Substance, separated from the nutritive Juice, in its Circulation, as a Kind of Excrement, condensed and appropriated by Nature, not only to stop those Pores, but likewise for the Formation of the Bark, Rind, &c. of the Vegetable: That that glutinous Substance, gives in the *Analysis*, but a very small Quantity of that Oil which follows immediately the Spirit in the Distillation, and that the greatest Part of it remains with the *Caput mortuum*, at the Bottom of the Cornue, and which is nothing else but that fuliginous Matter the *Caput mortuum* is seen covered with. The Reason why the Plants which abound more with Oil, continue longer green, and resist better the bad Weather, is, that the Salts the nutritious Juices are impregnated with, are not left to themselves, as in the others where the oleaginous Particles are but in a small Quantity, and consequently cannot produce those dangerous Effects on the organick Parts of the Vegetable, capable to destroy its whole Mechanism; and as that Plant must abound likewise with a greater Quantity of that glutinous Matter we have mentioned, to stop its Pores, it consequently must resist better the Intemperies of the Seasons.

'Tis justly observed, that Oil is never extracted pure from the Mixts; for it is either mixed with Spirits, as the Oils of Rosemary and Lavender, which float on the Water, or is full of Salts ushered along with it in the Distillation, as the Oils of Box, Guaiacum, and Cloves, which are found precipitated at the Bottom of the Water, because of their Weight.

SALT is the heaviest of the active Principles, and commonly is extracted last: 'Tis an incisive and penetrating Substance; it gives its Consistence, and Weight to the Mixt; preserves it from Corruption, and excites different Tastes according to its different Mixtures. The Salt of Mixts is divided into three different Species, *viz.* into *fixt Salt*, *volatile Salt*, and *essential Salt*. The *fixt Salt* is that extracted by Calcination; which is done in this Manner: The calcinated Matter must be boiled in a considerable Quantity of Water, that the Salt may be dissolved; the Dissolution is passed through a grey Paper, and afterwards the Humidity is to be evaporated, till the Salt be found at the Bottom of the Vessel. The Salt of Plants extracted in this Manner, is called *lixivial Salt*. The *volatile Salt*, is that which is sublimated easily when heated, as the Salt of Animals: And the *essential Salt*, is that extracted from the Juice of Plants by Crystallization; this Salt is between the *fixt* and the *volatile*.

The WATER, called *Phlegm*, is the first of the passive Principles; it comes out in the Distillation before the Spirits, when they are *fixt*, and after when they are *volatile*: This Water is never extracted pure, for 'tis always impregnated with some of the active Principles, whereby its Virtue is commonly more detestive than that of natural Water; it serves to extend the active Principles, and to moderate their Agitation.

The EARTH, called *Caput mortuum*, or *Damnatum*, is the last of the passive Principles, and cannot be separated pure no more than the others, for it retains always obstinately some Spirits, and even after it has

been deprived of them as much as possible, if it be left a long Time exposed to the Air, it contracts new ones.

It is to be observed, that these above-mentioned five Principles are easily found in Animals, and Vegetables, but not with the same Facility in Minerals: There are even some Minerals, as Gold, and Silver, out of which even two cannot be extracted, nor any Separation made, notwithstanding what those who seek so greedily, or so foolishly, or so knavishly, after the Salts, Sulphurs, and Mercuries of those Metals, can say to the contrary. L'Emery seems inclined to believe, that those Principles enter into the Composition of those Mixts, but says, that it cannot be inferred thence, that those Principles have remained in their first State, and can be extracted; for it might happen that those Substances, called Principles, are embarrassed in such a Manner, one within the other, that they cannot be separated without bruising their Figures, those Figures being the only Reason why they are called Spirits, Salts, and Sulphurs.

For my Part, I am of Opinion, that those Substances called Principles, in Minerals, are quite different from those called so in Animals, and Vegetables; though they all proceed from the same universal Principle, and are elaborated by the same primary Agents in their Formation: But the Matter procured by that universal Principle, for the Formation of those first Principles in Minerals, being prepared in a quite different Manner, and in Matrices quite different in Quality, Situation, &c. from those where the first Principles of Vegetables are elaborated; the primary Agents acting, besides, with a greater Power and Skill, form a Matter more perfect, more exalted, and better configured in all its Parts; and which Parts being applied to one another in that perfect State, to form the Substance of the Mixt, and not being exposed to the same Changes and Alterations those Principles of the Vegetables are subject to, by their continual Motion through the Vegetable, for its Nutrition, they always preserve their first State of Perfection, since the apparent Mutation they undergo by Fire, in their Purification, rather add to that Perfection, than diminish it. Since that supposed Change is nothing else but a closer Co-adunation of their Parts, and a Separation of those *Scories*, they have contracted, by remaining too long in their Matrices. How could it be expected then that those Principles should be separated by Art, when Nature and Art have contributed, in Concert, all in their Power, towards rendering the Co-adunation of their Parts an accomplished Piece of Mechanism? How could Art alone attempt to separate what Nature and Art have so perfectly united? How could those Substances be divided, which are absorbed, or annihilated (if I may use that Expression) within one another, so as to become one and the same Thing. For in the Composition of Minerals, such as Gold, and Silver, there is not that Superfluity of those Substances they are composed of, which we discover in Vegetables, and Animals, even before their *Analysis*; for each of them is employed in it with Parcimony, and with that Economy, that none of them is predominant; for Example, there is no greater Quantity of saline Particles than is necessary to fix the Mercury; nor no greater Quantity of Oil, than what's sufficient to provide each saline Particle with its Share, to blunt their sharp and acute Angles, and render them capable of being incorporated with the other Principles, without the least Danger to the whole Mechanism: As for the Phlegm, it has been so exhausted by the primary Agents, in the Formation of the whole, that it scarce retains the least Idea of it in the Mineral. The Earth has been so well elaborated, and so entirely separated from its coarser Corpuscle, that it is impossible it could be distinguished from the Mercury and Salt; therefore would not those Substances rather be destroyed than separated, since they are so perfectly and skilfully united, that though they be really different Substances, they nevertheless can never appear otherwise, after their Union, but one and

and the same Substance. Even in Glafs, which every Body knows is made of Salt, its Figures are so much chang'd by Fire, that it can't produce any longer the Effects of Salt; and it is almost impossible to extract a true Salt from Glafs by *chymical* Preparations.

There are three Sorts of that *Spirit* which is consider'd as the first active Principle of a natural Body; or rather, there are three Sorts of Liquors qualify'd with the Name *Spirit*, viz. the *Spirit* of Animals, the *ardent Spirit* of Vegetables, and the *acid Spirit*.

The first, as the Spirit of Hartshorn, is but a volatile Salt resolv'd in a small Quantity of Phlegm. The second, as the Spirit of Wine, Geneva, and Rosemary, is but an exalted Oil. And the last, as the Spirit of Vinegar, Tartar, and Vitriol, is but an acid essential Salt resolv'd into a Liquor by Fermentation and Fire. This last is call'd *Salt fluor*, because, in Fact, 'tis but a fluid Salt. Whence it appears, that these three Liquors, including all that's call'd Spirit, *Chymistry* could very well be without that Principle; for since the Spirit extracted from Animals is but a Salt resolv'd by a small Quantity of Phlegm; that the Spirit of Wine is nothing else but an exalted Oil; and the acid Spirit but a *Salt fluor*, or Fluid; nothing will be perceiv'd in those Liquors but Oil, Salts of a different Nature, and Water; so that the *Spirit*, or *Mercury* of the *Chymists*, is but a *Chimera*, which serves only to puzzle the Mind, and render *Chymistry* difficult to be understood: For, in Fact, that Spirit, or *Mercury*, in Animals, is but the most volatile Particles of the nutritious Substance, exalted by the natural Heat of the Body, and wrapp'd in the most subtile Parts of those fuliginous Vapours, which form a Sort of ambient Atmosphere, wherewith they are environ'd; which volatile Particles being put into a new, and less moderate Effervescence, by a *chymical* Analysis break, in that excessive Agitation, their brittle Angles, by their violent Shocks against their phlegmatick *Capsule*, or Scabbards, lose thereby the greatest Part of their Activity, and, being no longer in a Condition to keep themselves in an exalted State, are forc'd to follow the Declivity of those *Capsule*, whereby they are usher'd in the Recipient. As for the *Spirit* of Vegetables, which we consider as an exalted Oil, 'tis likewise the most subtile Particles of the nutritious Juices exalted by the Impulsion of the natural Warmth of the Earth, and by the Attraction of the Sun Beams; but as these two Agents do not act so immediately on the nutritious Substance of the Vegetables, as the natural Warmth does act on that of Animals, and the ambient Atmosphere being more extended, and having, consequently, a greater Space for its Rarefaction, is not compos'd of so great a Quantity of those coarse and fuliginous Particles to be met with within the narrow Precincts of the animal Body; and consequently the volatile Particles meeting in their Passage with abundance of oleaginous Particles, (which naturally have a greater Propensity to Exaltation than the phlegmatick ones) which they usher along with them, and wherein they shut up themselves, and by a new, and extraordinary Effervescence, hook themselves in their Texture, and fall along with them into the Recipient. The acid Spirit is but the most subtile Part of the essential Salt of Vitriol, exalted by the igneous Particles 'tis impregnated with; which Exaltation subsists no longer than the igneous Particles are capable to support it; for when those Particles are exhausted, which is soon done, the Vitriol falls into the Recipient: Whence it happens, that the Distillation of those Matters, which are nothing else but a Dissolution of essential Salt in a great Quantity of *Phlegm*, is sooner perform'd than any other; for as their most subtile Particles have no other Faculty of Exaltation but what they borrow from Fire, the Rapidity of the igneous Particles is soon stopp'd, by the great Quantity of *Phlegm* they are environ'd with.

In this last Operation there is no Oil found, for what is properly call'd Oil of Vitriol, is but a greater Quantity of essential Salt better depurated of its *Phlegm*. Besides, 'tis not inflammable, and there is

but the Oil in Mixts which can be said to be inflammable, and it is the more so, that the Salts with which it is intimately united, have been more or less volatiliz'd; for what we have call'd Spirit in the Oil, is but an essential or volatile Salt, which is not *inflammable* of itself, but serves only to rarefy and exalt the oleaginous Particles to render them more susceptible of Motion, and consequently of Inflammation; as when we mix Saltpetre with an oily or penguedinous Matter, that Matter takes Fire much sooner than when alone, tho' Saltpetre be not inflammable, as we'll prove in its proper Place. We have Examples of this in Spirit of Wine, Oil of Turpentine, and all other inflammable Liquors, which are but subtiliz'd Oils, and render'd ætherial by means of the volatile Salts which they contain. Wood itself, and other Parts of Vegetables, have a great deal of Salt semblable to Saltpetre; this Salt being intimately united with the Oil of those Mixts, renders them more combustible than if they were depriv'd of it. *Fat* is full of an acid volatile Salt, which is in great Abundance in all Animals; Wax, Rosin, and all the most combustible Matters, are impregnated with an acid Salt, either essential, or volatile.

In Fact, that acid Salt must be either essential, or volatile, to excite Inflammability; for if it was fix'd, it would produce a quite contrary Effect, for it would temperate, in some Measure, the too great Motion of the Particles of the inflammable Matter: And it is what we see happens when marine Salt is thrown into the Fire, to extinguish it. Common Sulphur furnishes us with another Example; this *Mixt* is compos'd of a Part truly sulphurous, or oleaginous; and of another saline or fix'd Acid, which is discover'd in the Anatomy made of it: The oleaginous Part takes Fire, and would exalt itself like other Oils, by a great white Flame; but the acid Part, 'tis loaded with, and which hinders its Exaltation, can't produce but a small blueish Flame: And a Proof of this is, that if you mix Saltpetre with Sulphur, as in the Preparation of *Sal Prunella*, because the volatile Salt of Saltpetre will volatilize the Salt of the Sulphur, a white Flame will rise with great Violence. Therefore the oleaginous Particles in the *Mixt* are the Principle of Inflammability, which Principle would remain unactive, if not excited by an essential or volatile Salt.

As for the Formation of Salt, which, in *Chymistry*, is consider'd as the second of the active Principles, I imagine that it proceeds from a natural Salt form'd in the rocky Matrices of the Earth, by an acid Liquor, which running thro' the Veins of Earth, came to disembody itself into those Matrices, where it penetrates insensibly the Pores of the Stones, which it dilates and attenuates; and afterwards, by Fermentation, and a Coction of several Years, there is form'd what's call'd fossil Salt; which is likely enough, since with mixing acid with an alkaline Matter, we extract daily, by means of *Chymistry*, a Substance like Salt; but the Stone is an Alkali: And it may be added, that the Fermentation, or Coction, made in the Stone in so long a Time, perfects the Acid with the Parts of the Stone, to form a Salt of it; since there are found Mines and Rocks of *fossil Salt*, call'd *Gemma*, for its Transparency, in several Places; as in *Catalonia*, *Poland*, *Persia*, and the *Indies*; which is like that us'd for our Aliments, which we call *marine Salt*.

Saltpetre differs from the Salts abovemention'd, because it has a greater Quantity of Spirits; so that when a Part of it has been exalted, what remains is of the same Nature with the *Sal Gemma*. Saltpetre is form'd in the Stones, and in the Matrices of the Earth, by the Acidity of the Air; in the same Manner, *Sal Gemma* is form'd in Mines, by the acid Liquor abovemention'd; for that acid Liquor having penetrated the Stones, fixes itself thereon, and forms a Salt, semblable, at first, to *Sal Gemma*; but afterwards new acid volatile Spirits hook themselves there, mix with the former, and thereby render Saltpetre between volatile and fix'd.

Vitriols,

Vitriols, Allums, and other Salts found naturally in the Earth, can be explain'd according to the same Principle; for according as the acid Liquors find the Matrices of the Earth variously compos'd, they produce different Matters.

Three Sorts of Salts are extracted from Vegetables, *viz.* an *acid* one, call'd essential; another *volatile*; and the third *fix'd*. The first is, sometimes, semblable to Saltpetre, and sometimes to Tartar, according as it is more or less full of Earth. This Salt is extracted from the Juice of the Plant, as abovemention'd; for that Juice having been squeez'd out, and purify'd, 'tis put in a Vessel, in a cool Place, where it crySTALLIZES itself round the Vessel. This Sort of Salt ought to be consider'd as the true Salt of the Plant, because the Means us'd in its Extraction are natural, and can't change its Nature; which can't be said of the two others, because there is a great Likelihood that the Violence of the Fire us'd in the Operation has disguis'd them; as it appears, likewise, by their Effects.

The second, or *volatile Salt* of Plants, is most commonly extracted from the fermented Seeds, or Fruits. It differs only, while yet in the Plant, from the essential Salt, in that its having been exalted higher by the Spirits, than the essential Salt, it has been render'd more volatile. The Fermentation excited in Fruits which have been pounded, helps much to the Volatilization of the Salt, because it throws it into Agitation, and gives it a greater Disposition towards freeing itself, than it had before. But it happens, that in the great Circulation, and perpetual Motion of that Salt, it mixes itself so well with the Oils, the Seeds and Fruits abound with, that it can't be separated by the CrySTALLIZATION of the Juice, as that extracted from the other Parts of the Plant; Recourse must be had, then, to Fire: Therefore the Fruit, or Seed, which contains the *volatile Salt*, is distill'd thro' the *Cornue*; first, the Water, or Phlegm, appears; then an Oil; and at last, by increasing the Fire to a violent Degree, there comes into the Recipient a sharp Salt, of an ungrateful Smell, and which evaporates easily; whereby it appears that the Fire has chang'd, or procur'd something to that Salt; for while it was in the Plant it had no Smell near that brought along with it in the Distillation: But what shews yet more that it has been disguis'd, is, that *that* Salt being mix'd with an Acid, there appears, at the same Time, an Ebullition, or Effervescence, which lasts till the Salt be entirely penetrated, which would not happen, if it was in its natural State. This Ebullition has given it the Name of *volatile Alkali*, to distinguish it from the *fix'd Alkali*.

This salt, *volatile Alkali*, is a Part of the *acid essential Salt* heretofore mention'd, which having been first volatiliz'd, and afterwards press'd by the Violence of the Fire, has usher'd along with it a Portion of burnt Oil, and a terrestrial Matter calcined. This burnt Oil is what has render'd that Salt of an ungrateful Smell; and the terrestrial Matter, with which it has so intimately united itself, has chang'd its Nature by breaking its Points, and rendering it more porous than it was; 'tis that Dilatation of its Pores which renders that Salt susceptible of the Impressions of the acid Liquor, and causes the Ebullition; for the Points of the Acids, which are in a perpetual Agitation, enter the Pores of that Salt, and not finding in them an entire Liberty to move, they dilate and break their Parts with Violence, to have more Room for their Motion. It could happen, likewise, that *that* Chalk, or calcinated Earth, having retain'd some igneous Particles, and the Points of the Acid having begun to open the Pores of the Salt, these small igneous Bodies, which move with Impetuosity, push with Precipitation, in breaking their little Prisons, which might be the Cause of the violent Ebullition.

The last, or *fix'd Salt* of the Plants, remains united to the terrestrial Part, after the Distillation of the other Substances; and is extracted in this Manner: The Matter is taken out of the *Cornue*, and calcin'd

at an open Fire, to be purify'd of the Soot, which renders it black; afterwards the Salt is extracted by Lixiviation, as heretofore mention'd. This Salt is call'd *fix'd*, when compar'd to others, because it can't be sublimated by Fire. It must be observ'd, that because a great Quantity of this Sort of Salt is extracted from a Plant call'd *Kali*, in *English Glaucowort*, the Name *Kali* has been given, by Similitude, to the *fix'd Salt* of all Sorts of Plants; and that because by mixing an acid Liquor with that Salt, there ensues an Ebullition, all volatile or *fix'd* Salts, and all terrestrial Matters which ferment with the acid, have been call'd *Kali*.

Several *Chymists* have imagin'd, that in those terrestrial Matters, in Minerals, Coral, Pearls, and generally in all Bodies which ferment with Acids, there was a salt *Alkali* hidden, which is one of the Principles of Fermentation. But *Van Helmont* was the first who refuted this Opinion, pretending, that the *fix'd Alkali's* did not thus pre-exist in their *alkaline Form*, but were Productions of the Fire, by whose violent Action Part of the Salt, which in the Concrete is all volatile, lays hold of some Part of the Sulphur of the same Body; and both melting together, are *fix'd* into an *Alkali*: Which Fixation he exemplifies by what happens when Saltpetre and Arsenick, tho' both volatile, being expos'd to the Fire, are flux'd by the Operation thereof, and made to *fix* each other.

M. *Geoffroy* carries the Point something further; and asserts, that all alkaline Salts whatever, both *fix'd* and volatile, are wholly the Effect of Fire; in that, before any Action of the Fire, they did not pre-exist in the Mixt wherein they afterwards appear.

M. *Lemery* is of the same Sentiment, and says, that there is no *fix'd Alkali* in the Plant, but that by Calcination the Fire has *fix'd* a Portion of the essential acid volatile Salt with *Terrestreities*, which have broke its Points, and render'd it porous, and in Form of Chalk; that it is because of these Pores that this Kind of Salt is so easily liquefy'd when expos'd to the Air.

Mr. *Boyle* is of the first Sentiment, and pretends, that the Instance of the *Egyptian Nitrum*, or Nitre, furnishes an Objection against the general Assertion of all *Alkali's* being artificial, or produc'd by Fire; and says, that he had some of this Salt sent him by the *English Ambassador* at the *Port*, and had found that Vinegar would work briskly on it, even in the Cold; whence, says he, it appears, that the *Egyptian Nitre*, acknowledg'd to be a native Salt, and made only by the Evaporation of the superfluous Water of the *Nile*, is yet of a lixivious Nature, or, at least, abounds with Particles that are so, tho' produc'd without any precedent Incineration, and the Matter of it expos'd to no Violence of the Fire, to make it afford an *Alkali*.

M. *Geoffroy* imagines, that *alkalizate Salts* are nothing else but *Acids* concentrated in little Molecules of Earth, and united with certain Particles of Oil, by means of Fire; that when an Acid, which we conceive in the general as a small, solid, pointed *Spiculum*, happens to be absorb'd, or concentrated in a small Portion of Earth, the whole becomes denominated a *solid, compound, neutral, or intermediate Salt*, by reason the Acid, thus inclos'd in a Sheath, can't excite the same Savour as when disengag'd therefrom, and yet excites a saline Taste, and for this Reason is compound.

That Fire is the only Agent capable of disengaging the Acid from the Earth it is thus invested withal. Upon this the Acid being lighter than the Earth, rises, and evaporates, leaving the Earth at the Bottom of the Vessel; which, for this Reason, is call'd *fix'd*, in Contradiction to the *Acid* which is *volatile*. This Earth, thus bereav'd of its Acid, is left with its Pores open and empty, which before were fill'd; and withal in sustaining the Action of Fire, it necessarily retains some of the Particles thereof, which gives it an acrimonious Taste, that mere Earth could never have. From this Taste it is call'd *Salt*, and from its Pores being open, it is call'd *alkali Salt*.

M. Lemery is of Opinion, that a *Salt* is discover'd to be *Alkali* by pouring an Acid over it; for presently, or soon after, there ensues a violent Effervescence, which lasts till the Acid finds, no longer, Bodies to be rarefy'd; which, he says, would make one conjecture that the *Alkali* is compos'd of stiff and brittle Particles, whose Pores are configurated in such a Manner, that the acid Points having enter'd them, they break and disperse all that could oppose their Motion, and, according as the Parts which compose that Matter are more or less solid, the Acids find more or less Resistance, and make a greater or lesser Effervescence: So that we see that the Effervescence which happens in the Dissolution of the Coral, is a great deal less violent than that made in the Dissolution of Silver.

There are as many different *Alkali's* as there are Matters which have different Pores, and that is the Reason why an Acid will make one Matter to ferment, and not another; for there must be a Proportion between the Points of the Acid, and the Pores of the Alkali. Thus Vinegar impregnates itself with Lead, which *Aqua fortis* can't dissolve. *Aqua fortis* dissolves Mercury, which is not to be penetrated by Vinegar. *Aqua Regalis* dissolves Gold, which *Aqua fortis* can't penetrate. *Aqua fortis*, on the contrary, dissolves Silver, and does not touch Gold, &c.

Acid Salts are but seldom effervescible with acid Liquors, because their Pores are so small that they can't be penetrated by common Acids; but there are sometimes Acids to be met with, whose Points are fine, and well enough proportion'd to find an Entrance into the small Pores of those Salts, and to cause an Effervescence. Then those Salts, tho' they be acid, might be call'd *alkali*, with Regard to those Sorts of Acids. 'Tis what happens to the marine Salt which is acid; for tho' it be not effervescible, neither with the Spirit of Salt, nor with the Spirit of Nitre, nor with the Spirit of Allum, nor with that of Vitriol; nevertheless, if it be mix'd with a very strong Oil of Vitriol, there will happen an Effervescence. It might be said, that acid Salts are *Alkali* with Respect to one another; for as there is no Body without Pores, and Acids are to be found of an extraordinary Subtilty, they are almost all to be penetrated.

This is likewise to be observ'd, that the Acid and the Alkali destroy one another, in such a Manner, in the Ebullition, that when an Acid has been pour'd over an Alkali, in a sufficient Quantity to penetrate all its Parts, it is no longer alkali, tho' it be wash'd to be depriv'd of its Acid; because its Pores are no longer dispos'd as they were before; and the Acid breaks its Points so, especially in the Alkali's which are very compact, that when extract'd, it has lost almost all its Acidity, and retains only an Acrimony.

But what's that *Acid* so often mention'd in this Place? *Acid* is any Thing which affects the Tongue with a Sense of Sharpness and Sourness, which Sharpness consists in the pointed Parts of the *Acid*, which prick the Tongue. That this Sharpness of the *Acid* consists in its Points, is demonstrative, by that not only all acid Salts are crystalliz'd into Points, but likewise all Dissolutions of different Matters by acid Liquors, take that Figure in their Crystallization.

This acid Salt is found in three Kingdoms, or Families: 1. In the Mineral Kingdom, as the *Acid* of Nitre, Sulphur, &c. 2. In the Vegetable Kingdom, *Acid* produces Gooseberries, Barberries, Verjuice, &c. 3. In the Animal Kingdom, besides the *Acid* of the Stomach, there are acid Spirits hid under the oleaginous Parts of Animals.

Having thus examin'd the different Sorts of Salts contain'd in Minerals and Vegetables, we'll proceed to *Animals*, and find that they give us two Sorts of Salts, one volatile, and the other fix'd. The first is found in them in a greater Quantity than the other, because Animals abound in Spirits, which by their continual Circulation volatilizes it. This Salt is very little different from the volatile Salt of Seeds and Fruits, which is alike extract'd thro' the Cornu. It has the same Taste and Smell, and its Virtues are very

near the same; 'tis kept longer dry, because a greater Quantity of fix'd Salt has been exalted along with it. As for fix'd Salt, Animals give but a very small Quantity of it, and some of them give none at all; 'tis extract'd like the fix'd Salts of Plants. These two Salts are *alkali*.

It must be observ'd, that there is no Salt which can be call'd *alkali*, neither in the Parts, nor in the Juices of Animals, which have not pass'd thro' the Fire; for that salt Serosity found in them, is but an acid Salt, and which proceeds from the Aliments the Animal has fed upon. And that Salt extract'd from them which is call'd *alkali*, is but the same acid Salt disguis'd by Fire, which mixes with its terrestrial Matters in the same Disposition we have mention'd in speaking of the *Alkali* of Plants; but as there is a greater Motion, in Proportion, in Animals, than in the Seeds, the Spirits exalt almost all the Salt; which is the Occasion why we find less Salt fix'd in Animals, than in Plants.

But, however, there are terrestrial Matters in Animals which may be call'd *alkali*, because they cause the Precipitation of the Bodies dissolv'd by acid Liquors. Thus we see that Urine, when very hot, precipitates, with Ebullition, the Mercury dissolv'd by Spirit of Nitre, which can't proceed but from the terrestrial Matters of the Urine, which, being in a great Ferment by the Heat, breaks the Points of the Spirit of Nitre. And this Effect must not be attributed to the natural Salt of the Urine, since, in other Operations, it causes the Precipitation of Matters dissolv'd by *Alkali's*. For Example, Sulphur dissolv'd by Lime, is precipitated by Urine.

But suppose there could be found sometimes a salt *Alkali*, in Animals, their Origin should be attributed to the Circulation, which could have mix'd intimately with terrestrial Matters in the Pores of the acid Salts, and render'd it porous, as it is done by Fire. As to what's said, that the Bile makes an Effervescence as an *Alkali*, when pour'd over an Acid, 'tis for Want of having experienc'd it; because there is no Effervescence observ'd at first: Tho' it can't be said that the Acid excites no Fermentation at all in the Bile, Blood, and other Parts of the Body; for it can really excite that Fermentation very often, but it is a Fermentation like that excited in Beer, and other such Liquors.

From the active Principles of a natural Body, we'll pass to the Examen of the passive ones, which, as we have observ'd already, are the Phlegm, and the Earth.

The *PHLEGM* found in *Mixts*, is a Portion of the Water which has enter'd into their natural Composition with the other Principles. That Water serves in the *Mixts* to render the active Principles more fluid, and by temperating their Agitation, hinders them from being dissipated. 'Tis true, that if it be in too great Abundance in the *Mixt*, it weakens much the Principles, so that they appear as drown'd, but they are revivify'd by *Chymistry*.

This *Phlegm* would be like common Water, if the Fire, by means whereof 'tis separated, was not to exalt, and impregnate it always with a small Portion of the active Principles, whence it happens, that it retains some Virtue of the *Mixt* from which it has been extract'd. The *Phlegm* is the Principle which comes out first in the Distillation of the *Mixts*, whose active Substances are intimately united, as in Vitriol, Nitre, Vipers, Hartshorn, Tartar, and Plants which are not odoriferous; because in these Sorts of Matters the *Phlegm* is loose, and is therefore push'd out with a greater Facility, by Fire; but it does not come out first when mix'd with disunited volatile Salts, as in the Spirit of Wine, and in several odoriferous *Mixts*; for then the oleaginous or saline volatile Substances being lighter than the *Phlegm*, the Fire exalts them first.

Several place *Phlegm* among the active Principles, because 'tis often a Dissolvent; that it heats Oil of Vitriol, and stimulates its Action, which makes it act more powerfully on the *Mars* than it would do without it; that it heats, and causes an Ebullition in Lime when pour'd cold over it, and produces several other

such Effects: But in this Manner of Reasoning, there would be no passive Principle; for the *Earth*, or *Caput mortuum*, acts likewise in its Manner, it extends what's mixed with it, it causes an Ebullition in Acids, it occasions the Fermentations and Elaborations, which happens naturally, and by its Aftriction, absorbs and stops the Blood, and other Humours, which run with a too great Impetuosity.

By *Passive Principle* must be understood a Substance which gives nothing of itself, but is in a Condition to receive, and in which the saline Substances extend themselves, 'tis true, but cannot thereby contract the least Virtue; so that when the Phlegm is a Dissolvent, 'tis for a Matter which dissolves easily of itself, and where the Dissolvent has no need to penetrate. If it heats the Oil of Vitriol, and stimulates its Action on the *Mars*, 'tis because the Particles of that strong Acid which were too much confined, extend themselves, and by their Extension, facilitate the free Motion of the igneous Corpuscles, and help the acid Points to penetrate the Metal. If it heats and causes an Ebullition in quick Lime, 'tis because the Parts of that calcinated Stone rarefy in the Phlegm, and procure the Egression of the small igneous Bodies inclosed in it, that they may fall out with Violence; therefore those Effects attributed to the Phlegm are but accidental.

The *EARTH* extracted from the Mixt, is often a Portion of that which has served for a Matrix to them; it unites, dissolves, and mixes itself with the other Principles, and afterwards fixes and stops them. A small Quantity of it rises, when the Substances sublimate themselves through the Pores of the Mixt, for its Nutrition. There is also *Earth* formed by the Coagulation, which makes the Mixtures of the Liquors impregnated with different Salts. The *Earth* serves as a Base, and a Foundation to the other Principles; 'tis the *Earth* which gathers them together, which unites them and gives them their Solidity; 'tis called *Caput Mortuum*, or *Terra Damната*, after the active Principles have been extracted from it. This Name *Caput*, or Head, proceeds from that before 'tis separated, it contains the essential Parts of the Mixt, just as the Head of the Animal contains the most subtle Spirits. As to the other Epithets given to it, of Death, and damned, 'tis to make us understand, that being divested of the active Principles, 'tis no longer in a Condition to produce any Effect of itself: But however, that poor *Earth* should be treated with more Charity, and not damned so easily: No doubt but its Damnation proceeds from the ill Nature of some *Alchymist*, who having been disappointed of what he expected to find in the *Earth* of Mixts, gave it his Malediction: For this *Earth* cannot be justly called those bad Names, since it is almost impossible to separate it so well from the other Principles, as to divest it entirely of them; therefore the *Earths* are different from one another, and can even be useful in several Occasions: And if the *Earth* extracted from the Mixts, could even be entirely deprived of all Sorts of Impression, it nevertheless could be yet of some Use, since it would always remain Alkaline, and proper to mortify the Acids.

After this general Idea of all the different Principles of *Chymistry*, and this particular Explanation of those different Principles, it would be reasonably expected, that I should proceed to build my Laboratory, (tho' this Name of Laboratory sounds but indifferently in my Ears, for I remember very well yet, that I was once buried under the Ruins of one, from which I was saved, but with great Difficulty:) But as I never designed that my Pupils, in every Art or Science, should be Novices, when 'tis expected they should be Masters, nor that their whole Merit should consist in a great deal of Money, and very little Knowledge, and Skill. And I am resolved that each *Chymist*, the first Time he steps into his Laboratory, shall make as good a Figure, and appear as well acquainted with it, as if he had spent his whole Life in it: I must inform him of every Particular he must know before he enters it; which are, besides

what we have already mentioned, the Signification of the different Terms of *Chymistry*; the different Sorts of Fire, and their different Degrees; the different Lutes, &c. We'll begin by an alphabetical Explication of the different Terms of *Chymistry*.

Explication of the different Terms of CHYMISTRY.

ÆTHIOPS Mineralis, is a Preparation of Mercury, and Sulphur, which is black, whence called *Æthiops*, *Æthiopian*.

AL, is an *Arabick* Particle, which signifies *the*; but it is often employed at the Beginning of a Name, to express an eminent, excellent, or great Thing.

ALCHYMY, *Alchymia*, from *Al* and *χῡμα*, *Fundo*, I melt, is that Sort of *Chymistry*, supposed to teach the Transmutation of Metals.

ALEMBICK, *Alembicum*, from the *Arabick* *Al*, and the *Greek* *Ἀμβίξ*, is a Kind of Vessel.

ALKAEST, is a Name composed of two *German* Words, *Alge est*, i. e. all Spirit. *Van Helmont* pretends to be the Author of this Term, but he has borrowed it from *Paracelsus*: But however, by this Word is understood an universal Dissolvent, which Dissolvent has no other Existence, but in the Imagination, since there is no such Thing as an universal Dissolvent.

ALKALY, is an *Arabick* Word, composed of the *Arabick* Particle *Al*, and *Kaly*, *Glass-wort*.

To *ALKOOLISATE*, or reduce into *Alkool*; this Word is *Arabick*, and signifies *to subtilize*, as when some Mixt is pounded into Powder, till the Powder be impalpable. This Word is also employed to signify a very pure Spirit; thus Spirits of Wine very well rectified, is called *Alkool of Wine*.

To *AMALGAMATE*, an *Arabick* Word, is to mix Mercury with some melted Metal; this Operation serves to render the Metal proper to be spread over some Works, or to reduce it into a very subtle Powder, which is done by putting the *Amalgama* into a Crucible, on the Fire, for thereby the Mercury exalting itself into the Air, leaves the Metal in an impalpable Powder, at the Bottom of the Crucible. Iron, nor Copper, can be *amalgamated*.

AQUA STYGIA, is *Aqua Regalis*, which Name is given to it, because of its corrosive Quality, to compare it to the Water of a pretended River of Hell, which the antient Pagans called *Styx*.

AQUILA ALBA, is the *Mercurius Dulcis*: This Name seems to have been given to it, to express a white Matter, which imitates, by its Sublimation, the Flight of an Eagle.

ATHANOR, or *ATHANNOR*, comes from *Tannaron*, an *Arabick* Word, which signifies an Oven: 'Tis a Furnace very commodious for the *chymical* Operations, which wants but a moderate, and very near even Fire, such as Digestions; some call it a philosophical Furnace, others Furnace of *Arcanes*.

To *CEMENT*, is a Manner of purifying Gold, which is done by stratifying that Metal with a hard Paste, composed of one Part of Sal-armoniack, two Parts of common Salt, and four Parts of *Bole*, or Brick Dust; the whole having been well mixed with a sufficient Quantity of Urine, is called *Royal Cement*.

CHRYSULCA, *χρυσος*, *Aurum*, Gold; this Name has been given to *Aqua Regalis*, because it dissolves Gold.

CIRCULATION, is a Motion given to Liquors, in a Vessel of *Encounter*, in exciting, through Means of the Fire, the Vapours to ascend, and descend: This Operation is made to subtilize the Liquors, or to open some hard Body mixed with them.

To *COAGULATE*, is to give a Consistence to Liquors, by consuming on the Fire Part of their Humidity, or by mixing together Liquors of a different Nature, whose insensible Parts hook in one another.

To *COPOBATE*, an *Arabick* Term, which signifies reiterating the Distillation of the same Liquor, pouring to it the Matter left in the Vessel: This Operation

tion is made to open the Pores, or to volatilize the Spirits.

CONCRETION, is a Thickening, or a Coagulation, or Induration, of a fluid, or liquid Matter, and when a Salt is dissolved in a Lixivium, crystallizes itself.

To CONGEAL, is to leave a Matter which had been before put in Fusion, take Consistence in the Cold, as when a Metal, which has been melted in a Crucible, is left to cool, or when melted Wax, Fat, or Butter, are left to reassume their former Consistence.

DEPART, or LINQUART, is a Separation of some Metal from another, with which it had been intimately mixed; for Example, when *Aqua Fortis* has been poured over a Mixture of Gold and Silver, the Silver is dissolved, but the Gold being not dissolved by that Dissolvent, remains precipitated at the Bottom of the Vessel.

DETONATION, is a Noise made when the volatile Parts of some Mixture fall out with Impetuosity, this is also called *Fulmination*.

DIGESTION is made, when a Body is left to steep in a proper Dissolvent, at a very slow Heat, to be softened.

To DISSOLVE, is to change some hard Matter into a liquid Form, by Means of a Liquor.

To DISTIL, *per Ascensum*, is to distil in the common Way, when Fire is put under the Vessel which contains the Matter to be distilled.

To DISTIL, *per descensum*, is to distil, by placing the Fire over the Matter to be distilled; for the Humidity being rarefied, and the Vapour coming from it, reduced to the Impossibility of following its natural Propensity, is precipitated to the Bottom of the Vessel.

To EDULCORATE, is to sweeten some Matter impregnated with Salts, through Means of common Water.

EFFERVESCENCE, is an Ebullition made in a Liquor, without a Separation of its Parts, as when new Milk, or other such Liquor, boil'd on the Fire, and after the Ebullition, remains as it was before.

To EVAPORATE, is to have a Liquor consumed over the Fire, or in the Sun.

EXPRESSION, is when a Matter is squeezed strongly, to extract its Juice, or some other Liquor 'tis impregnated with.

To EXTRACT, is to separate the pure from the coarser Part.

FERMENTATION, is an Ebullition caused by the Spirits, which searching an Issue to fall out, and meeting with some terrestrial and coarse Parts, which stop their Passage, swell and rarefy the Matter till they be separated from it, the Spirits divide, subtilize, and separate the Principles, so that they render the Matter of a Nature different from what it was before.

To FILTRATE, is to clarify some Liquor, by straining it through a grey Paper.

To FUMIGATE, is to make a Body receive the Smoak of another.

To GRANULATE, is to drop in cold Water a melted Metal, that it may be congealed in it.

To LEVIGATE, is to reduce on the Porphyry, a hard Body, into an impalpable Powder.

MAGISTERY, is a Name given by antient Chymists to certain white, and very light Precipitate, intimating that we should understand thereby, a very subtle and curious Operation.

MENSTRUUM signifies, in Chymistry, a Dissolvent; thus called, because Alchymists have imagined, that the perfect Dissolution of a Mixt was accomplished in one of their philosophical Months, which is of forty Days.

To MORTIFY, is to change the exterior Form of a Mixt, as is Mercury: The Spirits are mortified likewise, when mixed with others which destroy their Strength.

PIGER HENRICUS, is the Furnace of *Athanasius*; that Name has been given to it, because its Fire can be guided by a lazy Artist, giving but very little Trouble.

To PRECIPITATE, is to separate a Matter which had been dissolved, that it may fall to the Bottom.

PROJECTION, is when a Matter to be calcinated is put by Spoonfuls into a Crucible.

To RECTIFY, is to separate the Spirits by Distillation from the heterogeneous Particles which had been exalted along with them.

To REVERBERATE, is to determine the Flame of the Wood or Coal, lighted in the Furnace, to fall back on the Matter, by Means of a Dome placed over it.

To REVIVIFY, is to restore some Mixt, which had been disguised by Salts or Sulphurs to its former State. Thus Cinnabar, and other Mercurial Preparations, are revived into a liquid Mercury.

SCORIES, are the Scum of a Metal, or of a Mineral.

SALT-ACID, is a Salt confined within its Pores, which ordinarily do not ferment with Acids, and out of which is extracted by Distillation an acid Spirit, such are Saltpetre, Vitriol, Alum.

SALT ALKALY, is properly the Salt of Glass-Wort, but every Salt which ferments with Acids, as Salt of Tartar, Salt of Wormwood, &c. is called by that Name.

SALT ESSENTIAL, is an acid Salt extracted from Plants by Crystallisation.

SALT FIXED, is a Salt which suffers the Action of Fire without any considerable Diminution.

SALT FLUOR, or Fluid, is an acid Salt which remains liquid, or fluid, and is never condensed but when it finds a terrestrial Matter which corporifies it, the acid Spirits of Nitre, of Salt, of distilled Vinegar. This Salt is also called *Salt Principle*.

SALT SALTED, is a Salt Alkaly, drenched, and full of Acids, as the *Sal-gemma*, and Sea-Salt.

SALT VOLATILE, is a Salt which flies off, and is sublimated by the least Heat. Such are the Salts of Vipers, and of Hartshorn.

To STRATIFY, signifies different Matters Couch over Couch. This Operation is made when it is wanted to calcinate a Mineral, or a Metal, with a Salt or some other Matter.

To SUBLIMATE, is to procure, by Means of Fire, the Ascent of a volatile Matter to the Top of the Alembick, or to the Capital.

TRANSMUTATION, is when the Nature of a Mixt is changed into another more perfect; as if Copper or Pewter could be changed into Gold or Silver.

At present, that we have learned all the Chymical Terms (to use them *a propos*, and when Occasion serves,) and their Signification, (that we may not use them like Asses, which often speak a Language they do not understand) we must inform ourselves of the different Sorts of Fire which are to be lighted in our Furnaces, and how to guide them. Therefore,

Different Sorts of Fires used in Chymistry, and their different Degrees.

Previously to this, we must know that Fire, in Chymistry, is the great Instrument, by which most of the Operations of that Art are performed. That the Diversity of Fire makes a great Difference in the Result of the Experiment; so as the same Effect, *e. gr.* shall not arise, if an Experiment be made with the Fire of Spirit of Wine, and that of Pit-coal; to this Cause Mr. Boyle, in his Treatise of unexpected Failure of Experiments successfully tried by some have not succeeded to others. That the Fires chiefly required by the Chymists, are such as yield no Faeces or Remains; no Salt or Smoke; and such alone are those of the Sun, and of Spirit of Wine. Those which come next in Purity, are Oil distilled *per Vescam*; which lose their Earth and Salt by their Boiling and Agitation in the Water; so that the oftner the Distillation is repeated, the purer they are rendered: After this Candor, the very Manner wherein the Fire is blown, is found to have some Effect: Thus *Acosta, lib. 4. c. 5.* relates, that in Peru, when

when they would melt and separate their Silver from the Earth, &c. If the *Fire* be blown up with Bellows, the Fusion will not succeed, nor will any other *Fire* do but that blown by the Wind, raised from the Fall of some Water; so that they are forced to have Recourse to large Tubes, laid to the Feet of large Mountains, or Cataracts, to convey the Wind generated by the Fall of Water to their Work.

The DEGREE of *Fire*, or the Collection and Direction of *Fire*, to the Degree proper for each Operation, is almost the whole of *Chymistry*; for the *Fire*, *e. gr.* requisite to melt Metals, is by no Means proper for the distilling of Spirit of Wine.

Now the greater or less Force of *Fire* depends altogether on a greater or less Quantity thereof collected into a Focus: For, as to its Motion, it does not seem in our Power to alter it, or to make any Increase or Diminution of the Force of the *Fire* on that Account.

We *Chymists* use four principal Degrees of *Fire* in our Operations. The first is equal to the natural Heat of the human Body; or rather that of a Hen brooding on her Eggs; which is the Standard: And accordingly this first Degree is best measured by applying a Thermometer to a Hen; and some *Chymists*, by keeping a *Fire* continually to this Degree, by Means of a Thermometer, have hatched Chickens. By this Degree all our Digestions, easy Separations and Solutions, gentle Distillations, with all Fermentations and Putrefactions are to be performed. The second Degree of *Fire*, is that which gives a Man Pain, but does not destroy or consume the Parts, like the Heat of a scorching Summer's Sun, which chafes and inflames the Skin; and even sometimes raises Blisters. We'll use it in making Separations of the more ponderous Bodies, which the first Degree is not equal to; as also in some Fixations, particularly that of Mercury, which is rendered fixed by a gradual Introduction of such *Fire* among the Parts of Mercury. It makes the Serum of the Blood, and White of an Egg coalesce, and so occasions deadly Inflammations; and is too intense for any Digestion, Putrefaction, or Fermentation to be effected by. The third Degree of *Fire*, is that of boiling Water, which separates and destroys the Parts of Bodies. This Degree is perfectly stable; for Water, when once it boils, is at its utmost Degree of Heat, and cannot be raised a Jot further by any Augmentation of *Fire* or Fuel, as was first observed by M. *Amontons*. This Degree will serve to attenuate, separate, fix, and perform other Operations, where the two former would not be effectual. The fourth Degree is that which melts Metals, and destroys every Thing else. This Degree is too vehement to be estimated by the Thermometer, that Instrument not being able to endure it: So that it is only determinable by its Effects in the Fusion of Metals: As the Heat of boiling Water cannot be increased, so neither can that of melted Metals. We'll use this Degree in Abundance of Operations, and particularly about Minerals, where the three preceding Degrees are insufficient. This is the last Degree known to the antient *Chymists*.

The latest *Chymists* reckon a fifth Degree of *Fire*, *viz.* that whereby Gold is made to emit Fumes, and evaporate. This was first discovered in the Year 1690, by M. *Tschirnhausen*, whose burning Glass rendered every Thing, even Gold itself volatile.

Besides these five Degrees the *Chymists* have several intermediate ones, all which however may be reduced to the former.

As the DIGESTING FIRE, or *Venter Equi*, which is the Heat of a Dunghil.

The BALNEUM MARIÆ, which is when the Alembick, which contains the Matter to be heated, is placed in a Vessel full of Water, under which the *Fire* is lighted, which by heating the Water in the Vessel, heats likewise the Matter in the Alembick.

The VAPOROUS BATH, when the Vessel, which contains the Matter is heated by the Vapour arising from hot Water.

The SAND HEAT, or of Iron-Dust, or of Ashes, when the Vessel, containing the Matter to be heated, is

environ'd at Bottom, and on the Sides, with Sand, Iron-dust, or Ashes, which is practis'd that the Vessel should be heated slowly.

The REVERBERATORY FIRE, when it is in a Furnace close a-top, by which the *Fire* is reflected back, and all round upon the Vessel.

The NAKED FIRE, which is the common *Fire* apply'd under a Vessel.

The WHEEL FIRE, which is lighted all round a Crucible, or other Vessel, to heat it all alike.

The FIRE OF THE LAMP, which is moderate and equal, and may be increas'd by the Addition of more Wick; us'd by Enamellers, &c. The Oil employ'd in the Lamp must be the best, and most proper to burn; for when too coarse, there are often form'd on the Wick, Mushrooms, which intercept the Light and Heat. To avoid these Accidents, the Oil can be purify'd in the following Manner: Take six Pounds of Oil, mix with it a Pound of Vitriol dry'd white, and in Powder; let this Mixture boil over a slow Fire, that the Vitriol may absorb the aqueous Humidity of the Oil; all the Vitriol will remain without being dissolv'd, and the Oil must be strain'd to be us'd.

The FIRE OF SUPPRESSION is made to distil *per descensum*. The *Fire* is lighted over the Matter so that the Humidity push'd by the *Fire* is precipitated to the Bottom of the Vessel.

INSOLATION is when a Matter is exposed to the Beams of the Sun, to be fermentated, or dry'd.

The HEAT OF QUICK-LIME humected, can serve for some Distillations, as when mix'd with *Sal Ammoniac* it causes to be distill'd from it, without Fire, a very subtile Spirit.

The GLASS-HOUSE FIRE, for vitrifying the Ashes of Vegetables.

The OLYMPICK FIRE, which is that of the Sun collected in a Focus, or burning Mirror, &c.

Note, That these intermediate *Fires* can be conducted thro' four different Degrees of Heat. To make a *Fire of the first Degree*, there wants but two or three lighted Coals, capable to produce a small Heat. For the *Fire of the second Degree*, there wants four Coals, which may heat sensibly the Vessel, but in such a Manner, that the Hand could bear it for some Time. The *Fire of the third Degree*, is a great Coal Fire. The *Fire of the fourth Degree*, is made of Coals and Wood together, capable to excite the most extreme Violence of Fire. The Sand Heat, of Iron-Dust, and Ashes, have their Degrees, ordinarily from the first to the third; but the *Fire of Iron-Dust* gives more Heat than the two others, because the Iron-Dust is easily made red-hot. The *Fire of Ashes* is the most moderate, because Ashes can't retain so great a Heat as the other Matters. The *Reverberatory Fire* has its Degrees from the first to the fourth; 'tis this *Fire* which commonly pushes with a greater Violence. The *Wheel Fire* is always a great Coal Fire, without Degrees, because it's never used but in Calcinations, Fusions, and under Vessels of a porous Earth, which resist easily to the most violent Fire. A Vessel is made to receive different Degrees of Heat from a lighted Lamp, by the different Distances of the Lamp from the Vessel; but when the Vessel is once hot, the Artist must continue to keep it to an even Heat, because the Wick of the Lamp burns always equally, in a small Furnace where 'tis plac'd. The *Balneum Mariæ*, and the *Vaporous Bath*, have likewise their Degrees; for according as the Water of the Bath is more or less heated, the Distillation is more or less accelerated. Therefore we may call it the Heat of Bath, or of Vapour, of the first Degree, when the Bath or Vapour are only a little more than Milk-warm, as they must be when Matters are put in Digestion in a Vessel. The Heat of the second Degree, when the Water of the Bath, or the Vapour of the Water, are so hot, as to be impossible to bear one's Hand in it, as they must

must be to procure a gentle Distillation. And the Heat of the third Degree, when the Water of the Bath boils, to accelerate the Distillation. The *Fire of Suppression* has likewise its Degrees; hot Ashes are only employ'd to excite a very moderate Heat, and this is its first Degree; at another Time the hot Ashes are mix'd with lighted Coals, and this is its second Degree; and at another on a small Bed of Ashes are plac'd several Coals very well lighted, and this is its third Degree. *Insolation* has also its Degrees, according to the Strength of the Sun the Matters are expos'd to. The best *Insolation*, in *England*, is that made at the latter End of *June*, or in *July*; because then the Sun has more Strength than at any other Time. The *Heat of a Dungbil* has likewise its Degrees, according to the Bigness of the same, and its Situation; for a large *Dungbil* will give more Heat than a small one; and if that *Dungbil* be in a Stable, or any other warm Place, and cover'd, it will be hotter, and produce a greater Effect, for Digestions and Distillations, than another *Dungbil* of the same Bigness expos'd to the Air. The *Heat of Quick-lime* has also its Degrees, and according as we want it stronger or weaker, it must be expos'd, in Powder, to the Air, a shorter or longer Time, to weaken it, before 'tis used; or else 'tis employ'd quite quick, when we want its whole Heat.

We must know, likewise, the different Lutes we are to use to close the Apertures and Junctures of Vessels in Distillation, &c. Under Lute is comprehended any Sort of Cement, or Plaister, used either in the Construction of Furnaces, or in fitting to them Vessels of Glass, or Earth, which are to resist a violent Fire.

LUTES are made of Flour and Water; others of Quick-lime and Whites of Eggs; others of Iron-filings, Brick-dust, and Linseed-oil; others of Potter's Earth, River Sand, Horses Dung, Powder of broken Pots, *Caput mortuum* of Vitriol, Dross of Iron, beaten Glass, and Flocks of Wool mix'd with salt Water, or Bullock's Blood. The Lute used by *Lemery* was only two Parts of Sand, and one of Clay, temper'd together in Water; which does very well for joining the Noses of Retorts, and their Recipients, or Receivers, in distilling of volatile Spirits, &c. In distilling by the Alembick, or *Vessica*, or Copper Body, with its Head, or *Serpentine*, a wet Bladder serves very well to lute the Junctures of the Vessels; but for the Distillation of corrosive Spirits, as also to stop the Cracks of Glasses, &c. the following Composition is recommended, *viz.* Starch boil'd, or Fish-Glue dissolv'd in Spirit of Wine, with Flowers of Sulphur, Mastick, and Lime slack'd in Milk.

Having thus so far inform'd ourselves of what we are to do in our Laboratory, 'tis Time we should provide ourselves with all the different Vessels, and other Utensils, necessary for all our different Operations; such as *Alembicks*, *Cornues*, *Retorts*, *Pelicans*, *Recipients*, or *Receivers*, *Matrasses*, *Crucibles*, *Moulds* of several Sorts, *Lingotieres*, *Bells*, *Mortars*, and *Funnels* of Glass, &c.

ALEMBICK, from the *Arabick* Particle *al*, and the *Greek* αμβίξ, is a *chymical* Vessel consisting of a *Matrass*, fitted with a roundish Head, terminating in a sloping Tube, for the condensed Vapours to pass thro' in the Distillation. *Alembick* is properly understood of the whole Instrument of Distillation, with all its *apparatus*; but in the proper Sense of the Word it's only a Part thereof, *viz.* a Vessel, usually of Copper, whereto a concave, globular, metalline Head is closely luted, so as to stop the rising Vapours, and direct them into its *Rostrum*, or Beak. The Heat of the Fire raising the volatile Parts of the Subject expos'd in the Bottom of the Vessel, they are receiv'd into its Head, where they are condensed, either by the Coldness of the ambient Air, or by Water externally apply'd; and becomes a Liquor, which runs out at the Beak into

another Vessel, call'd the *Recipient*. The Head, or Capital, of the *Alembick*, is sometimes incompass'd with a Vessel full of cold Water, by way of a Refrigeratory; tho' this Intention is now more commonly answer'd by a *Serpentine*.

There are divers Kinds of *Alembicks*; an *open Alembick*, where the Head and Cucurbite are two separate Parts; a *blind Alembick*, or blind Head, where the Capital is seal'd hermetically upon the *Cucurbite*, which *Cucurbite* is an earthen or glass Vessel, of the Figure of a Gourd, or a Pear, wherein are put the Matters to be distill'd. It is also, sometimes, made of Tin, and sometimes of Brass tinn'd.

RETORT, is a kind of crooked *Matrass*, or a round-belly'd Vessel, either of Earth, or Glass, with a slender crooked Beak, or Nose, to which the *Recipient* is to be fasten'd. When the *Retort* is of Glass, it is usually lin'd with a Lute of Paste an Inch thick, to enable it to bear the Fire the better. The *Retort* serves to draw Spirits and Oils from Woods, Gums, Minerals, Earths, and other Matters which require a strong Fire.

The *Retort* is a kind of *Compendium*, or Improvement of the *Cucurbite* and *Bolt-head*, answering all the Purposes of both, without the Assistance of a Capital, or Head, which the other frequently requires.

PELLICAN, is a kind of double Vessel, ordinarily of Glass, used in distilling Liquors by *Circulation*.

SERPENTINE, or *Worm*, is a Pipe of Copper, or Pewter, twisted into a Spiral, and ascending from the Bottom of the Alembick to the Capital, and serving as a Refrigeratory in the Distillation of Liquors.

RECIPIENT, or *Receiver*, is an Appendage of an Alembick, Retort, &c. being a Vessel luted to the Beak thereof, to receive the Liquor rais'd in Distillation, &c.

MATRASS, is a glass Vessel used in Distillation, and other Operations. The *Matrass* is made in Form of a Bottle, somewhat belly'd in the Middle, with a long narrow Neck. It is luted with Earth, when it is to be placed on a very hot Fire; when it is requir'd it should be stopp'd very close, we seal it hermetically.

CRUCIBLE, from the *French* *Creuset*, which signifies the same, is a little Vessel, ordinarily of Earth, sometimes Iron, without any Handle; wherein *Chymists*, Coiners, Goldsmiths, Glaziers, and other Artificers use to melt and calcine Gold, Silver, or other Metals, whereon they work. Earthen *Crucibles* are made of Potters Clay, with stone Potsherds pounded and sifted. They are of various Sizes, but generally of the same Form, which resembles that of an inverted Cone, or Pyramid. Iron *Crucibles* are in Form of little Buckets, without Handles, made of Iron well forg'd and hammer'd. The best, and strongest earthen *Crucibles*, are those made in *Germany*.

COPPEL, *Copel*, or *Coupelle*, is a Vessel used to try, and purify Metals. The *Coppel of May*, is a little flat Vessel, made of Vine Ashes, and Bones of Sheep's Feet calcin'd, and lixiviated, to separate the Salts, which would otherwise make it crackle. At the Bottom of the Vessel is a little Cavity fill'd with a kind of white Varnish, compos'd of Hartshorn, or Pike-bones, calcin'd, and diluted in Water. The Use of this Liquor is, that the Gold or Silver to be essay'd may be more conveniently lodg'd, and that the Button of the Essay may be separated the more easily.

LINGOTIERRE, or *Ingotierre*, is a Mould, or Cavity, wherein we cast our melted Metals, or *Regulus* of Antimony.

Our next Care is, to have our Laboratory stocked with all Sorts of Furnaces, proper to hold the Vessels abovemention'd, and to make our Operations with Ease. But, previously to it, we must know, that a Furnace, in *Chymistry*, is a Receptacle, either of Brick, Iron, or Stone, wherein the Fire necessary for the several Operations is contain'd, determin'd, and directed.

The FURNACE consists of several Parts; as a Place for the Vessel, or Body to be wrought on; a Hearth, or

or Hole for the Ashes; a Chimney; a Grate; a Door; a Dome; and a Fan, or else Registers, whereby to let in Air, to increase, and abate the Fire. The Perfection of a *Furnace*, consists in its maintaining a constant, equable Fire, and this easily temper'd, and at an easy Expence. To have the Expence easy, the whole Action of the Fuel must be employ'd on the Subject that is to undergo the Operation. It must be equable, since different Degrees of Fire have different Effects; so that if any given Degree would answer any given Intention, an Alteration of that Degree will prevent the Intention from taking Place: And on these Circumstances does all the Variety of *Furnaces* depend.

Furnaces are either fix'd, and immoveable, or portable, call'd also *catholick Furnaces*, or *universal*; as being proper for all Operations where the Body to be operated on is not too large.

The first Species of fix'd, or immoveable *Furnaces*, most in Use among us *Chymists*, is that call'd *Reverberatory Furnace*. It must be spacious enough to contain a great Retort, for the Distillation of acid Spirits, and several other Operations. It must be compos'd of Bricks join'd with a *Lute* made with one Part of Earth, as much of Horse-Dung, and two Parts of Sand, the whole diluted in Water. The Bricks ought to be rais'd in double Rows, that the *Furnace* being very thick, may retain the Heat longer. The Hole for the Ashes, or *Cendrier*, must be a Foot high, and the Door turn'd, if possible, on that Side the Air comes, that by opening it the Fire may be lighted, and increased. The Hearth ought not to be justly so high; two Iron Bars, of an Inch thick, must be plac'd upon it, which will serve to sustain the Retort; after which, the *Furnace* must be rais'd again, a Foot higher, that the Retort may be hid in it. A *Dome* must be adapted over it, with a Hole in the Middle, with its Cork, and a little Chimney, of a Foot high, to place over that Hole when it is uncork'd, and when it is wanted to excite a great Heat; for the Flame being kept up by means of that Chimney, it reverberates more of it on the Retort. The *Dome* must be compos'd of the same Paste we'll describe when we speak of the *portable Furnaces*.

Several *Furnaces*, of this Fabrick, will be wanted in our *Laboratory*, but they must be all made of a different Capacity, that we may work commodiously, according to the Bigness of the Vessel we are to place in it: For in order that the Fire should act powerfully on a Retort, there should be but a Finger's Breadth all round between the *Retort* and the *Furnace*. These *Furnaces* may serve, also, to distil through the Refrigeratory, for the *Balneum marie*, *vaporous Bath*, *Sand Heat*, &c. because the Alembick of Copper can be plac'd on the Bars, when we want to distil through the Refrigeratory. For the Sand Heat, the Sand must be put in an earthen, or iron Dish, which is likewise to be plac'd on the Bars.

There can be, likewise, a *Furnace* made to contain several Retorts, which are to be heated with the same Fire. This *Furnace* must be compos'd like those abovemention'd, but it must be large enough for the Retorts to be plac'd commodiously in it; and the Fire which is to be introduc'd through a single Door into the Hearth, may act on all the Vessels. If this *Furnace* is to contain six Retorts, it must be built in Length, and the Door plac'd at one End. In these great *Furnaces* there's no Need of a Grate, nor a Hole for the Ashes; because there is a great deal of Wood used, which burns sufficiently to heat the Retorts plac'd in it, provided that at the other End, opposite to the Door, there be a Hole left in the *Dome*, to give some Air to the Fire, and for the Evacuation of the Smoke. A *Furnace* without a Grate consumes a great deal less Wood and Coals than that with a Grate. The Hearth must be pretty spacious, and Iron Bars must be plac'd over it, to support the Retorts on all Sides. If the *Furnace* be with twelve Retorts, there must be six Iron Bars plac'd cross-wis'e; if only with six Retorts, there ought to be but three

Iron Bars. The Aperture, or Entrance of the Hearth, must be shut with an Iron Door made on purpose, in order to direct the Fire as we want it, by opening and shutting the Door.

For the *Fusions*, there must be built a *Furnace* exactly like those abovemention'd, except that there is no Need of the two Iron Bars plac'd in the others to support the Vessels.

The *PORTABLE*, or *Portative Furnaces*, are to be compos'd of a Paste made of three Parts of broken earthen Ware, reduc'd into Powder, and two Parts of Loam, the whole diluted in Water: Their Construction must be like that of the *Reverberatory Furnaces*. Holes might even be made in them to run some Iron Bars through, to support the Retort; which Bars can easily be drawn out, when the *Furnace* is design'd to be us'd to put some Matter into Fusion.

It is likewise very proper we should have a *Portative Furnace* for *Fusions*, made of the same Matter with the others. It must be round, and plac'd on a Tripode, with a single Grate at the Bottom, and six Registers on the Sides, to give more Air to the Fire. A *Dome*, made of the same Matter, is to be plac'd atop, and a small Chimney of Earth, to place over the Hole of the Dome, to keep longer the Violence of the Fire.

There must be always some Sand, or broken earthen Ware, mix'd with the Paste us'd in the Construction of *Furnaces* either fix'd, or portable, for Fear of *Crevelles* when they dry; for those Matters render the Loam more porous.

A small *Iron Furnace*, with its Iron Pot, and a Lid of the same Metal, is very commodious for several Operations; for it may serve for the *Balneum marie*, or the *vaporous Bath*, in case we have no other. It may also be employ'd in a Distillation thro' an Alembick, at a Sand Heat, or of Ashes, or Filings of Iron.

We must also provide ourselves with a large *Iron Furnace*, on which we'll place a *Balneum marie* of Copper, to distil with four Retorts at the same Time. There will be in the Middle of this *Balneum marie* a Tube, the Top whereof must be made like a Funnel, to pour down hot Water. To reimplace that which is evaporated,

An *Iron Furnace*, with three Feet, is very necessary to heat or boil several Things. It must be garnish'd with a *Lute*, and Pieces of Brick, to keep the Fire longer in it.

'Tis also very proper to have a *small Furnace* made of Tin, which may serve in some Operations to be made with Lamp Fire. This *Furnace* must be round, of very near two Feet high, and a Foot Diameter. It must be compos'd of an Hearth, where the lighted Lamp is to be plac'd; the Hearth Half a Foot high. There ought to be round it, and by Intervals, five or six Holes, which will give Air to the Oil of the Lamp, that it may continue burning. This *Furnace* must support a Bason, of a little above Half a Foot high, and flat at Bottom. This Bason will serve as a *Capfula*, to contain the Sand, and the Vessel with the Matter in it. It must be cover'd with a Dome of the same Metal, of about a Foot and a Half high. The Lamp must have three Holes, thro' which three Cotton Wicks, imbib'd with, and entertain'd by the Oil of the Lamp, are to come out. This Lamp ought to be long enough to be taken off the Hearth, from Time to Time, to light the Wicks in case they are out, and to snuff them when there is any Mushrooms upon them, which only serve to damp the Flame, and intercept the Heat.

With all these necessary Cares, Expences, and Precautions, with the small Share of Knowledge we have acquir'd in *Chymistry*, methinks we are pretty well fitted out for an *Alchymist*; but, however, we want something else, still; for I am not of that select Sect compos'd of those extraordinary Men, who by the marvellous Secrets of their *Hermetick Art*, pretend that their Alembicks or Crucibles are a *Cornu-Copia*, by means whereof they pretend to extract an *Aurum potable*, or *Elixir vite*, from nothing; we confess, ingenuously,

nuously, that we are not yet arriv'd to that Degree of Perfection in the *Hermetical Art*, and hope never will. For if we think ourselves capable to extract Spirits, Oils, Salts, &c. we will have Substances to extract them from, and some real Subjects to work upon, and not Smoak; for in our *Laboratory* we do not design to feed on Smoak, tho' it would be of very great Service at this present Time.

To find those Subjects, we shall be oblig'd to overrun three Kingdoms, not all at once, but one after another, viz. the *Mineral Kingdom*, the *Vegetable Kingdom*, and the *Animal Kingdom*; and to see those three Kingdoms, and have what each of them can furnish me with, for my intended Purpose; I need go no further than my *Laboratory*, where, by this Time, must have been brought, by my Orders, Minerals, Vegetables, Animals, and all Subjects for our Operations.

I'll pay my first Visit to the *Mineral Kingdom*, beginning, by informing my Pupil, that MINERAL is any Body, simple or compound, dug out of a subterraneous Place, or Mine, from which it takes the Denomination.

Some attribute the Formation of *Minerals* to the Action of the Sun without; some to the central Fire within; and some think the Cold does all, by uniting, condensing, and congealing certain Juices of the Earth.

Des Cartes takes *Minerals* to have been form'd from the Beginning of the World, and to have rang'd themselves, by the Laws of Gravity, above the Centre. In Process of Time, he supposes these to have been corroded by the acid Salts, &c. and abundance of the Parts thereof carry'd up along with those Salts by the subterranean Heat, and deposited in divers Parts of the Earth.

Tournefort supposes Seeds of *Minerals*, as of Animals and Vegetables; every Thing, according to him, comes from Eggs, even Stones; and the largest Rocks were originally no more than Grains of Sand.

L'Emery says, that all that's found petrify'd in the Earth, or upon the Earth, is call'd *Mineral*; that this Petrification is made by the Coagulation of the acid, or salt Waters, found in the Pores of the Earth; that this Petrification is different, according to the different Dispositions, or different Nature of that same Earth, and according to the Time Nature employs in its Formation. He pretends, likewise, that the Increase of *Minerals* proceeds from the Accumulation, or different Lays of congeal'd Waters agglutinated together; and that these Lays are the Occasion of contiguous Quarries having their *Sinus's* and Veins cross-wise, and not perpendicular. That those *Sinus's*, form'd in their Junctures, are of great Help to Stonecutters, because by those Places they are easily separated into Tables; whereas it could not be cut if taken otherwise.

For my Part, I am of Opinion, that *Minerals* are form'd of the saline Particles of the Earth exalted by the central Fire within, and usher'd by a Vehicle form'd of a Part of those saline Particles resolv'd into a Sort of Spirit, and the Phlegm of the Earth, into a proper Matrix; where by the same central Heat, together with the powerful Influence of the Sun, they are elaborated, crystalliz'd, or condens'd; which makes me believe, that there is no other Difference between the Principles of *Minerals* and those of Vegetables, than that in the different Position, and Conclusion of their Particles. That Vehicle, after it has unloaded itself of its Burden, remains round the Matrix, to serve as a Refrigeratory during the Operation, otherwise the Condensation, being done with too much Precipitation, by those two powerful Agents, the Sun and the central Heat, would render the whole Composition imperfect, which is more or less so, as the several Agents are more or less regular in their Action, the acid Particles more or less proper to penetrate and hook in the alkaline; and the remote Causes, as the Matrix, ambient Atmosphere, the Refrigeratory, or *Bathum*, more or less ready to assist the immediate ones in their Operations.

Hence the Difference between *Minerals* and Metals, since *Minerals* are nothing but undigested Metals; which Indigestion proceeds either from the vitiated Conformation of the Matrix, or its disadvantageous Situation, in a Climate where the central Heat, and the Sun, can't act in Concert, nor with that Subordination among them, capable to bring the Subject they work upon to its due Perfection; the one being too quick in its Operation, and the other too slow; or that destroying by an excessive Heat, what the other, by a moderate one, has brought to a certain Degree of Perfection; or from the Subject itself, between the Particles thereof, there is not that just Economy requisite for a just Separation, and Direction, the mercurial ones being in too great Abundance, and too violently agitated, to be fix'd by the Acids, or those Acids in so great a Quantity, as to be rather capable to corrode and lacerate the Pores they penetrate, than to form of them a regular Mechanism. Or from the ambient Atmosphere, which being too thick and fuliginous, for Want of a due Rarefaction, impregnates the Matter preparing in the Matrix, with a too great Abundance of Phlegm, which obstructs the intimate Union of its Particles. Or by the too great Quantity of Water in the Refrigeratory, which damps the Heat of the two immediate Agents, and thereby hinders the Separation of the coarser Particles from the subtiler ones, necessary to form a good Subject; or by its Scarcity, which leaving a too great Scope to those same Agents, makes them produce a Matter, adust, brittle, and of very little, or no Consistence. This is my System of the Formation of *Minerals*, and of the Difference found between them and Metals; and in this Sense, *Minerals* are but imperfect Metals, and Metals *Minerals* brought to their last Degree of Perfection.

There is the same Difference to be met between Metals, as between *Minerals* and Metals; which Difference proceeds, likewise, from the same different Sources. For the harder, more compact, and consequently more perfect Metals are, we may infer, hence, that they have been form'd of a more laudable Matter, in a more fecund, and better configurated Matrix, and well situated; and with a more graduate Heat. For the Separation of all heterogeneous Bodies, which in the Intention of that skilful Artist, Nature, were not to enter into the Composition.

Tho' all the Causes heretofore mention'd concur to render a Metal more or less perfect, the principal one, however, is the Situation of the *Matrix*, more or less advantageous; for from the Difference of that Situation ensues, necessarily, the Proportion of Distance of the two immediate Agents, or of one of them; for it may happen to be well enough situated with Regard to the subterranean Heat, tho' not so with Regard to the Sun, and contrariwise. For if the subterranean Heat operates alone on a good Subject, attended, otherwise, by the other necessary Circumstances, to render the Work perfect; that Work, in Fact, is perfect in its Kind, i. e. as far as that Heat, assisted therein, by the remote Causes, could carry it, but not of that Perfection design'd by Nature if that Heat had been quicken'd, and assisted in its Operation by the Influence of the Sun, of which it had not been depriv'd, had it been situated in another Climate. Therefore the Metal produc'd in that *Matrix*, is a Metal, 'tis true; but not that perfect Metal intended, which it had been had the Sun concurr'd with the subterranean Heat, to dispose in a better Order its different Particles, to procure a closer, and more intimate Union among them, and make a more perfect Separation of the few heterogeneous Bodies which obstruct that Union and Separation. Hence that greater Facility found in the Separation of the Principles of imperfect Metals, as Iron, Copper, Lead, and Tin, than of those of perfect ones, such as Silver and Gold.

Another Difference between *Minerals* and Metals, is that Metals are malleable, and *Minerals* are not.

There are seven Metals, viz. Gold, Silver, Iron, Tin,

Tin, Copper, Lead, and Quicksilver; this last is not malleable, but when mixed with the other, but as it is considered as the first Principle, or Seed of *Metals*, 'tis ranked among them.

Astrologers pretend that there is so great an Affinity and Correspondence between these seven *Metals* and the seven Planets, that they all act in Concert; they imagine that this Correspondence is entertained by Means of an Atmosphere subsisting between the Planet, and the *Metal*, proceeding by an Emanation of Corpuscles, or *Effluvia* from both, not different from that which subsists between Iron and the Magnet, and which acts very near in the same Manner; for as the Magnet has no Virtue of Attraction, but with Regard to Iron alone; likewise a Planet has no Influence, but on that *Metal* which represents it, on Reason of the Analogy subsisting between the Configuration of their Pores, exclusively of all other Planets and *Metals*. For Example, the *Effluvia* of the Sun can find Admission into the Pores of Gold, and reciprocally those of Gold into the Pores of the Sun; but, say they, the *Effluvia* of the Sun cannot introduce themselves into the Pores of Silver, nor the Corpuscles of Silver into the Pores of the Sun; and thus of all the other Planets, because of the different Configuration of their respective Pores; and because, say they again, each *Metal* receives its Nourishment by the Influence of its Planet, and that Planet receives most carefully what flows from its *Metal*.

For these Reasons, these over-wise Gentlemen have called the seven *Metals* by the Name of the seven Planets, which, they pretend, govern them, each in particular; and called Gold *Sun*, Silver *Moon*, Iron *Mars*, Quicksilver *Mercury*, Tin *Jupiter*, Copper *Venus*, and Lead *Saturn*.

They have likewise presented those Planets, with each its particular Day, to send their Influences on our Hemisphere; thus they assure, that if an Artist works *Monday* on *Silver*, *Tuesday* on *Iron*, *Wednesday* on *Quicksilver*, &c. he'll succeed a great deal better in what he has to do.

'Tis also their Opinion, that each of these seven Planets influence each principal Part of our Body; and as *Metals* represent those Planets, they were proper and specifick to cure those Parts of their Maladies, and to maintain them in their natural Strength; thus they give Gold for the Heart, Silver for the Head, (and in this they are not much mistaken, for in my Opinion, the Moon has a very great Influence on their Pericranium,) Iron for the Liver, Tin for the Lungs, and for the Matrice, Copper for the Reins, and Lead for the Melt.

These extravagant Sentiments of the Influences of the Planets on *Metals*, &c. are without Foundation, and can be refuted by this single Reflexion, that no Body has seen the Planets near enough to know if they be of the Nature of *Metals*, or to perceive any Corpuscles falling from them on the Earth; besides how could an Atmosphere subsist between the Planet and the *Metal*, without which no such Correspondence kept between two natural Bodies, as to admit an Emission, and Intromission of *Effluvia*, when that Atmosphere must have been broken (supposing there was ever one) as well by the rapid Course of the Planet, as by the different Changes or Mutations, from the Time it was first dug out of the Mine? But, why should we have Recourse to the Planets, which are at so vast a Distance from us, to explain the Effects produced by Remedies extracted from the *Metals*, while we can find them so easily in natural Causes?

After this short Dissertation on *Minerals* and *Metals*, and this Examen of their Principles, without which we could not have operated safely, and with Hope of Success; we'll begin to work on *Metals*, as the most perfect, and among these we'll choose Gold first; since it was the first *Metal*, and as far as we know, the only one, on which that excellent *Chymist*, *Moses*, operated, by reducing the golden Calf, fabricked by his Brother *Aaron*, (the first *Levite* who adored a golden Calf, though he was not the last) into Ashes, which

could not be done otherwise than by a Dissolution and Precipitation of that *Metal* into a Powder by Means of Mercury.

GOLD obtains the first Rank among the seven *Metals*, because 'tis more perfect, heavier, and receives, according to Messieurs the Astrologers, the Influences of the Sun, which is the most beautiful of all the Planets: 'Tis also called the King of the *Metals*, for the same Reason. 'Tis a Matter very compact, malleable, uneven in its Parts, so that by means of a Microscope, there are discovered in it Pores of different Figures.

Gold is found in several Mines, as well in *Europe* as in the other Parts of the World; but the greatest Quantity of that *Metal* is brought to us from *Peru*. 'Tis environed with Water, and with Stones or Marcassites, very hard and broke but with great Difficulty to take off the Gold. Mercury is also employed to separate it from the Mine, for it amalgamates itself easily with that *Metal*. Several Stones contain Particles of Gold, as those called the *Golden Mine*, and the *Lapis Lazuli*. Grains of Gold are also found in Rivers, especially in *Africa*, because the Waters which pass through the Mines, have carried it along with them. This is what we call *Gold Dust*, brought over from *Guinea*.

Glauber tells us that there is a third Sort of Gold, scarce found any where but in the Drains of the Mountains of *Chili*, which they separate from the Earth by washing; whence the Places where it is found or separated are called *Lavadero's*. This Earth is usually reddish, and very fine: At about six Foot deep it is mixed with Grains of large Dust; and from hence commences the Stratum, or Bed of Gold: Between are Banks of soft blewish Stone, mixed with yellow Threads, which yet are not Gold, but only Pyrites, or Marcassites of Gold.

Gold is the most ductile and malleable of all *Metals*; our Gold-Beaters and Wire-Drawers furnish us with Proofs of this Property; they every Day reduce Gold into Leaves or *Lamellæ*, inconceivably thin; yet without leaving the least Aperture or Chasm visible to the best Microscope, as even pervious to the Light, even by heating it several Days successively, and triturating strongly in a glass Mortar with a glass Pestle, and adding to it, by Degrees, a small Quantity of common Water, renders it so divided and so light, that the common Water will support it and dissolve it in such a Manner, that it will run with the Water thro' the Pores of a common Filtre. 'Tis true that this Dissolution will not be very perfect; but if it be kept some Years, some Particles of Gold will be found precipitated at the Bottom of the Vessel. 'Tis to be observed that on the Filtre, through which this gilded Water has passed, there will remain a blewish Mud, which in all Appearance is a Portion of the Gold, the most difficult to be attenuated, mixed with some of the Glass separated from the Mortar in the Trituration.

Under that false Supposition invented by Astrologers, that Gold receives the Influences of the Sun in a more particular Manner than the other Metals; and the Sun being considered as the Heart of the World, it has been supposed likewise that Gold taken inwardly strengthens and rejoices the Heart, and purifies it of all its Impurities; therefore there have been invented several Operations to open that *Metal*, and to separate its Salts and Sulphurs, which Operation which has been called beforehand *Aurum Potabile*, because this Salt or Sulphur being dissolved into a Liquor, could be taken like a Julep, and as that *Aurum Potabile* could be thereby distributed to all Parts of the Body, 'tis supposed that it would so expel from it all that interrupt Nature in its Functions, as to render the Person who should take it free of Maladies, for a long Time, and thereby prolong his Life.

But this Reasoning is without the least Foundation, because without troubling ourselves to refute once again those imaginary Influences which have no other Excellence but in the empty Pericranium of Astrologers, there is nothing observed in Gold but a heavy and very hard Matter, the Principles hereof are very intimately united; and what makes us believe it, is, that it can

not be dissolved radically, to separate from it Salt nor Sulphur. This *Gold* being reduced into very thin Leaves, operates no Changes in the human Body, when taken inwardly, and is voided in the same Nature it was taken, except when there is Mercury in the Body, for then *Gold* amalgamates itself with Mercury, and by that Amalgama the Mercury is fixed, and its Motion interrupted, therefore *Gold* is a good Remedy for those who have took too much Mercury.

This general Observation I have made, that *Gold* taken alone inwardly operated no Changes in our Bodies, with Regard to our Health, is not a Consequence that it remains as inactive, when united with something else, since there are several very valuable Preparations of *Gold* made with Spirits, because those Spirits give it Determinations according to their Nature, and make it operate; for Example, in the *Aurum Fulminans*, which is *Gold* impregnated with some Spirits, which disperse its Particles with Violence when put in the Fire; which Operation is made in the following Manner.

Take what Quantity you please of *Gold* reduced into Filings, put it into a Viol, or Matrafs, pour over it three or four Times its Weight of *Aqua Regalis*, composed as we'll mention hereafter; place the Matrafs over a very moderate Sand-Heat, and leave it there 'till the *Aqua Regalis* has dissolved as much *Gold* as it can contain, which you'll know by the Ebullitions being over; pour by Inclination the Liquor into a Glass; and if any of the *Gold* be left in the Matrafs, have it dissolved, as before, with some *Aqua Regalis*. You must mix your Dissolutions, and afterwards pour over the Mixture slowly, some volatile Spirit of Sal-Armoniack, or Oil of Tartar *per Deliquium*; there will happen an Effervescence with Heat, and you'll see the *Gold* precipitated at the Bottom of the Glass in a yellow Powder. Leave it to settle a long while, to lose none of the *Gold*, pour over it as much common Water; then having poured by Inclination all the Liquor, you'll wash your Powder with warm Water 'till 'tis grown insipid; after which it must be dried on a Paper, at a very slow Heat, because Fire catches it easily, and the Powder flies off with much Noise. If you have employed a Drachm of *Gold*, you'll extract four Scruples of *Gold Fulminans*, very dry; some call it *Chalk of Gold*.

This Preparation of *Gold* is prescribed to provoke Sweat, and expel the malignant Humours by Perspiration; 'tis administered in the Small Pox, from two to six Grains, in Lozenges, or in an Electuary. It stops Vomiting, and is likewise very proper to moderate the too violent Action of Mercury.

Note, That if in this Operation we use Filings of *Gold*, 'tis for no other Reason than to render the Dissolution less difficult. The Effervescences which happens, proceeds from the violent Separation of the golden Particles, made by the *Aqua Regalis*, which Effervescence ceases when the *Aqua Regalis* has dissolved all the *Gold* it could; and though the *Gold* be in the *Aqua Regalis*, 'tis so imperceptible, that there scarcely appears any Change in the Water, being as clear and transparent as before, with 'tis single Difference, that 'tis turned Yellow. This Dissolution of *Gold* is a Suspension made of its Particles, by the Points of the *Aqua Regalis*. Oil of Tartar, or Spirit of Sal-Armoniack, is used to cause the Precipitation of the *Gold*, because both those Liquors contain an alkaly Salt, which being mixed with Acids must ferment; and in this Fermentation the Points of the *Aqua Regalis*, which kept the golden Particles suspended, being weakened, and thereby rendered incapable to keep up any longer those golden Particles, must be carried by their own Weight to the Bottom of the Vessel. We ought not to be surpris'd at the volatile Spirit of Sal-Armoniack weakening the *Aqua Regalis*, which is composed with Sal-Armoniack, since the Strength of the *Aqua Regalis* does not consist in the Volatility of the Sal-Armoniack, but in that of the Sea-Salt,

which is in it in a good Quantity, mix'd with *Aqua fortis*. If we be ask'd why the Dissolvents forsake the Bodies, they had dissolv'd, to unite themselves to another; why, for Example, the *Aqua Regalis* forsakes the *Gold* it had fill'd itself with, to be reimplac'd by the Alkali? I'll answer, that *Gold* being a very hard Matter, as we have already observed, the Points of the *Aqua Regalis* could not penetrate it but superficially, tho' deeply enough, however, for each Point to support each golden Particle it has penetrated, and no more; which appears, by some of the *Gold* being often left at the Bottom of the Vessel, after all the acid Particles have charg'd themselves with each its Weight of *Gold*; that those Parts being thus over-loaded, and, in some Measure, in a violent State, are easily broken by the new Fermentation caused by mixing an Alkali with it; and by quitting their Hold, the golden Particles, with the sharpest Part of those Points left in their Pores, following their natural Propensity downwards, are precipitated to the Bottom of the Vessel. The acid Points thus blunted, remain for ever afterwards incapable of producing the same Effect. That Part of those Points are left in the golden Particles, appears, at the Fulmination of the *Gold*, which, without these Points lodg'd in it, could never produce that Effect. The sudorifick Virtue of the *Aurum fulminans* proceeds from its being volatiliz'd by the Heat of the Body, and thereby expell'd through its Pores. If those Pores be dilated in such a Manner that the golden Particles may pass thro' them, without Difficulty, they only procure an insensible Perspiration; but if they meet with some Obstruction in their Passage, as when the Pores are stopp'd with Cold, they are sudorifick. *Aurum fulminans* is also a very good Remedy for those who have taken too great a Quantity of Mercury; because being volatiliz'd by the Heat of the Bodies, it penetrates all its Parts, where it amalgamates, with all the Mercury it can meet with, and ushers it out of the Body, through the Pores, by its sudorifick Quality. This is the only Preparation of *Gold* of any Use in Medicine; therefore omitting all others as needless, we'll proceed to our Operations on *Silver*.

SILVER, the second in Dignity among *Metals*, is the finest, purest, most ductile, and most precious of them, except *Gold*. 'Tis call'd *Moon*, because of its Colour, and the Influences which Astrologers imagine it receives from the Moon.

Silver is seldom found alone in the Mine, but ordinarily mix'd with Copper, or Lead, or even with *Gold*. That naturally mix'd with Lead, is in a black Stone; but that mix'd with Copper is ordinarily environ'd with a white Stone, very hard, and in Form of Crystal. There are, however, some Pieces of pure *Silver* found in the Mines, and some of them so hard, that it can't be melted unless it be mix'd with a great deal of other *Silver*.

Silver can be administer'd like *Gold*, in Maladies caus'd by having taken a too great Quantity of Mercury; for it amalgamates very well with it, and hinders its Motion; but what's romanced by Astrologers of its Properties for the Maladies of the Head, is without Foundation.

As the Purification of *Silver*, as well as of *Gold*, belongs more properly to Refiners, than to Alchymists, and that I have deferr'd mentioning that of *Gold* till I come to the Article *Refining*; I would do the same of *Silver*, if there was not something in the Purification which has some medicinal Qualities: Therefore *Gold* is purify'd thro' the Coppel in the following Manner:

We'll take a Coppel made of Ashes of Bones, or Horns, which we'll cover, and heat by Degrees, between Coals, till it be red-hot; which done, we'll put in it four or five Times as much Lead, when we have *Silver* to purify: We'll leave the Lead to melt, till it has fill'd up the Pores of the Coppel, which is soon

done; then we'll throw our *Silver* in the Middle, and it will melt presently; after which, we'll place Wood round the Coppel, and blow, to make the Flame reverberate over the Matter: The Impurities will mix with the Lead, and the *Silver* be left pure in the Middle of the Coppel. The Lead being full of these *Scoria* of *Silver*, will remain on the Sides of the Coppel; it may be taken off with a Spoon, and left to cool; 'tis what's call'd *Litharge*; which acquires various Colours, according to its Degree of Calcination; for it is sometimes call'd *Litharge of Gold*, and sometimes *Litharge of Silver*. If it be left in the Coppel, it passeth thro' the Pores. The Fire must be continu'd till no more Smoak arises from the Coppel.

This Preparation separates *Silver* from all other Metals, except Gold, which resists the Copple; therefore these two Metals, by means of *Aqua fortis*, which is a very good Dissolvent for *Silver*, being thus dissolv'd, the Dissolution must be pour'd, by Inclination, into an earthen Vessel, in which has been plac'd before a Plate of Copper, and eighteen or twenty Times as much common Water, which is to be left to settle for several Hours; and when the Copper is perceiv'd to be cover'd with Powder of *Silver*, and the Water is chang'd blue, it must be filtrated; 'tis what's call'd *second Water*. This Water is proper to scarify Shankers, and corrode fungous Flesh. The *Silver* Powder must be dry'd, and can be reduc'd into an *Ingot*, by having it melted in a Crucible with some Saltpetre.

From this we'll pass to our *chymical* Preparations of *Silver*, beginning with that call'd *Crystals of Silver*, or *Vitriol of the Moon*.

This Operation is a *Silver* penetrated and reduc'd in Form of Salt, by the acid Points of Spirits of Nitre; which to perform, we cause two Ounces of *Silver* of Coppel to be dissolv'd in two or three Times as much Spirit of Nitre, pouring this Dissolution into a small Cucurbite of Glass, and causing a fourth Part of the Humidity to be evaporated at a very slow Sand Heat; and what remains being left to cool without moving it, Crystals will be form'd upon it, which must be separated from the Humidity; and having been dry'd, they are to be kept in a Vial very well cork'd. Then we'll have Half of the Liquor remaining evaporated, and crystalliz'd, as before; which Evaporations and Crystallizations must be reiterated, till all the *Silver* be extracted in Crystals.

These Crystals are used outwardly for Causticks, and administered inwardly, from one Grain to three, for the Dropsy, in some Waters appropriated to the Dislemper. It purges the Serofities of the Abdomen.

Note, That for this Operation the *Silver* must be put in a pretty large Vial, or Matrafs, and as much Spirit of Nitre pour'd upon it as is sufficient to dissolve the *Silver*, which is twice the Weight of the *Silver*, if the Spirit of Nitre be rectify'd; and three Times its Weight, if it be not rectify'd. The Vessel must be put to a very small Sand Heat, to hasten the Dissolution. When the Acids begin to penetrate the Body of the *Silver*, there happens an Ebullition, accompanied with a very considerable Heat; because those Points force with Violence the Obstacles which obstruct their Passage; which violent Motion causes the Heat and Ebullition, and rarefying the Spirit of Nitre, rises through the Neck of the Vessel a red Smoak, which must be avoided as being very offensive to the Breath. The Ebullition and Smoak last till the *Silver* is perfectly dissolv'd, after which, the Liquor grows clear and transparent, but of a blueish Colour; which Colour proceeds from the small Quantity of Copper always to be found in *Silver*; for if there was none, the Liquor would have no other Colour than that of Spirit of Nitre. It must be observ'd, that in all Crystallizations there ought not to be too much Humidity left, for Fear the Salts, being too much weakened, should not coagulate; nor too little, for

then the Crystals, being confin'd within a too narrow Space, would fall confusedly one over another. The Crystals of *Silver* are dissoluble in Water, like Salt; their Strength depends on the Spirits of Nitre incorporated with them, which is the Cause of their being heavier than the *Silver* employed to make them. These Spirits penetrate, and lacerate the Flesh, on which those Crystals are apply'd, and excite the Fermentation of the Humours, when taken inwardly; whence it happens, that they purge by Stool. This purgative Quality of the Crystals of the *Moon*, proceeds from the Disposition of their Parts, and not from the Matters they are compos'd of; for *Silver* swallowed alone, produces no Effect in the Body, and is voided such as it was when taken; the Spirit of Nitre taken alone in Water, is aperitive, but does not purge by Stool.

Another *chymical* Preparation of *Silver*, is, the *Lapis infernalis*, or the perpetual Caustick, which is *Silver* rendered caustick by the Salts of Spirit of Nitre, in the following Manner:

We'll take as much as we please of refined *Silver*, which we'll put to be dissolv'd in a Vial, with twice or three Times as much of Spirit of Nitre; and put afterwards our Vial, thus fill'd, to a Sand-Heat, to have two Thirds of the Humidity evaporated, throwing what remains into a good *German* Crucible, and a pretty big one, because of the Ebullitions which will happen. This Crucible must be put to a small Fire, and left there till the Matter being much rarefied, falls down to the Bottom of the Crucible; then the Fire must be increased, and the Matter will become like Oil; at which Time it must be throw'd into a *Lingotiere*, or Mould, where it will coagulate. This *Lapis infernalis* is to be kept in a Vial well cork'd, and will be a perpetual Caustick, provided it is not left expos'd to the Air. If we have employ'd an Ounce of *Silver*, we shall have an Ounce and five Drachms of *Lapis infernalis*.

Note, That the caustick Virtue of the *Lapis infernalis* proceeds likewise from the corrosive Salts of the Nitre left in the *Silver*; and that if it be a greater Caustick than the Crystals of the same Metals, and made with the same Spirit, 'tis because the most acrimonious Part of that Spirit is that left after the Evaporation, and which the *Lapis infernalis* is made of; whereas in the Crystals the Spirit is weaker, because 'tis full of watery Particles. The Dissolution of *Silver* must be boil'd at a moderate Fire, because the Matter rarefies easily, and runs over the Crucible. We'll often look into the Crucible, especially towards the End of the Evaporation, so that as soon as the Matter has done boiling, we may throw it into the Mould; for if it was left longer on the Fire, the strongest Spirits would evaporate, and the Stone become less corrosive.

Our next Operation on *Silver*, is *Tinctura Luna*, or the Tincture of *Silver*, which is a Dissolution of the most rarefy'd Particles of *Silver*, in Spirits of Wine sharpen'd with a salt Alkali, in this Manner: We'll cause two Ounces of *Silver* to be dissolv'd in a Matrafs, or a very slow Sand Heat, with four Ounces of Spirit of Nitre: We'll pour the Dissolution into a Cucurbite, or other Vessel of Glass, where we'll have before put a Pint of salt Water very well filtrated. The *Silver* will soon precipitate to the Bottom of the Vessel in a white Powder, which must be left to settle; after which, the Water is to be pour'd out by Inclination, and the Powder wash'd several Times with Spring-water, to take off the Acrimony of the Salts; and having been dry'd on Paper, put into a Matrafs, pouring over it an Ounce of volatile Salt of Urine, and 24 Ounces of Spirit of Wine rectify'd on Tartar. This Matrafs must be stopp'd with another, *i. e.* that the Mouth of the Matrafs a-top must enter into the Neck of that which contains the Matter; and this is what

what we call a *circulatory Vessel*. The Vessels must be well luted with a wet Bladder, and put in Digestion in a Dunghil, or some other such Heat, for the Space of 15 Days, during which Time, the Spirit of Wine will have taken a Sky Colour, when the Matraffes must be unluted, and the Liquor filtrated through a grey Paper, to be kept in a Vial very well cork'd.

This Tincture may be us'd for the Epilepsy, Palsy, Apoplexy, and all other Distempers of the Brain; 'tis also prescrib'd in malignant Fevers, and all other Maladies where it is necessary to expel the Humours by Perspiration. The Dose is from six to sixteen Drops, in a proper Liquor. The *Silver Chalk* left at the Bottom of the Vessel, can be revivify'd by means of the following Salts:

Take eight Ounces of Nitre, two Ounces of Crystal reduc'd into Powder, as much Tartar, and Half an Ounce of Charcoal; make of the whole a Powder, which you must put softly into a Crucible, made red-hot in the Fire: There will happen a great Detonation, which being over, you'll find your Matter melted, which you must pour into a heated Mortar, and leave it to cool: You'll have a Mass, which you must reduce into Powder, and mix an equal Weight of it with the *Silver Chalk*: Have this Mixture melted in a Crucible, the Chalk will return into *Silver*: Take your Crucible off the Fire, and break it, when cold, and then separate the *Silver* from the Salts.

Note, That this Operation seems to favour the Opinion of those who pretend that it is possible to separate the Principles of *Silver*; for they imagine, that this blueish Colour discover'd after the *Silver* has been a long Time in Digestion, in the volatile Salt of Urine, and the Spirit of Wine alkaliz'd, is nothing else but the Sulphur of *Silver* separated thro' Means of that sulphurous Liquor, and mix'd with it, as we see those Sorts of *Menstruums* dissolve ordinarily the Sulphur of Vegetables, Animals, and Minerals, and leaving the terrestrial and saline Particles entire. But if we examine very narrowly this Tincture, we shall find, that those Gentlemen are mistaken, and that it is nothing else but a Dissolution of *Silver* and Copper, which has been volatiliz'd by the Salt of Urine, and afterwards mix'd with the Spirit of Wine. It must be observ'd, besides, that this Tincture is rather a Tincture of Copper, than of *Silver*, since that blue Colour proceeds from the Copper allied with the *Silver*, and not from the *Silver*; because the better refin'd is the *Silver* employ'd in this Operation, there will be no blue Tincture at all; and the less refin'd, the higher is the Colour. The Effects of this Tincture for the Maladies abovemention'd, are rather to be attributed to the Salt of Urine, and the Spirit of Wine, than to the *Silver*; since these Volatiles alone not only disengage the Brain, by helping the Circulation; but they being likewise excited by the Heat, open the Pores, and expel, by Perspiration, the foreign Humours.

Our last Operation on *Silver*, which is of no Use in Medicine, but serves only to flatter our Curiosity, will be the Formation of *Diana's*, or the *Philosophical Tree*; which we'll do in the following Manner: We'll take an Ounce of *Silver*, which we'll have dissolv'd in two or three Ounces of Spirit of Nitre; this Dissolution is to be put to evaporate at a Sand Heat, till the Consumption of very near Half the Humidity; what's left must be pour'd into a Matraff, upon 20 Ounces of very clear common Water; we'll add to it two Ounces of Quicksilver, and leave the Matraff in a cool Place, without moving it for the Space of 40 Days: During that Time, we shall perceive a Tree forming itself, with Branches, and small Balls at the Ends, representing the Fruits.

Note, That these Figures of Branches proceed from the Spirits of Nitre, which being incorporated with the *Silver* and the Mercury, take different Figures, ac-

cording as they find Humidity to extend themselves: For if it was put but in 10 or 12 Ounces of Water, there would be form'd but a kind of confus'd Crystals; on the contrary, if there was more Water, there would appear nothing but a small Quantity of precipitated Powder. The Mixture must be left 40 Days at Rest, because the Spirit of Nitre being weaken'd by the common Water, works very slowly; and if the Matter was mov'd, the Figure began, would break, and the whole be put into Confusion. If afterwards we want to separate the *Silver* and the Mercury, we must shake the whole Mixture, and having pour'd it into an earthen Dish, we'll make it boil for the Space of Half a Quarter of an Hour; then we'll leave it to cool, till it be a little more than Milk-warm; when we'll pour into it, softly, a Pint of Water, in which must have been dissolv'd two Ounces of Sea Salt; this will make a white Precipitate, which is to be dry'd after the Water has been pour'd out by Inclination. This Precipitate, thus dry'd, is to be put into a Retort plac'd on a Sand Heat, which is to be very slow at first, then increas'd by Degrees, till the Retort becomes red-hot, when the Quicksilver will be distill'd into the Recipient full of Water, which we must have adapted to the Retort. The Fire is to be continu'd till it has done distilling, and the Vessels be left to cool; afterwards, the Water is to be pour'd out of the Recipient, and the Mercury having been wash'd in it, must be dry'd with a Linnen Cloth, or Crumb of Bread, to be kept for Use. The *Silver* will be found in the Retort, and can be reduc'd into an Ingot, by melting it in a Crucible with some Saltpetre.

The next Metal we are to operate upon, as the next in Order, or Dignity, is *Tin*, which is a whitish Metal, very near Silver in Colour, but very different from it in the Figure of its Pores, Solidity, and Weight.

The principal Characters and Properties of *Tin*, enumerated by *Boerhaave*, are, that it is the lightest of all Metals, very little ductile, or elastick; the most fusible and volatile of all Metals; scarce dissoluble by Acids, unless the weaker Sorts; and easily and intimately miscible with other Metals, the Ductility whereof becomes diminish'd by such Mixture. The same Author concludes, that Sulphur is a prevailing Ingredient in *Tin*, and deduces several of its particular Properties therefrom; he adds, that could the Metal be perfectly purg'd of this heterogeneous Sulphur, it is probable it would be found no other than Silver.

Several Authors had before noted a great Conformity, in divers Particulars, between the two Metals; as that both grow bitter when dissolv'd by Acids; that when fus'd together, there is scarce any separating them again, not even by Lead. Add, that Mr. *Boyle*, and others, give us several Instances of Silver being actually produc'd in a considerable Quantity from *Tin Ore*.

Tin can't be entirely dissolv'd by *Aqua fortis*, as some have pretended, because of the divers Particles 'tis compos'd of, and of the different Figures of its Pores. *Tin* is thought a Specifick against the Maladies of the Liver, and of the Matrix. The best *Tin* comes from *Cornwall*, a Province of the Kingdom of *England*, and is to be preferr'd to all others for chymical Preparations. The principal of those Preparations are eight in Number, viz. Pulverization of *Tin*, Calcination of *Tin*, Salt of *Jupiter*, or of *Tin*, Sublimation of *Tin*, *Magisterium* of *Jupiter*, or of *Tin*, Flowers of *Jupiter*, or of *Tin*, Liquor, or Oil of *Tin*, Antihæctick of *Poterius*, or Diaphoretick of *Tin*.

We'll begin these Operations on *Tin* by the first, viz. the Pulverization of *Tin*, which, considering that it is not malleable, can't be reduc'd into Powder by ordinary Means; therefore following another Method in this Operation, we'll have what Quantity we please of *Tin* melted in a Crucible, and thrown afterwards into

into a round wooden Box, which must have been rubbed all over, within and without, with some Chalk; we'll cover the Box, and shake it continually 'till our *Tin* be grown cold, which will be found in the Box, in grey Powder. *Lead* can be reduced into Powder in the same Manner.

Note, That the Box must be round, because 'tis shaken with less Difficulty, and with as few Cracks as possible, putting in it but a small Quantity of *Tin* at once, that by the Agitation the Parts may be separated and reduced into Powder, the Operation could be accomplished without rubbing the Box over with Chalk, but then the melted *Tin* would burn the Box. Though this Operation does not appear of great Utility, 'tis nevertheless very necessary, when several Operations are to be made on *Tin*, for when thus pulverised, it is mixed with less Difficulty with Salts or other Matters.

From this we'll pass to the *Calcination of Tin*, which is to reduce it in the Form of Chalk by Means of Fire, and which is done by putting *English Tin* into an unglazed Earthen Dish over a great Fire, and when the *Tin* is melted to agitate it a long while with a Spatula, it will smoke, and be reduced into Powder. A violent Fire must be continued under the Matter, during 36 Hours; during which, the Matter shall be stirred from Time to Time, then taken off the Fire, and left to cool, when we'll have a Chalk of *Tin*.

Note, That the Earthen Dish must be unglazed, else the *Lead*, which makes the Glazing, could mix with the *Tin*, and render it impure. The Figure of a Dish is more proper for this Calcination, because as the Matter can be spread over with the Spatula, the Sulphurs exalt from it with a greater Facility. It seems as if the *Tin* should diminish in Weight, in this Calcination, since the Fire dissipates Part of its Sulphur, nevertheless it encreases; for if we have employed 32 Ounces of that *Metal* in the Operation, we'll have 34 Ounces of Chalk, which shews that a greater Quantity of igneous Particles must have entered its Pores than has been evaporated of sulphureous and other volatile Particles.

To make the *Salt of Jupiter*, which is a *Tin* penetrated by Acids, and reduced in Form of Salt, we must take two Pounds of calcined *Tin*, and put it into a Matrafs, and having poured over it a very good distilled Vinegar, to the Height of four Fingers, we'll place it in Digestion at a Sand-Heat, during two or three Days, shaking the Matrafs by Intervals, after which we'll pour out by Inclination the Liquor which swims over, and pouring fresh distilled Vinegar on the residuous Matter, it must be put in Digestion, as before, and that Liquor poured out also by Inclination, which Operation must be reiterated three or four Times more. Afterwards all the Impregnations must be filtrated, and be made to evaporate, in a glass Cucurbite at a Sand-Heat, to the Consumption of three Fourths of the Humidity. What remains must be left to cool, and the Cucurbite transported, without shaking it, to the Cellar, in a cool Place, for three or four Days, when we'll find Crystals formed at the Side of the Cucurbite, which Crystals must be separated from the Liquor, and Part of the Humidity left, be made to evaporate as before, and what remains carried again to the Cellar, as before, for the Formation of new Crystals, reiterating those Evaporations and Crystallisations, 'till we have extracted all our Salt of *Tin*, which must be dried at the Sun, and kept in a Vial. This Salt is desiccative, being mixed in Pomatums for cutaneous Distempers. Those who don't care to have this Salt in Crystals, must cause all the Humidity of the Dissolution to be evaporated at a slow Fire, and there will be left a Salt as good as the first.

The *Sublimation of Tin* is its Exaltation, and Volatilisation, by Means of a volatile Salt, and is made by taking one Part of *Tin*, and two Parts of Sal-Armo-

niack in Powder; and having mixed them very well together, that Mixture must be put into an Earthen Cucurbite, which can resist the Fire, two Parts thereof, at least, must remain empty, to which we'll adapt a blind Capital, and take Care to lute very exactly the Joints. We'll place this Vessel into a small Furnace with a Grate, to an open Fire in such a Manner however, that the Fire may not transpire otherwise than through the Registers; therefore the Top of the Furnace must be stopp'd with Brick and Lute; the Cucurbite ought likewise to enter into the Furnace, to a Third of its Height, or thereabout. The Fire ought to be slow at the Beginning, but increased by Degrees so far as to make the Bottom of the Cucurbite to grow red hot, and be continued in that Manner 'till nothing ascends at the Top, which will be known by the Capital growing cold, and then the Sublimation will be accomplished. We'll leave the Vessels to cool, after which we'll open them, and find adhering at the Capital, and at the Top of the Cucurbite, Flowers, which are nothing but some Particles of *Tin* exalted by the Sal-Armoniack; and in the Bottom of the Cucurbite, we'll find the *Tin* revived.

We consider the *Magisterium of Jupiter* but as *Tin* dissolved by an Acid, and precipitated by a Salt Alkali, which is done in the following Manner.

We dissolve the Flowers of *Tin* abovementioned in a sufficient Quantity of Water; we filtrate this Dissolution and drop upon it Spirit of Sal-Armoniack, or Oil of Tartar, *per Deliquium*, which will cause the Precipitation of a white Powder, which white Powder must be dulcified by washing it several Times with warm Water, it must be dried afterwards. This Preparation is of no other Use than for Ladies to mend their Complexion with, for it makes a beautiful white.

Flowers of Jupiter are a *Tin* volatilised, and exalted by Means of a volatile Salt, in the following Manner.

We take a Earthen Pot, without glazing, which has a Hole in the Middle of its Height, with a Cork to it. We place that Pot in a Furnace, where it can enter as far as its Hole, and hinder the Fire by Means of Brick and Lute from transpiring; we adapt at the Top of the Pot three Aludels or Pots of the same Earth, and without Bottom. We adapt a Capital a-Top of those Pots, with a Recipient; we lute exactly the Joints, and light in the Furnace a very good Fire, to make that Part of the Pot, within the Furnace, red hot; then we make a Mixture of one Pound of *Tin*, and two Pounds of refined Salt-Petre. We throw a Spoonful of this Mixture through the Hole into a Pot, and stop it; there will happen a Detonation, which being over, we'll throw another Spoonful, which we'll continue to do 'till the whole Mixture be employed; after which we'll leave the Vessels to cool, and unluting them, we'll find in the Recipient a small Quantity of Spirit of Nitre and round the Aludels Flowers of *Tin*, very white, which we'll gather together with a Pen-Feather, and wash them several Times with Spring Water, and after they have been dried on Paper from the Sun, we'll keep them in a Vial. These Flowers are very good to mend a brown Complexion, when mixed with Pomatum, or in some Liquor. There will be found, in the bottom Pot, a Chalk of *Tin*, mix'd with the fixed Part of the Salt-Petre, which must be boiled in Water, washed and dried. It may be employed in desiccative Unguents.

The *Liquor or Oil of Tin*, is that *Metal* reduced into a thick Liquor by the *Aqua Regalis*, Thus:

There must be put into a glass Vessel what Quantity we please of *Tin* flattened, and cut into small Pieces, and pour over it three Times as much of *Aqua Regalis*, composed of two Parts of *Aqua Fortis*, and one Part of Spirit of Salt: The Vessel is to be placed over a slow Fire of Digestion, there will happen a slow Ebullition, and the *Tin* dissolved by Degrees: The Liquor must be poured out afterwards by Inclination into a Stone Porringer; and if all the *Tin* is not dissolved, there must be poured other *Aqua Regalis* on what remains: The Dissolutions must be mixed, and the Humidity made to evaporate at a Sand-Heat; which done, there

there will be left a white greasy Salt, which being exposed to the Humidity of the Cellar, will resolve into a thick, viscous, heavy, and white Liquor, which must be poured into a Vial, to be kept. This is what's called *Oil of Tin*. This Oil is escarrotick, proper for the Caries of the Bones, for a Deterfive, and to eat proud Flesh. It cannot be used but for outward Application.

Note, That the *Aqua Regalis* is a Dissolvant of *Tin*; but, as that *Metal* is sulphurous and soft, it blunts in Part the Points of the Dissolvant, which therefore cannot operate but slowly. The Dissolution of *Tin* has some Resemblance to that of Antimony; for in both the attenuated or dissolved Matter, is precipitated in a white Powder to the Bottom of the Vessel. This Liquor is improperly called *Oil*, since it is nothing but *Tin* dissolved by acid Spirits; but as it has a Consistence of Oil, and something unctuous, which proceeds from the Sulphur of *Tin*, the Name of Oil has been given to it.

The *Antihætick* of *Poterius*, or *Diaphoretick* of *Jupiter*, (for Astrologers pretend that *Tin* receives the Influences of that Planet,) is a Mixture of *Tin*, and of Martial Regule of Antimony fixed by Salt-Petre. We'll proceed in this Operation in the following Manner.

We'll take the best *Tin*, and the Martial Regule of Antimony, of each eight Ounces, which must be melted together in a Crucible at a Fire of Charcoal; which done, the melted Matter must be poured into an Iron Mortar, (heated and greased) and left to cool; after which it must be reduced into Powder, and mixed with three Times as much of purified Salt-petre; then a large Crucible must be heated red hot, between burning Coals, into which two Spoonfuls of that Mixture must be thrown, which will melt with Detonation, which Detonation being over, two other Spoonfuls of the Mixture must be thrown into the Crucible, and so on, 'till there be no more of the Mixture left; the whole ought to be calcined, after the last Detonation, at a great Fire, for very near an Hour, stirring the Matter, from Time to Time, with an Iron Spatula, then must be left to cool. We'll pour the Matter into an Earthen Pan, full of boiling hot Water, where it must steep for the Space of five or six Hours, to melt the Salt-Petre, left with it; then that Water is to be poured out by Inclination, and other Water poured over the Matter, continuing thus to wash it, 'till the Water which comes from it be insipid; then it must be dried and kept; 'tis the *Antihætick*, we'll have 20 Ounces of it.

This *Antihætick* is used for the Maladies of the Lungs, of the Liver, and of the Matrice; for malignant Fevers, Small-Pox, and other Distempers, where it is necessary to expel the Humours by Perspiration. It may be administered likewise to stop Gonorrhœa's, Loosenesses, and Hæmorrhages. The Dose is from ten Grains to two Scruples, in a Conserve, or some Liquor appropriated to the Distemper.

Note, That the best *Tin* for this Operation, is the *English Tin*, without any Mixture. The *Tin* is mixed with the Regule of Antimony to make a Mass of it, which can be reduced into Powder. The Mortar is greased, lest the Mass should adhere to it. The Matter is thrown by Spoonfuls into the Crucible, which is called Projection, that nothing should be lost in the Detonation; because if all the Mixture was put at once into the Crucible, the Detonation would be made with such a Force, that Part of the Matter would run over, and fall into the Fire. After the Detonation the Matter remains puffed up, rarified, and of a grey Colour. 'Tis calcined and stirred, that the Salt-Petre should very well penetrate it; and to make a Dissipation of what could be left of Volatility in the Antimony. We employ in this Operation three Times the Quantity of Salt-Petre, that there may be enough to fix the Parti-

cles of the Antimony; for if there was less, we would have Reason to fear that the saline Sulphurs of that *Mineral*, being not sufficiently embarrassed, would cause a Vomiting.

There are likewise several Preparations made of BISMUTH, which is a *mineral* Body, half *Metallick*; composed of the first Matter of *Tin*, while yet imperfect; and found usually in *Tin-Mines*, sometimes also in *Silver-Mines*. Its Substance is hard, ponderous, and brittle, of a large Grain, glossy and shining. It is called *Tin-Glass*, because, when broke, it shews, a vast Number of polished Laminæ, like Glass; it is also called *Marcasite*, by Way of Excellence, because surpassing all others in Whiteness and Beauty.

There is very little of natural *Bismuth*, and all the *Bismuth* we have is artificial; the best and most beautiful artificial *Bismuth* is made of *Tin*, Tartar, and Salt-Petre.

The Pores of the *Bismuth* are disposed otherwise than those of *Tin*; 'tis known by the Menstruum, which dissolves the *Bismuth*, and which cannot dissolve entirely *Tin*.

Bismuth is never employed in Remedies designed to be taken inwardly, because 'tis believed that it contains some Arsenick; *Pewterers* mix it with *Tin* to render it more beautiful, hard, and sounding. There are extracted from *Bismuth* Flowers, and a *Magistery*.

The Flowers are nothing but a Portion of the *Bismuth* exalted in Form of a Powder, by volatile Salts, in the following Manner.

The *Bismuth* must be calcined like the *Lead*, then having mix'd it with once as much of Sal-Armoniack, the Sublimation must be conducted like that of *Tin*, and we'll have Flowers which can be dissolved in Water, and made to precipitate with Spirit of Sal-Armoniack, or with Oil of Tartar. This *Magisterium* is used like that we are a going to mention.

To make the *Magisterium* of *Bismuth*, (which is *Tin-Glass* dissolved and precipitated into a white Powder) we must have dissolved in a Matraass an Ounce of *Bismuth* reduced into a coarse Powder, with three Ounces of Spirit of Nitre; this Dissolution ought to be poured into a very clean Earthen Pan, throwing over it five or six Pounds of Spring-Water, in which has been dissolved before half an Ounce of Sea-Salt; we'll perceive a white Powder precipitating to the Bottom. The Water must be poured out by Inclination, and the *Magisterium* washed several Times, then dried from the Sun; we'll have an Ounce and a Drachm of it. 'Tis a very good Cosmetick, which is used, mixed with Pomatum, or dissolved in Water of white Lillies; *Perruwig-makers* use it to beautify their Hairs.

The next *Metal* which falls under our Hands is LEAD, which is a coarse, heavy, impure *Metal*, of all others the softest and most fusible, when purified; called also *Saturn*, because of the Influences, 'tis said, it receives from that Planet. *Lead* contains a little Mercury, some Sulphur, and a great deal of Bituminous Earth.

Lead is found in various Countries, but abounds particularly in *England*. It is found too in several Kinds of Soils and Stones, some whereof, besides, contain *Gold*, some *Silver*, others *Tin*, &c. *Lead* is found of a lighter or deeper Colour, according as it is more or less purified; though some make a Difference in the Colour of the Ore, always esteeming that much which is the whitest.

Lead is extremely cold, and for this Reason is very proper to appease Venereal Heats when applied on the *Pirænum*. It is applied likewise on several Tumours, caused by a too violent Agitation of the Blood.

Lead serves to purify *Gold* and *Silver*, and it can be said that its Action in the Coppel is very near like that of the White of an Egg, when employed to clarify a Syrup, for as the greasy and terrestrial Impurities of the Syrup gather together with the White of the Egg, because of its Glutinosity, and are pushed to the Sides of the Bason, likewise the heterogeneous Substances which

were mixed with the *Gold* and the *Silver* are intangled with the *Lead*, and expelled by the Fire to the Sides of the Coppel, where it is seen like a Scum.

There are five Chymical Preparations to be made of *Lead* in our Laboratory, viz. Calcination of *Lead*, Salt of *Saturn*, Magisterium of *Saturn*, Balsam or Oil of *Saturn*, and Distillation of the Salt of *Saturn*.

We'll begin by the *Calcination* of *Lead*, since this Operation is to be the Basis of the four other Operations upon *Lead*. For the *Calcination* of *Lead*, we must have it melted in a Earthen Pan, which is not glazed, and is to be stirred with a Spatula, 'till it be reduced into Powder. If we increase the Fire, and calcine the Matter for an Hour or two longer, the *Lead* will be more open, and more proper to be penetrated by Acids. If we calcine that Powder at a reverberatory Fire, during three or four Hours, it will turn red, and it is what we call *Minium*.

Lead is also prepared into *Ceruse*, by exposing it to the Vapour of Vinegar, for then it changes into a white Rust, which is gathered and formed into small Cakes. To make what we call *Plumbum Ustum*, or burnt *Lead*, we must melt two Parts of *Lead* in a Pot, or in a Crucible, and add to it one Part of Sulphur or Brimstone, to which we must set Fire, and when the Brimstone is burnt, the Matter is found in a black Powder, which is the *Plumbum Ustum*.

All these Preparations of *Lead* are desiccative, they are mixed in Unguents and Plaisters, and unite themselves in boiling with Oils and Grease, and give them a Consistence.

Note, That something happens in the Calcination of *Lead* which deserves our Attention, and which is that, though by the Action of the Fire, several sulphurous and volatile Particles of the *Lead* are evaporated, which should make it diminish in Weight; nevertheless, after a long Calcination, 'tis found that instead of weighing less, it is rather heavier than before. Several, to explain this Phænomenon, say, that while the Violence of the Flame opens and divides the Particles of the *Lead*, the Acid of the Wood, or of other Fuel used in the Operation, insinuates itself into the Pores of the *Lead*, where it is fixed by the Alkaly of the Chalk; but this cannot be the Reason of that Increase of Ponderosity in calcined *Lead*, because that Increase happens as well when *Lead* has been calcined with Coals alone, as with Wood; for Coal contains but a fixed Salt which remains in the Ashes, and cannot ascend. Therefore 'tis a great deal better to attribute that Effect to the Pores of the *Lead*, being disposed in such a Manner, as to keep the igneous Particles, introduced into them, during the Calcination, agglutinated, and embarrassed in the soft Particles of the *Metal*, so as to be impossible for them afterwards to disentangle themselves and fall out, and consequently supply by their own Weight, no longer lifted up by their violent Agitation, what is lost in the Calcination. These igneous Corpuscles rarefy also very much the *Lead* in the Calcination, for the more 'tis calcined and reduced into Chalk, the more it increases in Volume, because those Corpuscles embarrassed thus in the softest Particles of the *Metal*, which are very pliable, stretch, and extend, by their violent Agitation and continual Rotation, during the Circulation, those soft and pliable Particles, which, thereby must necessarily increase in Volume. But if the Chalk of *Lead* be revived by Fusion, the igneous Particles confined in it, being thereby roused, and reassuming their former natural Rapidity, fall out from their Prisons, and leave Room for those Pores, they had filled to contract themselves, and be reduced to a lesser Volume, which is the Cause why *Lead* thus revived is not near so weighty as it was before the Calcination; for then it is deprived both of its sulphurous Particles, and of the igneous ones whereby they had been reimplaced in the Calcination. An Example will justify what I alledge on this Sub-

ject. For I weigh twenty-five Pounds of *Lead* for Calcination; I'll find after a strong and long one an Increase of five Pounds, therefore I'll have thirty Pounds of calcined *Lead*, which, if revived, will diminish six Pounds; therefore I'll have but twenty-four Pounds of revived *Lead*. M. *Geoffroy*, of the Royal Academy of the Sciences at *Paris*, among several very curious Experiments he has made with a *Lens*, or Burning-Glass, on *Metals*, relates, that having exposed *Lead* to the Focus of a *Lens*, or Burning-Glass, that *Metal* has given first a great deal of Smoke, and was changed by Degrees into a fluid Liquor like Oil or melted Rosin, and that this Liquor in cooling became like a Kind of Glass, which had this particular, that it was soft and smooth to the Touch, and of a yellow, green, and reddish Colour, in some Places.

At present we'll take three or four Pounds of one of those Preparations of *Lead* abovementioned, of *Ceruse* for Example, to make the *Salt of Saturn*, which is a *Lead* penetrated, and reduced in Form of Salt by the Acid of Vinegar. We'll reduce these three or four Pounds of *Ceruse* into Powder, which we'll put into a large Glass or Stone Vessel; we'll pour upon it distilled Vinegar to the Height of four Fingers, there will happen an Effervescence of a sensible Heat. The whole is to be put in Digestion at a Sand-Heat for three or four Days, stirring the Matter from Time to Time, then leaving it to settle, and pouring out the Liquor afterwards by Inclination; which done, new distilled Vinegar must be poured on the *Ceruse* left in the Vessel, proceeding as before, continuing to pour on distilled Vinegar, and to pour out the Liquor by Inclination, 'till very near half the Matter be dissolved. Then we'll mix all our Impregnations together, and having poured them into a Stone or Glass Vessel, we'll have evaporated, at a very slow Sand-Heat, about two Thirds of the Humidity, or 'till a small Pellicle be formed over it; then we'll take the Vessel softly off the Fire, and leave it to cool without stirring it: There will be formed Crystals upon it, which we must take off, and cause the Liquor to be evaporated as before, and put it to cool, continuing the Evaporations and Crystallisations 'till we have extracted all our Salt, which must be dried in the Sun, and kept in a Glass Vessel. If we desire to have our Salt whiter, we'll have it melted in an equal Quantity of distilled Vinegar and common Water, then filtrated and crystallised as before.

Salt of Saturn is commonly employed in Pomatums for Ringworms and Inflammations; we also use the Impregnation of *Saturn*, made with distilled Vinegar for all cutaneous Distempers; when mixed with a great deal of Water, it makes a white Liquor, called *Lac Virginale*.

Salt of Saturn taken inwardly is esteemed very good for the Squinancy, to stop the immoderate Flux of Menfes, of Piles, and the Dysenteria. The Dose is from two to forty Grains in Plantin-Water, or mixed in Gargarisms.

Note, That *Ceruse* is the best Preparation of *Lead* for the making of *Salt of Saturn*, because 'tis easier dissolved than the other Calcinations, by reason of the Vinegar 'tis impregnated with. The Effervescence which happens, proceeds from the Acids of the Vinegar penetrating with Violence, and dispersing the Particles of the Matter. It must be observed, that the Effervescence happening when the same Acid is poured upon another Preparation of *Lead*, is greater, because the Acid finding then a Body less open than the *Ceruse*, makes greater Efforts, in penetrating it, and consequently raises up more of the Matter. It must not be imagin'd that a true Salt is extracted from *Lead*; 'tis but a Dissolution of its proper Substance by Acids which incorporate themselves with it intimately enough to make of it a kind of Salt. This Salt, call'd also Sugar,

Sugar, because of its Sweetness, is good for several Maladies fomented by acid and acrimonious Humours; because it sweetens them, and breaks their Strength. 'Tis what is observ'd in the Squinancy, the Cause whereof proceeds commonly from a salt and acid Serosity, which being fallen in too great a Quantity on the Muscles of the Larynx, excites a Fermentation which dilates their Fibres, and causes the Inflammation we see: Therefore all that's good to blunt the Points of Acids, is good for the Cure of that Malady. The Fluxes of *Menses*, of the Piles, and of the *Dysenteria's*, are ordinarily excited by pricking or corrosive Salts introduc'd into the Vessels; therefore the Salt of *Saturn*, as well as other Matters which embarrass the Acids, cure those Maladies. The Sweetness of the *Salt of Saturn* proceeds from the sulphurous and soft Substance of the *leaden* Particles, which being put into Motion by the Salt of Vinegar, tickle, and flatter gratefully the Nerve of the Tongue. Vinegar impregnated with any of the Preparations of *Lead*, is call'd *Vinegar of Saturn*. If it be fed with Oil of *Roses*, or other Oil, stirring them together in a Mortar, it forms an Unguent call'd *Butter of Saturn*, which is proper for all cutaneous Distempers.

Magisterium of Saturn, which is our next Operation on *Lead*, is that Metal dissolv'd and precipitated in the following Manner: We must dissolve two or three Ounces of *Salt of Saturn*, purify'd as above, in a sufficient Quantity of Water and distill'd Vinegar; we'll filtrate the Dissolution, and drop upon it Oil of *Tartar per deliquium*, which forms at first a Sort of Milk, then a *Coagulum*, which precipitates in a white Powder to the Bottom of the Vessel; the whole must be mix'd again together, and pour'd into a Funnel lin'd with grey Paper: The Liquor will run thro' clear as Water, and the Powder remain, which is to be wash'd several Times, by pouring Water upon it, to carry off the Impression of the Vinegar; afterwards it must be dry'd, and we shall have a very white *Magisterium*, employ'd for beautifying the Face; 'tis also mix'd in *Pomatum* for Ringworms.

Balsam, or *Oil of Saturn*, is a Dissolution of the Salt of *Saturn* in Oil of Turpentine; done in this Manner: Eight Ounces of *Salt of Saturn*, in Powder; is put in a Matrafs, and Spirit of Turpentine pour'd upon it, that it may swim over to the Height of four Fingers; the Matrafs must be plac'd at a slow Fire of Sand, in Digestion during a whole Day; then we shall have a red Tincture: We'll pour out the Liquor by Inclination, and pour more Spirit of Turpentine on the Matter left in the Matrafs; we'll leave it in Digestion, as before, pouring out, likewise, by Inclination, the Liquor, which will have some Colour: Then we'll put our Dissolutions into a glass Retort, which we'll place at a Sand Heat, and having adapted a Recipient to it, we'll distil, with a moderate Fire, very near two Thirds of the Liquor, which will be the Spirit of Turpentine: We'll put out the Fire, and the Retort being cold, we'll pour what it contains into a Vial, to keep it. This *Balsam of Saturn* is excellent to cleanse and cicatrize Ulcers. The most malignant Shankers are touch'd with it, because they resist Putrefaction.

Note, That Spirit of Turpentine is properly but an Oil, it dissolves *Lead*, and mixes easily with it, because it is full of Sulphur. If we were to continue to pour always new Spirit of Turpentine on the remaining Matter, we should dissolve entirely the Salt of *Saturn*.

The *Distillation of the Salt of Saturn*, is a Separation of the Substances contain'd in that Salt; which ought to be effected thus: Two Thirds of a stone or glass Retort must be fill'd with *Salt of Saturn*, which Retort is to be plac'd in a Furnace, and a pretty large Recipient adapted to it, luting exactly the Joints, and giving under the Retort a slow Fire at first, then in-

creasing it by Degrees, and towards the End pushing it with that Violence as to make the Retort red-hot, then leaving the Vessels to grow cold; after which, they must be unluted: What is contain'd in the Recipient, must be pour'd into an Alembick of Glass, and rectify'd by distilling, at a slow Sand Heat, very near Half the Liquor; which done, we shall have a Spirit of *Saturn*, as inflammable as Brandy, and of an acerb Taste.

This Spirit is very good to resist the Putrefaction of the Humours. It is given to hypochondriack Melancholicks, from 8 to 16 Drops, in Broth, or other Liquors appropriated to the Distemper; and it must be used 15 Mornings successively.

The other Half of the Liquor left in the Alembick, is improperly call'd *Oil of Saturn*; 'tis good to cleanse the Eyes of Horses.

Note, That we must leave one Third of the Retort empty, and adapt to it a pretty large Recipient; because the volatile Spirits being exalted with Violence, may chance to break the Vessels, if they have not Room enough to extend themselves. If we have put 12 Ounces of *Salt of Saturn*, very dry, in the Retort, we'll extract 3 Ounces and a Half of Liquor; there will remain in the Retort 8 Ounces and a Half of rarefy'd Matter, black and yellow. If after the Distillation of the *Spirit of Saturn*, we take the Retort off the Fire, and break it immediately, while it is very hot, the Matter in it taking Air, will blaze of itself, like Coals, and remain some Hours on Fire, then be reduc'd into a yellow and grey Matter, where there will appear already small Pieces of *Lead*. This Circumstance proves that *Lead* is very sulphurous; for this Fire can't proceed but from the Sulphur of the Metal itself. The *Spirit of Saturn* is not inflammable but by a Portion of Spirit of Wine, which always remains wrapp'd up in the Vinegar, and which had been usher'd by the Acids into the Pores of the *Lead* in the Preparation of the Salt of *Saturn*; for when the Fire is push'd to distil that Salt, the Acids bruise themselves, and leave the Spirit of Wine at Liberty; therefore the *Spirit of Saturn* has no acid Taste. The Salt of *Saturn* can be revivify'd into *Lead*, by mixing it with a salt Alkali melted at a great Fire, in a Crucible; because this last Salt breaks the Acids which kept this last Salt disguised: But it must be observ'd, that it takes Fire before it is revivify'd, and that because of the Spirit of Wine which we have said has been embarrassed in the Dissolution of the Ceruse made with Vinegar.

Having done operating upon *Lead*, we'll pass to *Copper*, which is a hard, dry, heavy, ductile Metal, found in Mines in several Parts of *Europe*, but most abundantly in *Sweden*. *Copper* is of all Metals the most ductile and malleable, after Gold and Silver, and abounds much in Vitriol and Sulphur. It is found in Glebes, or Stones, of various Forms and Colours, which are first beaten and wash'd, to separate them from the earthy, &c. Parts, wherewith they are mix'd. After washing, they are melted, and the melted Matter run into a kind of Mould, to form large Blocks, by some call'd *Salmons*, and by others *Cakes of Copper*. To render it more pure and beautiful, they melt it again once or twice; some of its coarse earthy Parts being left at each Fusion, and a Quantity of Tin and Antimony added. In this State it is call'd *Rose Copper*. *Copper* is sometimes also found native and pure in the Mines, either in Form of Threads, or in Flakes, Plates, Grains, or other Masses and Lumps.

Astrologers call it *Venus*, as supposing it to have some more immediate Relation to that Planet. By the Analysis it appears compos'd of a Sulphur ill digested, a yellowish Mercury, and a red Salt.

We *Chymists* make five Preparations of that Metal, viz. the Calcination of *Copper*, Purification of calcin'd *Copper*, Vitriol of *Copper*, or of *Venus*, Crystals of *Venus*, and Spirits of *Venus*.

The *Calcination of Copper*, is a Separation made of its

its most volatile oily Particles, by means of common Sulphur and Fire, to render it more compact; which to perform, must be stratify'd in a large Crucible, *Laminae* of *Copper*, with Brimstone in Powder; the Crucible is to be cover'd with a Tile, or something else which has a Hole in the Middle, for the Evacuation of the Smoak. The Crucible is plac'd in a Wind Furnace, and a great Fire made round it, till no more Smoak appears; when the *Laminae* must be taken out quite hot, and separated. This is the *Æs ustum*, or *burnt Copper*, employ'd in external Remedies as a Deterfitive. It may be reduc'd into Powder in a Mortar.

Note, That in making this Stratification, we begin by a Bed of Sulphur, and lay over it a Bed of *Laminae* of *Copper*, then another Bed of Sulphur, and another Bed of *Laminae*, proceeding in the same Manner till the Crucible be full; but the first and last Bed must be of Sulphur. This Calcination is made to burn, and cleanse the *Copper* of its superficial Sulphur, by means of common Brimstone; and to prepare it for the following Operations, since thereby *Copper* is easily reduc'd into Powder, which otherwise could not be done.

The *Purification of calcin'd Copper*, which is our next Operation, is to render it beautiful, and of a high Colour; which is done in the following Manner:

We take what Quantity we please of calcin'd *Copper*, which having made red-hot in a Crucible, we throw into it Linseed Oil, which must swim over the *Copper*, two Finger's Breadth. The Pot must be cover'd immediately, otherwise the Oil will take Fire; the *Copper* must steep in it till the Oil be half cold, when the *Copper* is taken out, and put again into the Crucible, till it be once again red-hot, and then thrown again into the Linseed Oil; which Operation must be repeated nine Times, and the Oil chang'd every third Time; then we shall have a very pure *Copper*, which will have reassum'd its Colour. If we calcine it once more, in order to consume all the Oil, and reduce it afterwards into Powder, we shall have a fine Crocus of *Copper*, which will be a very good Deterfitive.

Vitriol of Copper, or of *Venus*, which is our third Operation on that Metal, is *Copper* penetrated, and reduc'd into the Form of *Vitriol*, by Spirit of Nitre, in this Manner: Two Ounces of *Copper*, cut into small Pieces, are dissolv'd in five or six Ounces of Spirit of Nitre; the Dissolution is put into a Cucurbite of Glass, and about a fourth Part of the Humidity made to evaporate at a Sand Heat; what remains is left untouched for five or six Hours, when there will be form'd blue Crystals, which must be taken off. The Evaporation and Crystallization is continu'd till all has been extracted, then the Crystals are dry'd, and kept in a Vial well cork'd; they are Causticks.

Note, That the *Copper* must be put into a great Matrafs under the Chimney, and the Spirit of Nitre pour'd upon it softly. There happens presently a violent Effervescence, and a red Smoak, which comes out at the Neck of the Vessel, and would very much offend the Breath, if the Artist was to receive any Portion of it; thereby the Vessel is heated to that Degree, that it is impossible to bear the Hand upon it; and the Heat lasts till the Dissolution be ended, then the Liquor is clear, and of a fine blue Colour. The great Effervescence proceeds from the Efforts the acute Particles of the Spirits of Nitre make to penetrate the Pores of the *Copper*, which being in Form of Nets, are in those Efforts lacerated by the Opposition they make, at first, through their Exiguity and Stiffness, to the Introduction of the acid Particles; which Effervescence lasts till those Particles, having forc'd their Way through, are at last exhausted of Part of their Strength, and, losing their Rapidity, remain fix'd in those Pores. The red Smoak is caused by the Spirit of Nitre, which, when rarefy'd, has always that Colour. The Spirits of Nitre filling up the

whole Capacity of the Pores of the *Copper*, and having hook'd them on all Sides, keep them suspended, by their Volatility, in the Liquor, and thereby cause the Crystallization, which to accelerate, by easing them of Part of their Burden, Part of the Liquor is evaporated. Therefore the *Vitriol of Copper* is nothing else but the Acids of the Spirit of Nitre incorporated with the *Copper*, and those same Spirits, which are like so many small Knives, give to that *Vitriol* its corrosive Virtue.

The next Preparation of *Copper*, is that of *Crystals of Venus*, which are the Particles of *Copper* impregnated with the Acids of the Vinegar, and reduc'd in the Form of Salt, or *Vitriol*, thus: We'll take what Quantity we please of Verdigrease, in Powder, which we'll put in a pretty large Matrafs, pouring over it distill'd Vinegar, to the Height of four Fingers Breadth; we'll place the Matrafs in Digestion at a Sand Heat, for the Space of two Days, stirring it, from Time to Time; the Vinegar will take a blue Colour; then we'll pour out the Liquor, by Inclination, and continue to put other distill'd Vinegar on the Matter, till three Fourths, or thereabouts, of the Verdigrease be dissolv'd, and nothing remains but a terrestrial Matter; after which, all the Impregnations must be filtrated, and two Thirds of the Humidity made to evaporate, in a Cucurbite of Glass, at a Sand Heat: We'll carry the Vessel into a Cellar, where we'll leave it, without moving it, for four or five Days, when small Crystals will be form'd, which must be gather'd, by pouring out the Liquor by Inclination. One Third of that Liquor must be again evaporated, and what remains carry'd to be crystalliz'd, as before, continuing those Evaporations and Crystallizations till we have extracted all the Crystals, which must be dry'd and kept. This is what Painters call *distill'd Verdigrease*, because prepar'd with distill'd Vinegar. Those Crystals are very deterfitive, but they are never used but for external Wounds, and in Painting.

We'll conclude our Operations on *Copper* with the *Spirit of Venus*, which is an acid Liquor extracted from the Crystals of *Venus* by Distillation, in this Manner: What Quantity we please of Crystals of *Venus*, prepar'd with distill'd Vinegar, must be put in a Retort of Glass, leaving a third Part empty; which Retort is plac'd at a Sand Heat; and having adapted to it a large Recipient, and luted exactly the Joints, a small Fire must be given to it, at first, to distil a small Quantity of insipid Water; this Water will be follow'd by a volatile Spirit; then we'll increase the Fire by Degrees, when the Recipient will be fill'd with white Clouds: We'll environ, towards the End of the Operation, the Retort with lighted Coals, to force out the last Spirits, because they are stronger; when we shall see that the Clouds cease, and the Recipient grows cold; we'll let the Fire go out, dilute the Joints, and pour all that's contain'd in the Recipient into an Alembick of Glass, to have it distill'd at a Sand Heat to Siccity. This is the rectify'd *Spirit of Venus* used as a Remedy against the Epilepsy, Pally, Apoplexy, and other Maladies of the Head. The Dose is 7 or 8 Drops, in a Liquor appropriated to the Distemper. Several use it to dissolve Pearls, Corals, and other like Matters.

Note, That the Acid is extracted from *Copper* by Fire, without breaking its Points, because the *Spirit of Venus* is vastly sour, which does not happen in other Metals. The Reason which can be given for it is, that *Copper*, which is so full of Sulphur, embarrasses only, in the Dissolution, the Acids, with its ramous Particles; so that when by the Violence of the Fire those Points are excited, they come out whole, because they meet with no Resistance strong enough to be broken. They also usher out along with them some of the most volatile Particles of the *Copper*, with which they are inseparably united. This Spirit must be rectify'd, because the fire

pushes always into it some Impurities, contracted by the *Copper* while it was in the *Rape* of the Grape, to be reduc'd into Verdigrease.

IRON, the next Metal deserving the Attention of a *Chymist*, is a hard, fusible, and malleable Metal, very porous, composed of vitriolick Salt and Sulphur, very ill mix'd and digested together; therefore the Dissolution of its Parts is easily made. *Iron* is also call'd *Mars*, for the same Reason the other Metals have each the Name of a Planet.

Though *Mars*, or *Iron*, contains a vitriolick Acid, 'tis nevertheless an Alkali; because it ferments with the Acids, which will not at all appear surprizing, when we consider that there is a great deal more of Earth, than Salt, in that Metal; and that this Earth keeping the Salt embarrass'd, it has enough Pores left to receive the Points of the Acids pour'd over it, and to do the Office of an Alkali.

The *Mars* is almost always astringent through the Abdomen, because of its terrestrial Particles; and aperitive by Urine, not only because of its Salt, which is penetrating; but, likewise, because the Abdomen contracting itself, the Humidities are filtrated by Urine. Pieces of red-hot *Iron* are often extinguish'd in Water, to stop the *Diarrhœa*, which Effect proceeds from the vitriolick Salt of the *Iron* dissolv'd in the Water. Water of Forges, and several other Mineral Waters which participate of *Iron*, operate by the same Sort of Salt they have carry'd off along with them in passing through Mines of that Metal.

There are eleven *chymical* Preparations made of *Iron*, viz. three Sorts of *aperitive Crocus Martis*, *astringent Crocus Martis*, two Sorts of Salt, or *Vitriol of Mars*, *Spirit of Mars*, *Tincture of Mars with Tartar*, *Extract of Mars aperitive*, *Extract of Mars astringent*, and *Diaphoretick of Mars*.

We'll begin these Operations on *Iron*, or *Mars*, by the most easy, which is the first Preparation of the *aperitive Crocus Martis*, and which *Crocus Martis* is but the Rust of *Iron*, made by the Dew, in this Manner: Several *Laminæ* of *Iron*, having been well wash'd, are exposed to the Dew for a considerable Time, where they will grow rusty; which Rust must be scrap'd off, and the same *Laminæ* exposed again and again to the Dew, till we have *Crocus* enough. This *Crocus* is the best of all the Preparations of *Iron* call'd *Crocus*. 'Tis excellent for the Obstructions of the Liver, the Pancreas, and the Mesentery. 'Tis used with Success for the Retention of the *Menses*, the Dropsy, and other Maladies proceeding from Opilations. The Dose is from ten Grains to two Scruples, in Lozenges, or Pills.

Note, That *Iron* opens the Obstructions by its Salt, which being help'd by the solid Particles of the Metal, has more Strength than the other Salts: But the Patient ought always to be purg'd before he takes the *Mars*, because if it finds the Conducts of the small Vessels stuffed with gross Matter, it stops, and causes sometimes Inflammations, with Pains like those of the Cholick. *Iron* raises often the Obstructions, by absorbing, as an Alkali, the Acids which caused them.

The second Preparation, of *Crocus Martis aperiens*, is but Filings of *Iron* rusted by the Rain, thus: We'll put in an earthen Pan, without Glazing, Filings of *Iron*, very clean, and expose it to the Rain, till made into a Paste; then we'll take the Pan from the Rain, and place it in a dry Place, from the Sun, it will rust: We'll pound it; and expose it to the Rain, to make a Paste, as before, which also must be put to rust, then pounded, as before, which Operation must be repeated 12 Times; after which, we'll reduce it into a very subtil Powder, and keep it. This *Crocus* has the same Virtues of the first, and the Dose is the same, but the first is preferable, because more open.

Note, That the common Rust of *Iron* is better than

Filings; that Dew and Rain-water are employ'd in this Operation to appropriate the Dissolvent, as much as possible, to the Virtue of the Metal; for the Rust is an imperfect Dissolution of *Iron*. 'Tis proper to reduce the Matter to the Consistence of Paste, the better to excite the Fermentation; and it must be humected 10 or 12 Times, to subtilize the Particles of *Iron* as much as it is possible to do it, with a Dissolvent so weak as is Rain-water. This *Crocus* has a brown reddish Colour, its Taste and Smell are feruginous, but very weak.

The third Preparation, of *aperitive Crocus Martis*, is Filings of *Iron* calcin'd with Brimstone, and perform'd by taking an equal Quantity of Filings of *Iron*, and Brimstone in Powder, mixing them together, and making a Paste of it with Water. This Paste must be put in an earthen Pan, and left to ferment for four or five Hours; after which, we'll place the Pan on a great Fire, stirring the Matter with an Iron Spatula: It will blaze, and when the Brimstone is burnt, appear black; but by continuing a great Fire under it, and stirring it for the Space of two Hours, it will take a deep red Colour, which will shew that the Operation is ended. We'll leave the Matter to cool, and keep the *Crocus*, which may be used like the former, and for the same Maladies. The Dose is from 15 Grains to 2 Drachms.

Note, That a Paste is made of this Mixture, in order that the Acids of the Sulphur, being diluted by Water, should insensibly penetrate the *Iron*, and open it more. This Penetration is easily observ'd, since the Matter heats of itself, to such a Degree, that one can't bear it with the Hand; it even happens, that when 25 or 30 Pounds of this Preparation are made, at once, the Matter blazes, and is half calcin'd before 'tis put on the Fire, which can't be explain'd but by the violent Action and Friction of the acid Points of the Sulphur against the solid Body of the *Iron*. This Calcination is made in an earthen Pan, rather than in a Pot, or a Crucible; and the Matter must be continually stirr'd with a Spatula, to facilitate the Evaporation of the Sulphur; otherwise the Preparation would always remain black. These Sorts of Calcination are always to be made under the Chimney, to avoid the Smell of the Sulphur. If we have employ'd one Pound of Filings of *Iron*, we shall have, at least, one Pound four Ounces of *Crocus Martis*, which proves that the Acids of Sulphur, and some of the igneous Particles, are incorporated in the Pores of the *Mars*, which increases its Weight. The red Colour proceeds from the Vitriol of the *Mars*, which being calcin'd, grows red, like the Colcothar. This *Crocus* has no sensible Taste, nor Smell.

Having made these three Sorts of *Crocus Martis aperiens*, which will produce all the Effects expected from such Preparations, we'll pass to that of the *astringent Crocus Martis*, which is a Preparation of Filings of *Iron* divested of its most saline Particles, in this Manner: We'll take what Quantity we please of the last *Crocus Martis aperiens*, which is to be wash'd five or six Times with Vinegar, leaving it to steep an Hour each Time; then calcin'd in an earthen Dish, or on a Tile, at a great Fire, during five or six Hours. Afterwards 'tis left to cool, and kept for Use.

This *Crocus* stops the *Diarrhœa*, Spitting of Blood, the immoderate Flux of the Piles, and the *Menses*. The Dose is from 15 Grains to a Drachm, in Lozenges, or Pills.

Note, That the *Mars* being but an impure Vitriol, the more 'tis calcin'd, the more it is astringent; and as what renders it aperitive is but its Salt, and its most dissoluble Part, it loses much of that Quality when wash'd several Times with Vinegar, and calcin'd afterwards. There are several other Preparations of

Crocus

Crocus Martis astringens, but this suffices: Therefore,

We'll prepare next the *Salt*, or *Vitriol of Mars*, which is *Iron* penetrated, and reduc'd in the Form of Salt, by an acid Liquor, thus: We'll take an *Iron* Pan, very clean, and pour into it an equal Weight of Spirit of Wine, and Oil of Vitriol extracted from *English* Vitriol; we'll expose the Pan, for some Time, to the Sun, and leave it afterwards in a dark Place, without stirring it; when we shall see the Liquor incorporating itself with the *Mars*, and forming a Salt, which must be left to dry, or harden: Then it must be separated from the Pan, and kept in a Bottle well cork'd.

This *Salt* is an excellent Remedy for all Maladies proceeding from Obstructions. The Dose is from six Grains to a Scruple, in Broth, or some other Liquor appropriated to the Distemper.

Note, That a Pan is more proper for this Operation than any other Vessel less flat; because the Liquor is easier extended in it, and easier incorporated with it. The Pan must be new. The Oil of *English* Vitriol is preferable, in this Case, to all others, because it is less acrimonious, and *English* Vitriol participates more of *Iron*. When both Liquors are mix'd in the Pan, there happens a very small Ebullition, and the Pan heats a little; which proceeds not only from the Acids penetrating the *Iron*, but likewise from the Mixture of the Spirit of Wine with the Oil of Vitriol. The Liquor must not rise in the Pan above an Inch high. *Riverius*, in his Practice of Medicine, prescribes a Method of making the *Salt of Mars* like this, except that he puts a greater Quantity of Spirits of Wine, than of Oil of Vitriol; but 'tis better when made with an equal Quantity of both.

The other Preparation of *Vitriol of Mars*, is *Iron* dissolv'd, and reduc'd to the Form of Salt, by the Spirit of Vitriol, in this Manner: Eight Ounces of Filings of *Iron*, very clean, must be put into a pretty large Matrafs, pouring upon it two Pounds of common Water, warm, and adding to it one Pound of very good Spirit of Vitriol; the whole must be stirr'd, and the Matrafs plac'd on a Sand Heat, where 'tis left 24 Hours in Digestion; during which Time, the purest Part of the *Iron* will be dissolv'd, when the Liquor is to be pour'd out, by Inclination, and the terrestrial Part, left at the Bottom in a small Quantity, thrown away. Then the Liquor is to be filtrated, and afterwards made to evaporate in a Cucurbite of Glass, at a Sand Heat, to a Pellicle; then the Vessel transported to a cool Place, where will be form'd greenish Crystals, which must be separated, by pouring out softly the Liquor which swims over it; which Evaporation, and Crystallization, are to be repeated, till we have extracted all the Crystals, which must be dry'd, and kept in a Bottle very well cork'd.

Note, That the Spirit of Vitriol is weaken'd by the Water, that it may dissolve nothing but the most rarefy'd Part of the Filings. To evaporate to a Pellicle, signifies to have the Humidity consum'd, till a thin Pellicle is perceiv'd swimming over the Liquor; which happens always when Part of the Humidity being evaporated, there remains of it but a little less than is wanted to keep the Salt in Fusion.

At present, for the Distillation of the *Spirit of Vitriol of Mars*, which is an acid and astringent Liquor, extracted from the *Vitriol of Mars*, thus: We'll put in a stone, or glass Retort 8 Ounces of the first Salt, or *Vitriol of Mars*, made with Oil of Vitriol, and Spirits of Wine, placing the Retort in a reverberatory Furnace, and adapting to it a Recipient of Glass; we'll lute the Joints, and make in the Furnace a Fire

of the first Degree to heat gently the Retort, which Fire is to be rais'd afterwards to the second Degree, when it will drop from the Retort about two Ounces of Liquor: When we perceive that it has done distilling, we'll increase the Fire to the third Degree, then white Vapours will come out, which will fill the Recipient: This Degree of Fire is to be continued 'till the Vapours begin to grow clearer, then we'll increase it to the fourth Degree, and continue it thus 'till we see nothing more coming out of the Retort. The Operation last ordinarily twelve Hours; the Vessels must be left to cool, and afterwards unluted, there will come out of the Recipient a pretty strong sulphurous Smell, and we'll find in it five Ounces and five Drachms of a clear Spirit, of an acid Taste, which must be kept in a Glass Bottle very well corked.

This Spirit is astringent, proper for Diarrhæas, Bloody-Fluxes, Hæmorrhages and Vomitings. The Dose is from four Drops to twelve, in a proper Liquor.

Note, That one Third of the Retort must be left empty, and the Recipient pretty large, that the Spirits, when they rarefy themselves into Liquor, may find Room enough to circulate, otherwise they would burst all if they were too narrowly confined. The Joints ought likewise to be exactly luted, to hinder Perspiration. The first Liquor which drops is the most volatile Spirit of Vitriol of *Mars*, which has volatilised and exalted a Portion of the Acid of Vitriol, and some Particles of Iron. The second is the Oil of Vitriol incorporated with the *Iron*, in the Preparation of the Vitriol of *Mars*, but which is separated by the Action of the Fire, and pushed into the Recipient with some Portion of the *Iron*. The red Mass left in the Vessel after Distillation is the finest of all the *Crocus Martis* which have been invented, and likewise the best, with Regard to its Penetration.

The *Tincture of Mars with Tartar*, (which is our next Operation) is a Dissolution of *Iron* by the Acid of *Tartar*, made by pounding and mixing twelve Ounces of Filings of *Iron*, with thirty-two Ounces of fine white *Tartar*, which must be boiled in a large Iron Pot, or Cauldron, with twelve or fifteen Pounds of Rain-Water, during twelve Hours, stirring the Matter from Time to Time with an Iron Spatula, and taking Care to supply the Cauldron with boiling Water, in Lieu of that which has been evaporated; afterwards the Mixture must be left to settle, and there will remain a-top, a black Liquor which must be filtrated, and made to evaporate in a stone Pan, at a Sand-Heat, to a Consistence of Syrup. We have forty-four Ounces of it.

This Tincture is a very good Aperitive, it raises the most inveterate Obstructions; 'tis given in the Cachexy, in the Dropsy, in the Retention of the Menfes, and generally in all Maladies proceeding from Opilations. The Dose is from one Drachm to half an Ounce in Broth or some other Liquor appropriated to the Malady.

Note, That in this Operation the white Tartar is preferred to the red, because more loaded with Salts, and consequently more capable to rarefy *Iron*. When the Mixture has boiled some Time it thickens like Pap, and swells, and would run over, if the Artist was not to take care to moderate the Fire. Water alone would not be capable to penetrate the *Iron*, so as to make a Tincture like this, was it even to boil during a whole Month; but when impregnated with Tartar it dissolves it easily. This Tincture is also called *Syrup of Mars*, because of its Sweetness. There remains at the Bottom of the Pot a whitish Matter which must be rejected as useless. This Tincture is very aperitive, because the Strength of the *Mars* has been increased by the Tartar, which

which serves for a Vehicle to it. It may be rendered laxative, by causing to be macerated in it before 'tis brought to the Consistence of Syrup, six Drachms of Senna.

This Operation ended, we'll pass to that of the Aperitive Extract of *Mars*, which is a Dissolution of the most open Particles of *Iron*, made by aperitive Juices, and reduced by Fire to a thick Consistence, Thus: Put eight Ounces of Filings of *Iron* into an *Iron* Pot, and pour upon it three Pounds of Honey-Water, and four Pounds of Juice of white Grapes very ripe. Add to it four Ounces of Lemon-Juice. Cover the Pot with a Lid of *Iron*, and place it in a Furnace at a small Fire. Leave the Matter in Digestion for the Space of three Days, and make it boil, afterwards, during three or four Hours, uncovering the Pot from Time to Time, to stir at the Bottom with an *Iron* Spatula, and covering it again to prevent a too great Consumption of the Humidity. When you see that the Liquor grows blackish, you must put out the Fire, and leave the Matter to settle. You must strain hot through a Flannel what's clear of the Liquor, and have the Humidity consumed at a Sand-Heat, in a Stone or glass Vessel, to the Consistence of Extract.

This Extract is a very good Aperitive for the Obstructions of the Liver, and of the Mesentery. The Dose is from ten Grains to two Scruples, taken in Pills, or dissolved in a Liquor appropriated to the Distemper. What's left at the Bottom of the Pot is the most terrestrial Part of the *Mars* which is useless.

Note, That the Virtue of this Extract is increased by the essential Salts of the Juices 'tis made with, and by the Spirit of Honey, which gives it a very good Impression. The Mixture is left in Digestion to facilitate the Dissolution of the *Mars*, but as the Menstruum has not a very great Quantity of Points, it dissolves but the most saline Part, and the easier to be melted.

There is likewise an *Extract of Mars Astringent*, which is a Dissolution of *Iron*, made with astringent Wine, and reduced by Fire into a thick Consistence, in this Manner. We'll take two Ounces of Filings of *Iron* reduced into a very subtle Powder, which we'll put into an *Iron* Pot, pouring upon it four Pounds of Tinto-Wine; we'll put the Pot on the Fire, cover it, and make it boil, stirring the Matter from Time to Time with an *Iron* Spatula, to a Diminution of two Thirds of the Humidity; we'll strain hot through the Flannel what's most clear of the Liquor, and have the Humidity evaporated, to the Consistence of an Extract.

This Extract stops the Diarrhoea's, Dysentery, immoderate Flux of the Piles, and of the Menfes. The Dose is from ten Grains to two Scruples, in Pills, or dissolved in some astringent Liquor.

Note, That the Tinto-Wine impregnates itself but with one Portion of the *Mars*, because the Tartar it contains is not capable to dissolve but what it finds rarefied in the *Metal*, the rest remaining at the Bottom of the Pot. The astringent Virtue of the Wine increases much that of the *Iron*, and renders it very proper for the Maladies abovementioned; but we must not believe that we can destroy entirely its aperitive Salt, for it opens still the Obstructions, and pushes them by Urine, though not so effectually as the aperitive *Mars* does it.

The *Diaphoretick of Mars* (our last Operation on *Iron*) is a Sublimation of the Particles of *Iron*, by volatile Salts; thus: We pulverise and mix exactly together twelve Ounces of Filings of *Iron*, and eight Ounces of Sal-Armoniack, both very dry: We put that Mixture in an Earthen Cucurbite, capable to bear the naked Fire, and of which there be but one Third filled: We place it in a Furnace, and surround it with

small Pieces of Brick, and of Lute, to hinder the Fire from rising too much; We adapt a Capital to the Cucurbite, with a little Recipient, luting the Joints: We leave the Matter in Digestion for twenty four Hours, then making a graduate Fire under the Cucurbite, it will first distil a Liquor in the Recipient, then Flowers will ascend, and stick to the Capital, and to the Borders of the Cucurbite; we continue a pretty strong Fire 'till nothing more ascends, then we leave the Vessels to cool, and having afterwards unluted them, we find in the Recipient one Ounce and a half of a Liquor like the Spirit volatile of Sal-Armoniack, but of a yellowish Colour; we gather the Flowers, of which we find two Ounces and a half; they are yellowish, of a Salt vitriolick Taste, very penetrating; and we keep them in a Bottle very well cork'd.

This *Diaphoretick of Mars* excites the Perspiration of Humours; they are good against all Maladies caused by the Corruption of Humours; they are sometimes diuretick, according as the Body is disposed; they are proper to expel the Hypochondriack Melancholy, and the Quartan Ague. The Dose is from six Grains to twenty, in a Liquor appropriated to the Distemper.

We find at the Bottom of the Cucurbite a blackish fixed Matter, part in a Mass, and part in Powder, weighing fifteen Ounces and six Drachms; which is aperitive, proper against the Jaundice, against the Dropsy, and to provoke the Menfes. The Dose is from half a Scruple to two Scruples.

Note, That these Flowers are nothing else but the very Substance of the Sal-Armoniack impregnated with the *Mars*, and sublimated by the Fire; they borrow their yellow Colour from the looser Portion of *Iron*, which they have exalted; they are no more alkaline than the Sal-Armoniack itself.

All the foregoing Preparations are but Trifles, and a Kind of Diversion for us Artists, when compared to those we have left to do. We have first handled *Gold* and *Silver*, two *Metals*, always so welcome among us, that the greatest Monarchs receive them with the greatest Complaisance, and even a Kind of Respect; of such Efficacy and Influence, that they make Mutes speak, Deaf hear, and Blind see, often against their Honour, Conscience, and Reason; so formidable that they are capable to stop the Rapidity of the Conquests of the greatest Heroes, and to make them retreat before the greatest Poltroons; so venerable, as to be placed often on the Altar of the Living God; and adored by the very Ministers of those Altars, who turn their Back to their divine Master, to worship those shining and precious *Metals*; so ponderous or weighty, that when put in *Astraea's* Scale, they almost always over-balance Justice and Equity, and so engaging that they make *Cupid* himself to recoil; and of such Value, that Virtue, Merit, Friendship, Sincerity, Religion, Learning, Modesty, Courage, Honour, Humanity, and Compassion disappear in their Presence.

But at present we are a-going to meet with a *Proteus*, which changes Form oftener than can be imagined, and which will escape from us at the very Time we believe to hold him faster.

This Prodigy in Nature is *QUICK-SILVER*, called for that Reason *Mercury*, and *Hydrargyrum*, because of its Fluidity.

MERCURY is a *Metal*, or a *Semi-Metal*, fluid, and penetrating, perfectly resembling Silver in Fusion.

Boerhaave observes that it is very improperly called a *Metal*, inasmuch as it has not all the Characters of such a Body, nor scarce any Thing in common with the other *Metals*, except Weight and Similiarity of Parts: Thus, for Example, it is neither dissoluble by Fire, malleable, nor fixed.

Perfect *Metals*, according to *M. Homberg*, are nothing but pure *Mercury*, whose little Particles are penetrated on all Sides, and filled with the Matter of Light, which unites and binds them together into a Mass,

Mass, so that the Parts of Fluids *Mercury*, which are supposed to be little solid Globes, in their Metallification are rendered rough and uneven, being pierced on all Sides, and having their Pores or Perforations filled with the Matter of Light, by such Means they lose their first Conformation, and the Politure or Smoothness of their Surfaces, which is one of the principal Causes of the Fluidity of the *Mercury*.

Most *Chymists* make *Mercury* one of our hypostatical Principles: Not, as M. *Homburg* observes, that it answers the Character of a Principle, which is that whose Substance cannot be analysed or reduced into Matters more simple, but because the Analysis has not been yet discovered; though it is possible it may hereafter, there being little doubt but that *Mercury* is a Compound: This is the more probable, in Regard *Mercury* may be destroyed, which never happens to simple Bodies. The Manner of destroying *Mercury*, is, first, by changing it into a perfect *Metal*, by introducing a sufficient Quantity of Light within its Substance; and then exposing this *Metal* to a Burning-Glass, where, in a little Time, it evaporates almost wholly into Smoke, leaving nothing behind but a light Earthy Dust.

L'Emery says that there is Appearance that the Parts of this *Metal* are all solid, very much polished, and of a round Figure; for in whatever Manner 'tis divided without Addition, it appears always in small Boles; and that if even it is observed narrowly when dissolved in *Aqua Fortis*, an infinite Number of small round Bodies will be observed rising in the Liquor in Form of Smoke.

The Parts of *Mercury* being supposed round, it may be easily explained how that *Metal* remains Fluid, and why it is so easily volatilised by Fire, though very ponderous; for a round Figure being by no means proper for the Coadunation of Parts, the small Bodies which compose *Quick-Silver* cannot be united together, and consequently they must roll upon one another, as we see it happen to all round Bodies; 'tis what makes the Fluidity of that *Metal*.

As for its Volatility, it proceeds from the Want of Contiguity, and of Union among its round Particles, whereby they follow without the least Resistance the very first Impulsion of any heterogeneous Body, whereby their natural Rotation is accelerated.

It could be objected that the Particles of the *Quick-Silver* being round, it should be light, since round Bodies, near one another, leave a Space between them. To which I answer, that those Spaces cannot be an Obstacle to the Ponderosity of the *Quick-Silver*, since each of those Spaces is filled with its Column of Air, which by its Compression rather adds to than diminishes the Ponderosity of the *Metal*; I would almost be of Opinion that those Intervals or Spaces is what renders *Quick-Silver* so heavy, since those globulous Particles, on Account of their Rotundity, being not able to support long the same Column of Air, each of them is compressed by, slide continually from under it, and occasion it to fall all at once, on the other Column of Air, which served as a Support to the Particle, whence ensues a violent Shock between both, which adds much to the Ponderosity of the *Metal*.

This Opinion of mine can be confirmed by another Character, or Property of *Mercury*, which is its Volatility; for as those Columns of Air abovementioned grow stronger by Rarefaction, those which serve for a Support to the Particles of *Mercury* being more rarified, when that *Metal* is put to the Fire, than those which compress them, grow consequently stronger, and as the nearer the Fire, the better they are rarified, and consequently the greater is their Strength. They lift up at first those Particles with such Violence, naturally inclined to Motion, and support them, in their Ascent with such a Might, that they conquer all Obstacles, 'till those Columns growing denser a-top, by a too great Distance from the Fire, those globulous Particles finding again the same Equality between their Impulsion and Impression, approach one another, and re-assume their former State; which is seen plainly at

those Particles, which had been exalted by the Fire, being found gather'd together at some very great Distance from the Fire. This Phenomenon of *Mercury* cannot be explained otherwise, since it cannot be said of them what we have said of those of other *Metals*, that they have been exalted or ushered up by the igneous Particles, since the Politure and Smoothness of the mercurial one renders them impenetrable to the igneous Particles; for how could they be hooked in, since we see by a daily Experience, that the more polished or smooth a globular Body, the more impenetrable it is to the sharpest Weapon, not through its Hardness only, but through its Instability, being always ready to slide from the least Impression. 'Tis true that the Activity of the igneous Particles is almost incomprehensible, but the Politure and Smoothness are more incomprehensible.

Mercury is found in several Mines in *Europe*, particularly in *Hungary*, *Spain*, *Friuli*, and even in *France*. It is found under three different Forms: 1. In ruddy Glebes, or Clods, call'd *Cinnabar*. 2. In hard stony Glebes, or a mineral Substance of a Saffron, and sometimes of a blackish Colour. 3. It is also found pure; for upon opening Holes in the Bed of Stones, &c. there sometimes gushes a Vein, or Stream of pure *Mercury*, call'd *Virgin Mercury*.

This last Sort is most valued. *Paracelsus* and *Basil Valentine* prefer it far to any other Sort, for chymical Operations; therefore we'll chuse it for ours. We design to make 14 Preparations of *Mercury*, viz. the *Æthiops mineralis*, the black mercurial Panacea, the corrosive Sublimate, the sublimate *Mercury*, call'd *Aquila alba*, the mercurial Panacea, the white Precipitate, another white Precipitate, the red Precipitate, the red Precipitate without Addition, the green Precipitate, the Turbith Mineral, or yellow Precipitate, the Oil or Liquor of *Mercury*, another Oil of *Mercury*, and another Precipitate of *Mercury*.

We'll begin with the *Æthiops mineralis*, which is a Mixture of *Mercury* and Sulphur, made by putting in Fusion, on the Fire, what Quantity we please of Sulphur in an earthen Pot, without Glazing, and which will bear the Fire, and mixing with it, by Degrees, with an Iron Spatula, an equal Quantity of *Quick-silver*; we'll set Fire to the Mixture, and the Sulphur being burnt, it will remain a black Mass, friable and ponderous, which must be left to cool, and afterwards separated from the Pot, and kept. 'Tis the *Æthiops mineralis*.

This Preparation is good for the Asthma, Epilepsy, Rheumatism, Venereal Disease, and for Scrophula's, and the King's Evil. It operates chiefly by Perspiration, and seldom by Salivation. The Dose is from 8 Grains to 2 Scruples, in a Bolus.

Note, That this Operation must be made under the Chimney, else the Vapours of the Sulphur, and *Quicksilver*, will offend the Artift. The Sulphur is easily melted over a Fire of Charcoal. As soon as it is in Fusion, it must be taken off the Fire, and having ty'd the *Quicksilver* in a Linnen Cloth, it must be press'd with the Fingers over the melted Sulphur, that it may fall upon it like Rain, stirring the Matter, at the same Time; and when it is perceiv'd that the Mixture is exactly made, and there appears no more liquid *Mercury*, Fire must be set to it with a Match. The black Mass must not be taken from the Pot till it be quite cold, because hot *Mercury* is always prejudicial to those who handle it. If we have employ'd, in this Operation, 16 Ounces of *Quicksilver*, and as much Sulphur, it will remain 17 Ounces and a Half of *Æthiops mineralis*.

The black mercurial Panacea, which is our second Operation on *Mercury*, is *Mercury* penetrated, and impregnated with some Portions of Sulphur and *Sal Ammoniack*, thus: We put in Fusion in an earthen Pot without Glazing, 4 Ounces of Sulphur, or Brimstone; we take it off the Fire, and mix with it, by Degrees, 3 Ounces of *Sal Ammoniack*, in Powder; it then raises

a Sinoak, proceeding from the Phlegm of the *Sal Ammoniack*; we separate the Matter from the Pot before it is quite harden'd, and find 12 Ounces and 6 Drachms of it; which, when cold, we pulverize, and put into a Matrafs, to fill but one Third of it; we place the Matrafs in a Sand Heat, and give but a small Fire, at first, to heat the Vessel; then we increase it gradually to the third Degree, and continue it during 5 Hours, or till no more Vapours come out through the Neck of the Matrafs; then we leave the Vessel to cool, and break it afterwards: We find at the Top some white Flowers, which we throw away as usefess, and at the Bottom a Matter disposed by Beds of different Colours; the first yellow, the second white, the third grey, and the fourth black. We pound this Matter, and put it into a Matrafs, pushing it, as before, by a graduated Fire, during seven Hours; then leaving it to cool, and breaking the Vessel, we find the Matter disposed by Beds of different Colours, as in the first Calcination; which we reduce again into Powder, and put into a new Matrafs, pushing it, for the third Time, as before, by a graduated Fire, during seven Hours; then breaking the Matrafs, we take out the Matter, reduce it again into Powder, put it in another Matrafs, and push it, for the fourth Time, by a graduated Fire, as before, but increasing it towards the End, to make the Bottom of the Vessel red-hot; then we break it, and find the Matter separated into two Beds of different Colours; that a-top is yellow and light; and that underneath is commonly black; sometimes, also, purple, and ponderous. We take this last Portion, which is the *black Panacea*.

This Preparation is sudorifick, proper for the Rheumatism, Venereal Disease, Asthma, Epilepsy, *Scrophule*, Worms, and to raise the Obstructions. The Dose is from 12 Grains to Half a Drachm, in a Bolus. The yellow Matter a-top is a Mixture of Sulphur and *Sal Ammoniack* impregnated with some Portion of *Mercury*. It must be reduc'd into Powder, and kept. It may be employ'd externally for the Itch, mixing two Drachms of it in an Ounce of *Pomatum*.

Our third Preparation, is that of *corrosive Sublimate*, which is a *Mercury* penetrated by Acids, and exalted by the Fire, to the Top of the Vessel. The *sublimate Mercury* is prepar'd by putting 16 Ounces of *Mercury* into a Matrafs, and pouring upon it 18 Ounces of Spirit of Nitre. The Matrafs is plac'd at a small Sand Heat, and left there till the Dissolution be made; which Dissolution is pour'd into a glass Vessel, or a stone Pan, to evaporate slowly, at a Sand Heat, all the Humidity, till it remains but a white Mass; which must be pounded in a glass Mortar, and mix'd with 16 Ounces of Vitriol calcin'd white, and as much *decrepitated Salt*: This Mixture is put into a Matrafs, two Thirds whereof are left empty, its Neck having been cut in the Middle of its Height: This Matrafs is plac'd on the Sand, and the Artist begins to give a small Fire, which he continues during 3 Hours, and then increases it; when there will be form'd a *Sublimate* at the Top of the Matrafs: The Operation must be ended in 7 or 8 Hours. The Matrafs is left to cool, and then broke, the Artist avoiding a light Powder, which flies into the Air when the Matter is stirr'd. The red Dross left at the Bottom of the Vessel, is thrown away as usefess.

The *corrosive Sublimate* is a violent Escharotick, and eats away proud Flesh. Half a Drachm of it, dissolved in a Pound of Lime-water, turns it yellow, which is then call'd *phagedaenick Water*. It is used to wash Ulcers, and tetters Eruptions.

Note, That the Corrosion of this *Sublimate*, in the acid Particles of the Spirit of Nitre, of which the globulous ones of the *Mercury* have form'd a Sheath, by rolling themselves in that Spirit during the Dissolution, to shut themselves in, and the æthereal Pyramids, which serve for a Support to them, being rarefy'd by the Fire, in the *Sublimation*, raises them upwards, together with their Sheath, entirely composed of sharp Points, which being repulsed out-

ward, by the Resistance they meet with from the Politure of the *mercurial* Particles, tare and lacerate the Parts they are apply'd to, assisted therein by the perpetual Rotation of those *mercurial* Particles shut up within.

Mercurius dulcis, our fourth Operation on *Mercury*, is the corrosive Sublimate divested of its acid Sheath, in the following Manner: Six Ounces of corrosive Sublimate are reduc'd into Powder, in a glass or stone Mortar, and twelve Ounces of *Quicksilver* mix'd with it; the Mixture is stirr'd with a wooden Pestle, till the *Quicksilver* be imperceptible; that Mixture, which will be grey, is put into several Vials, or into a Matrafs, two Thirds whereof ought to be empty: The Vessel is put in the Sand, and a small Fire given to it, at first, which is increased afterwards to the third Degree, and continu'd in that Condition during 5 Hours, to sublimate, and sweeten the Matter; then the Vessels are left to cool, and afterwards broke, wherein are found 3 different Sorts of Matter, *viz.* a small Quantity of a light Earth at the Bottom, which must be rejected as usefess; another Matter adhering to the Neck of the Vials, or of the Matrafs, which may be kept to mix with Unguents for the Itch; and a white one in the Middle, which must be gather'd carefully, pounded, and put into Vials to be sublimated a second and a third Time, proceeding in these two last Sublimations as has been done in the first. The Matter found in the Middle, after the last Sublimation, will be very well dulcify'd.

This *Mercurius dulcis* purges gently by Stool; 'tis used in all Sorts of venereal Diseases; 'tis disobstructive, and kills Worms. The Dose is from 6 to 30 Grains, in Pills. If it be sublimated twice more, it loses its purgative Virtue, and is more disposed to work by Perspiration and Salivation. If, on the contrary, it be sublimated but twice, its purgative Virtue will be greater.

Note, That the corrosive Sublimate must never be pounded in a Mortar of Metal; it would corrode the Metal, and carry off some Portion of it, which would spoil the Operation. *Quicksilver* is mix'd with the Sublimate, to help to divest it of its acid Sheaths, by continually and violently rubbing against them during the Mixture, when it breaks all their sharp Points which caused the Corrosion, leaving nothing to the sublimated Particles but a thin, and almost smooth Coat, which if apply'd, then, on any Part of the Body, would be found to have lost a great deal of their Corrosion. The *Quicksilver* forms of the Fragments of those Points it has broke, Sheaths, likewise, or Coats, for each of its Particles, as appears by its changing Colour; which Coats have no bad Qualities, because composed only of weaken'd acid Particles, and in a different Position. The Matter is put to sublimate, to free it entirely of the Superfluity of those Fragments of the acid Points, as well as to render the Coats of the sublimated Particles quite smooth. Vials are better for this Operation than a Matrafs, unless Half, or at least a third Part of the Neck of the Matrafs be cut off; for if the Neck was too long, as the greatest Part of the Fuliginosity could not ascend to the Top, it would fall back on the Sublimate, and hinder its perfect Sublimation; because that Fuliginosity contains what's the most acrimonious, but comes easily out of the Vials, or Matrafs, which have a short Neck. The Sublimate sticks round the Vials or Matrafs in Form of a hard Stone, because the *mercurial* Particles having been quicken'd in the Sublimation, have made several Efforts to break their Sheaths, and in those Efforts have extended them; so that they being a great deal looser than they were, and the *mercurial* Globules having a larger Space to move in than they want, that End of the Sheath left empty, while the *mercurial* Globule is at the other, falls against the Bottle, where it sticks, so much more so, by the continual and quick

Accession of new Particles of the same Kind, just like Flakes of Snow, which carry'd off by the Wind into a particular Place, form there a very hard Body. If the Fire has been but moderately strong, the Sublimate will be Half in Stone, and Half in a very white rasfy'd Matter; but no Matter in what Form it is, provided it be well sublimated, and there be felt no Acrimony when put on the Tongue. The purgative Quality of the Sublimate consists in its acid Sheaths, which keeping still its volatile Particles shut up, though more at large, hinder their natural Volatility, and their Perspiration through the Pores of the Body, leaving them all their Ponderosity, whereby they raise the Obstructions of the Vessels through which they pass, and facilitate the Evacuation of Humours; but when they are once freed from those thin Sheaths, by a few more Sublimations, they then lose that purgative Quality, to re-assume their natural diaphoretick one. All Sorts of *mercurial Preparations*, when taken inwardly, are to be made in Pills or Bolus's, and never dissolv'd in a Liquid, for Fear it should stop in the Gums, and spoil and loosen the Teeth.

The *mercurial Panacea*, is a Sublimate of *Mercury* dulcify'd by several Sublimations, and Spirits of Wine, thus: We'll take what Quantity we please of the *sublimate Mercury* last mention'd, which having reduc'd into Powder in a stone or glass Mortar, we'll put into a Matrafs, 3 Parts whereof are to be left empty, and its Neck cut at the Middle of its Height; which Matrafs must be plac'd in a Furnace, at a Sand Bath, and a small Fire made under it, during an Hour, to heat slowly the Matter; after which, the Fire is to be increased to the third Degree, and continu'd in that Condition about five Hours, during which Time, the Matter will sublimate. The Vessel being left to cool, and afterwards broke, a small Quantity of red and light Earth, found at the Bottom, must be thrown away as useless, and all the *Sublimate* separated from the Glass reduc'd again into Powder, and sublimated as before; which Sublimations are to be repeated seven Times more, changing the Matrafs each Time, and each Time rejecting the red Earth found at the Bottom: This done, the *Sublimate* is to be reduc'd into an impalpable Powder on the Porphyry, and put into a glass Cucurbite, pouring upon it alcooliz'd Spirit of Wine, to the Height of six Fingers Breadth; then the Cucurbite must be cover'd with its Capital, and the Matter left in Infusion during 15 Days, stirring it from Time to Time with a wooden Spatula: At the End of the 15 Days, the Cucurbite must be plac'd at the *Bal-neum marie*, or *vaporous Bath*, adapting a Recipient to it; and having luted exactly the Junctures with a wet Bladder, all the Spirits of Wine must be distill'd by a moderate Fire, which accomplish'd, the Vessel is left to cool, and being unluted afterwards, we shall find our *Panacea* at the Bottom of the Cucurbite, which if not dry enough, must be dry'd at a small Sand Heat, by stirring it with a wooden Spatula in the same Cucurbite, till it grows into Powder, which must be kept in a glass Vessel.

This *Panacea* is a very good Remedy for all the venereal Diseases, inveterate Rheumatisms, Obstructions, Scurvy, King's Evil, Itch, Scald Heads, Worms, *Afcarides*, and old Ulcers. The Dose is from 6 Grains to 2 Scruples, in a Bolus, or Pills.

Note, That the Name *Panacea* derives from *πανακεια*, i. e. *Remedium universale*, an universal Remedy; because, in Fact, it cures several Maladies. If the Artist will not take the Trouble to distil the Spirits of Wine, he may separate it by Inclination or Filtration, from the Matter, without Fear of losing any sensible Part of the *Panacea*. The *mercurial Panacea* operates by Extinction, Perspiration, Salivation, and Purgation: It operates by Extinction, when mixing with the acid Humours, to be met with in a great Quantity in the Body of the Patient, it sweetens them, and hinders their Action; 'tis for

this Reason that it is good for Obstructions, and *Scrophule*, because these Maladies are ordinarily formed by an acid Humour, which forms the *Coagulum* which stops the small Vessels. It operates by Transpiration, when, being excited by the Heat of the Body, it goes out through the Pores, and ushers out along with it the Humours it had mix'd with; and in this Manner it cures Ringworms, Itch, Scald Heads, old Ulcers, and Rheumatisms. It operates by Salivation, when sublimated with the acid Salts 'tis cas'd in, as far as the Head, where it opens the salivary Ducts, and causes in them small Shankers. Lastly, it operates by Purgation, either by the Fermentation caused by the acid Sheaths 'tis wrapp'd in; or by the Precipitation caused by the fix'd Salts it meets with in the Body; but oftener it does not purge at all, or but very little; in which it differs from the *Aquila alba*, which is a stronger Cathartick. When 'tis wanted to excite a Salivation, by Means of the *mercurial Panacea*, the Patient must have been very well purg'd before; then 10 Grains of the *Panacea* are administer'd to him in the Morning, and 10 at Night; the next Day 15 Grains in the Morning, and 15 at Night; the third Day 20 Grains in the Morning, and as many at Night; the fourth Day 25 Grains in the Morning, and as many at Night; the fifth Day 30 Grains in the Morning, and 30 at Night; continuing thus to increase the Dose, till a copious Salivation ensues, which must be entertain'd, by giving every other Day, or every third Day, 12 Grains of the *Panacea*. Some are of Opinion, that the Salivation excited by this Remedy being not so strong as that procur'd by Friction, it must be made to last longer; therefore for a perfect Cure, it should be continu'd during 40 Days, or thereabouts. Several prefer the *Panacea* to Frictions, and other Ways of exciting Salivation; because it operates gently, and does not cause the dangerous Accidents occasion'd by Frictions, Fumigations, and Plaisters.

The *white Precipitate of Mercury*, is a *Mercury* dissolv'd in Spirit of Nitre, and precipitated by Salt into a white Powder, in this Manner: Sixteen Ounces of crude *Mercury* are dissolv'd in a glass Cucurbite, with 18 Ounces of Spirit of Nitre: The Dissolution made, we'll pour upon it filtrated Salt-water, made of 10 Ounces of Sea Salt, melted in 2 Pints of Water, adding to the whole about an Ounce of volatile Spirit of Sal Ammoniack: Then there will be made a very *white Precipitate*, which is to be left to settle, pouring out, afterwards, the Water, by Inclination, and washing the *Precipitate*, several Times, with Spring-water, and drying it in the Sun.

This *Precipitate* is used to excite a Salivation; 'tis somewhat vomitive. The Dose is from 4 to 15 Grains, in Pills. 'Tis also mix'd in *Pomatum* for cutaneous Distempers, from Half a Drachm to a Drachm, for an Ounce of *Pomatum*.

The other Sort of *white Precipitate* is the *corrosive Sublimate*, dissolv'd with Sal Ammoniack melted in Water, and precipitated by Oil of Tartar, thus: Four Ounces of Sal Ammoniack are melted in 16 Ounces of Water, the Liquor is filtrated through a grey Paper, and 4 Ounces of *corrosive Sublimate*, in Powder, added to it, which will melt soon; then Oil of Tartar *per deliquium* is pour'd gently on the Dissolution, whence an Ebullition will ensue, and afterwards a *white Precipitate*: The Artist continues pouring the Oil of Tartar till he sees that nothing more is precipitated, then pours a great Quantity of Water into the Vessel, and leaves the Matter to settle, till the Liquor grows clear; then he pours out the Matter by Inclination, washing several Times its *Precipitate*, and having it dry'd, afterwards, from the Sun: It commonly turns a little yellow. This *Precipitate* has the same Virtues as the other, and the Dose is the same.

The *red Precipitate* is a *Mercury* wrapp'd in Spirit of Nitre, and calcin'd by Fire, in this Manner: The Artist takes 8 Ounces of crude *Mercury*, which he cautes

to be dissolved in eight or nine Ounces of Spirit of Nitre. He pours the Dissolution into a Vial, or Matrafs, with a short Neck, which he places on the Sand, and makes under it a moderate Fire to evaporate the Humidity 'till it remains nothing but a white Mass: Then he pushes slowly the Fire to the third Degree, and keeps it in that Condition 'till the Mass is turned red, then takes it off the Fire, and having left the Vessel to cool, he breaks it to take out the *Precipitate*.

This *Precipitate* is an excellent Excarotick, it eats proud Flesh, 'tis used, mixed with Burnt Alum, *Egyptiack*, and Supurative, to open Shankers.

The *green Precipitate* is a Mixture of *Quick-Silver*, *Copper*, and acid Spirits, made in the following Manner. We'll put four Ounces of *Quick-Silver* into a Matrafs, and one Ounce of *Copper*, cut into small Pieces, into another. We'll pour upon the *Quick-Silver* four Ounces of Spirit of Nitre, or of good *Aqua Fortis*, and on the *Copper* one Ounce and a half of the same Dissolvent: We'll place our Matrafses on a Sand-Heat, and leave them there 'till the *Metals* be dissolved; we'll mix our Dissolutions in a stone Porringer, and cause the Humidity to be evaporated, at a Sand-Heat, 'till they be reduced into a Mass: We'll increase the Fire under the Porringer to calcine the Mass for about one Hour and a half; we'll put the Fire out afterwards, and leave the Mass to cool; then we'll take out the Mass, and reduce it into Powder in a stone Mortar; which done, we'll pour upon it distilled Vinegar to the Height of six Inches, or thereabouts; we'll stir the Mixture very well together, and place the Matrafs in Digestion at a Sand-Heat, where we'll leave it twenty-four Hours, stirring it from Time to Time: We'll afterwards increase the Fire to make the Liquor boil for about an Hour, or 'till the Vinegar has took a green Colour, inclining to blue, leaving it to cool, and afterwards pouring it out by Inclination. We'll pour other Vinegar upon what remains in the Matrafs, and proceed, as before, to extract the Tincture, mixing our Dissolutions together, and having the Humidity hereof evaporated, in a stone or glass Vessel, at a Sand-Heat, 'till the Matter appears in the Consistence of a thick Honey, then we'll take it off the Fire, it will harden in cooling. We'll reduce it into Powder and keep it. This is the *green Precipitate*.

This *green Precipitate* is a Specifick for virulent Gonorrhœa's; 'tis administer'd when they run, and to stop them after they have ran; it may be used in the Pox for the Phimosi and Shankers, given inwardly, and applied outwardly. The Dose is from two Grains to six, in Pills, or in a Bolus; it purges upwards and downwards. There will remain in the Matrafs a Matter which has not been dissolved by the Vinegar, it resembles much the *Turbith Mineralis*; it must be washed and dried, and can be used in Pomatums for the Itch, a Drachm on an Ounce of Pomatum.

The *Turbith Mineralis*, or *yellow Precipitate*, is *Mercury* impregnated with the acid Particles of the Oil of Vitriol: Thus, the Artist puts four Ounces of *Quick-Silver* into a glass Retort, and pours upon it six Ounces of Oil of Vitriol; he places his Retort on the Sand, and when the *Mercury* is dissolved, he makes a Fire under it, and distils the Humidity, then pushes the Fire towards the End to force out one Part of the last Spirits: He breaks afterwards his Retort, and reduces into Powder, in a glass Mortar, a white Mass he has found in the Retort; then pours warm Water upon it, which Water changes the Powder yellow, which he mundifies with several repeated Lotions, and afterwards dries it in the Sun.

This *Turbith Mineralis* purges violently upwards and downwards; it is prescribed in the Venereal Diseases. The Dose is from two Grains to six in Pills.

The Oil or *Liquor of Mercury* is prepared by putting into a Stone-Pan the Lotions of the white Mass, of which the *Turbith Mineralis* has been made, and causing all the Humidity to be evaporated, at a Sand-Heat, 'till a Matter remains at the Bottom in Form of Salt; then the Pan is to be carried to the Cave,

where it must be left 'till almost all the Matter be resolved into a Liquor, which is used to open the Venereal Shankers, and to eat the proud Flesh, by applying it upon them on Pledgets.

There is another *Oil of Mercury*, which is but the corrosive Sublimy dissolved in Spirit of Wine; Thus: One Ounce of corrosive Sublimate is reduced into a very subtle Powder; and put into a Matrafs; four Ounces of very well rectified Spirit of Wine are poured over it, the Matrafs well stopp'd, and the Matter left to macerate, in the Cold, during seven or eight Hours, when the Sublimate will be dissolved; but if something was left at the Bottom, the Liquor must be poured out by Inclination, and a small Quantity of other Spirit of Wine poured upon the Matter left, leaving it to macerate as before, to perfect the Dissolution: These Dissolutions are mixed and kept in a Bottle well corked.

This *Oil of Mercury* is softer than the first, and proper for the Venereal Shankers, especially when we fear the Gangrene, it may be used on Pledgets as the other.

There are three other Sorts of *Precipitate of Mercury*, besides those heretofore-mentioned; which are nothing else but the corrosive Sublimate precipitated into Powders of different Colours: Those three *Precipitates* are prepared in the following Manner.

Four or five Ounces of corrosive Sublimate are stirred in a glass Mortar, with eight or nine Ounces of warm Water, during one Hour; then the Liquor is left to settle, and afterwards poured out by Inclination, filtrated, and divided into three Parts, in three Vials.

Then throwing into one of those Vials some Drops of Oil of Tartar *per Deliquium*, there will be made immediately a *red Precipitate*. Pouring into another Vial some volatile Spirit of Sal-Armoniack, there will be made a *white Precipitate*. And mixing in the last Vial five or six Ounces of Lime-Water, there will be made a yellow Water, called *Phagendenick*, or *Ulcerary*, because 'tis a Deterfive, and proper to cure Ulcers. If the Water is left to settle, there will be made a *yellow Precipitate*.

To take out those three Sorts of *Precipitates*, the Water must be poured out by Inclination; they must be washed, dried, and kept.

The *red Precipitate* is used like the other heretofore described, but it is not so strong, 'tis the true *red Precipitate*, which is very much esteemed for the Pox. The Dose is four Grains. The *white Precipitate* has the same Virtues as the other *white Precipitate*. The *yellow Precipitate* is employed in Pomatums for the Itch, mixing half a Drachm, or a Drachm of it with an Ounce of Pomatum.

Note, The Diversity of Colours in these three Sorts of *Precipitates* proceed from the different Manner the Acids have been broke by the different Alkalies; all different in their Operations, and in the Arrangement and Configuration of the Particles of the Body they precipitate, which consequently must occasion a different Reflexion of Light. Those *Precipitates* are no longer Poisons though made of corrosive Sublimate, because they have entirely destroyed the Texture of the Particles which caused the Corrosion. When Spirit of Vitriol, or *Aqua Fortis* is poured upon the Liquor of the *red Precipitate*, there ensues an Ebullition, because the Acid penetrates the Alkali of the Oil of Tartar, and that Alkali being destroyed, the Acid ceases what had been precipitated, and invests a new corrosive Coat, whence the Liquor is clarified, and returns into Poison. If Oil of Tartar was again poured upon it, and afterwards some Spirit of Sal-Armoniack, there would be a new *red* and *white Precipitate* made.

Note also, That all the Preparations of *Mercury* heretofore-mentioned are but Disguisements of that *Metal*, made by Acids or Alkali Spirits, which having ceased it in a different Manner, make it produce different Effects.

ANTIMONY is another *Proteus* in *Chymistry*, and assumes as many different Forms as *Mercury* does. *Antimony* is a *mineral* Substance of a *metalline* Nature, having all the seeming Characters of a real *Metal*, excepting Malleability. 'Tis the *Stilium* of the Antients, by the *Greeks* called *στίμιον*. The Reason of its modern Denomination is usually referred to *Basil Valentine*, a *German Monk*, who, as the Tradition relates, having thrown some of it to the Hogs, observed that after purging them violently, they immediately grew fat upon it. This made him think that by giving his Brother Monks a like Dose, they would be the better for it. The Experiment however succeeded so ill, that they all died of it; and the Medicine henceforward was called *Antimony*, q. d. *Anti-Monk*. Its singular Properties have occasioned its various other Denominations; as *Proteus*, by Reason of its various Forms and Appearances, *Lupus*, *Devorator*, *Saturn of the Philosophers*, *Balneum Solis*, *Lavacum Leproforum*, *Radix Metallorum*, *Magnesia Saturni*, &c. all chiefly respecting its Faculties of destroying and dissipating whatever *Metals* are fused along with it all except *Gold*, whence its great Use in refining and purifying.

Antimony is what we properly call a *Semi-Metal*, being a fossile Glebe, composed of some undetermined *Metal*, combined with a sulphurous and stony Substance. It is found in Mines of all *Metals*; but chiefly those of *Silver* and *Lead*: That in *Gold-Mines* is usually held the best. It has also its own Mines; particularly in *Hungary*, *Transylvania*, and *Germany*, and several Provinces of *France*. It is found in Stones or Clods of several Sizes, bearing a near Resemblance to *Black Lead*; only that it is lighter and harder: Whence also it is called *Marcasite of Lead*, and its *metalline* Part supposed to be of that Species. Its Texture is somewhat particular, being full of little shining Veins or Threads, like Needles, brittle as Glass. Sometimes there are Veins of a red or golden Colour intermixed, which is called *male Antimony*; that without them being denominated *Female*. It fuses in the Fire, though with some Difficulty, and dissolves more easily in Water.

When *Antimony* is dug out of the Earth it is put into large Crucibles, fused by a violent Fire, and then poured into Cones, or antimonial Horns, which make the common or crude *Antimony* of the Shops, the Apex whereof is always the best and purest Part, as the Basis or broadest Part is the foulest. The best *Antimony* is that with long shining Needles.

It is a very great Mistake in several of our Brother *Chymists*, to pretend that *Antimony* contains the seminal Principles of all Kind of Bodies, and consequently is a Kind of Microcosm; otherwise it could be supposed, that by the various Positions of the Particles those Principles are composed of, and the different Configuration of their Pores, they could form as many different Substances, or rather as many different Kind of *Metals* and *Minerals*; which is a false Supposition, having never been confirmed by Experience, since after the infinite Number of Experiments made on *Antimony*, and after the most curious Analysis of its Principles, there could never be found, that either of those Principles had so strict an Analogy with those of the other *Metals*, as to be brought by any Purification, Alteration, Maceration, Digestion, or Degree of Fire, to form a perfect *Metal*. 'Tis true that *Antimony* cannot be dissolved but by the *Aqua Regalis*, which has made *Alchymists* believe, that this *Mineral* was but an imperfect *Gold*; but this Phenomenon can easily be accounted for, without having Recourse to that Resemblance, since the Pores of *Antimony* are so spongy, that the Points of all other Acids which have not the Sharpness and Activity of those of the *Aqua Regalis*, are repulsed by those Pores yielding to their first Impetuosity, which clamps at once that Impetuosity, when the Pores re-assume their former Situation, without having been penetrated, whereas the Points of the Acids of *Aqua Regalis*, being a great deal finer, sharper, and quicker in their Operation, conquer suddenly that Obstacle, and penetrate with such Violence, that they carry all before them; and in this consists the Difference between *Antimony*

and *Gold*; for if *Gold* resists the Points of all other Acids, except those of *Aqua Regalis*, 'tis not because its Pores yield to the first Impetuosity of those Points, but because those Pores are so strait and compact, that all other Points, except those of the Acid of *Aqua Regalis*, are either blunted or broke in their first Shock against them.

There is rather a greater Abundance of Sulphur in *Antimony* than in *Gold*, or any other *Metals*, or *Minerals*, but that Sulphur is coarse and undigested; and we have all the Reason imaginable to believe, from its vomitive Effects, that *that* Sulphur contains an acid Salt, since by examining narrowly its Configuration, it appears much like that of Salt-Petre; but as the Points of those Salts are wrapp'd in a great Quantity of Sulphur, it is not disposed to act with all its Strength, unless a Passage be opened to it, either by some Salts which may disperse that Sulphur, or by Calcination which evaporates it. It must not be understood thereby that the Vomitive of *Antimony* consists in that Salt only; for if alone, it could not produce that Effect no more than the other acid Salts, but it is assisted therein by a Portion of Sulphur, which serves as a Vehicle, to exalt it towards the Orifice of the Stomach, and to keep it a long while, as glued against its Fibres; therefore *Antimony* can be called *Vomitive*, because of its saline Sulphur.

Before the fourteenth Century, *Antimony* had no Place in Medicine, otherwise than as an Ingredient in some Cosmeticks; but about that Time *Basil Valentine* having found a Method of preparing and correcting the dangerous Qualities of its Sulphur, published a Book, entitled *Currus Triumphalis Antimonii*, wherein he maintained it a sure Remedy for all Diseases, but in spite of all he could say in its Behalf, though confirmed by Experience, *Antimony* remained, in a general Neglect, upwards of a hundred Years, 'till about the Beginning of the sixteenth Century, when it was brought in Vogue by *Paracelsus*. The Parliament of *Paris* immediately, upon this Restoration, condemned the Use of it in Form; and a Physician, named *Besnier*, having been found delinquent herein, was expelled the Faculty. It seems a deal of Mischief had been done by it, for want of knowing the proper Ways of Application; so that the *Arret* of Parliament represents it as a mere Poison, incapable of being corrected by any Method of Preparation, and not to be taken inwardly, without the greatest Damage.

Several learned Men complained of so severe and unjust a Prohibition, and by a Course of happy Experiments brought it into Esteem again; whence, in spite of all the Invectives made against *Antimony*, by divers Authors, it was at length replaced, in the Year 1637, by publick Authority, among the Number of purgative Drugs; and was inserted accordingly in the *Pharmacopœia*, published by the Faculty the same Year. *Guy Patin* did all he could to decry *Antimony*: In his Letters, we find an unusual Vehemence expressed against it; he had even compiled a large Register of Persons whom the Physicians had killed by it, which he called the *Martyrology of Antimony*: But all Physicians at present, are convinced that *Antimony*, like all other *Chymical* Preparations, when administered with Judgment and Prudence, is a sovereign Remedy.

Antimony is even often administered Crude, or in Substance, in sudorifick Decoctions, when the Humours are to be expelled by Transpiration, taking Care, however, that nothing acid should be in the Decoction, otherwise it would open it, and render it emetick. If the Decoction of *Antimony* provokes Sweat, 'tis because some sulphurous Particles have unloosened themselves from the *Antimony*, which being not strong enough to excite Vomiting, pushed by Perspiration, though an insensible one. *Antimony* is seldom used inwardly in Substance, either by a Prevention against that *Mineral*, or because its Principles are supposed to be exactly united, that they could not be unfolded in the Body, nor produce any Effect, though 'tis known by Experience, that it can be administered from half a

Scruple,

Scruple, from half a Drachm in Powder, for one Dose, to excite a gentle Vomiting; but if it be wanted that it should operate with more Violence, there must be given to the Patient some Spoonfuls of an acid Liquor, as of Verjuice, and Juice of Lemons, weakened with Water.

As far as I can find, my Man *Regule* has taken Care to provide our Laboratory with that *Antimony* with long bright Needles, which is the best for our Chymical Operations on that Mineral, which Operations are to be twenty-four in Number, viz. *Common Regulus of Antimony*, *golden Sulphur of Antimony*, *Regulus of Antimony, with the Mars*, *Stomachick of Poterius*, *Lilium Minerale*, or *Sal Metallorum*, *Glass of Antimony*, *Liver of Antimony*, *Magistery*, or *Precipitate of Antimony*, *Diaphoretick Antimony*, *Flowers of Antimony*, *red Flowers of Antimony*, *Snow of Antimony*, *Butter of Antimony*, *Butter of Antimony with its Cinabar at the same Time*, *Lunar Butter of Antimony*, *Powder of Algarot or Emetick*, *Bezoardum Minerale*, *Antimonial Panacea*, *Caustick Oil of Antimony*, *Tincture of Antimony*, and *Tincture of Glass of Antimony*.

We'll begin these Operations by that of the *REGULUS OF ANTIMONY*, which is that Mineral rendered heavier, and more metallick, by the Separation of its coarser Sulphurs in this Manner.—We reduce into Powder sixteen Ounces of *Antimony*, twelve Ounces of white Tartar, and six Ounces of refined Salt-Petre, which we mix exactly together; and having made a Crucible red hot, we throw into it a Spoonful of our Mixture, and cover it with a Tile, there will happen a Detonation, which when over, we'll continue to put our Mixture by Spoonfuls successively into the Crucible, 'till we have put in all; we make a great Fire round the Crucible, 'till the Matter be in Fusion, or melted, then we throw it into a Mortar, which we have greased with Tallow and heated, and strike with the Tongs the Sides of the Mortar that the *Regulus* may fall to the Bottom, which *Regulus*, when cold, we separate from the Dross which is a-top, by striking the Matter once with a Hammer; then we find a very fine and starry *Regulus of Antimony*, weighing six Ounces and one Drachm, which purges upwards and downwards, given inwardly in a subtle Powder.—The Dose is from two Grains to eight.

Of this *Regulus of Antimony* melted, we make with the Help of our Mould for Bullets, small Bullets, which are called the perpetual Pill, and which taken and voided fifty Times, purges each Time, and we scarcely perceive that it has diminished in Weight.

The same *Regulus* is cast into Cups, but not without some Difficulty, because of the spongy Particles of *Antimony*, which are not intimately enough incorporated together, as to be easily extended.—If Wine be left in those Cups, it becomes vomitive.

Note, That the Artist has no other Design in this Preparation of *Antimony*, than to open it and purify it of a great Quantity of its sulphurous Particles, by Means of the Salt-Petre and Tartar, which being easily inflamed, carry off along with them, in the Calcination, a very considerable Part of that Sulphur, the Rest remaining in the Dross. The Mixture is thrown by Intervals into the Crucible, because if it was done all at once, the Detonation would be too violent, and the Matter rarefying itself, would come out of the Crucible. The Matter must be in a perfect Fusion before it be taken off the Fire, to throw it into the Mortar, or Calot, else the *Regulus* would be found dispersed among the Dross, which is easily known by uncovering the Crucible from Time to Time, and introducing into it an Iron Spatula, which should touch the Bottom to discover if all be melted. The *Regulus* may be found in the Crucible itself, without throwing it into a Mortar, by striking the Sides of the Crucible with the Tongs, leaving it to grow cold, and breaking it afterwards. When the Cake of *Regulus* has been separated from the Dross, it must be very well

washed with Worm-Water, to render it beautiful and shining. Wine extracts better the emetick Virtue of the Preparations of *Antimony*, than Water Spirit of Wine or Vinegar could do, because that Virtue consists in a saline Sulphur, which Water cannot penetrate; Spirit of Wine can very well dissolve the most sulphurous Portion of *Antimony*, but makes but very little Impression on its Salt; Vinegar by its Acidity fixes too much what it has dissolved, but Wine contains a sulphurous Spirit and a Saline Tartar, which make a very proper Menstruum to dissolve and preserve the saline and sulphurous Part of prepared *Antimony*. If to please our Curiosity we calcine four Ounces of *Antimony* in Powder, in a earthen Pan, without glazing, at a slow Fire, stirring it always with a Spatula, it will raise a Smoke from it, during an Hour and a half, or thereabouts; and when the Matter will have done smoking, it will be changed into a grey Powder, weighing two Drachms and a half, more than the *Regule* did. The Augmentation will be still greater if the Calcination be made at the Sun by Means of a Burning-Glass. This Augmentation is the more surprising, because the Smoke which comes out of the Matter should have diminished its Weight. Our most learned Physicians and experienced Chymists have not been capable yet to account for this extraordinary Phenomenon, otherwise than by attributing it to the igneous Particles, which, say they, have re-implaced the fuliginous ones, resolved into Smoke; but if this was only the Occasion of Augmentation in the Ponderosity of calcined *Antimony*, the more ponderous are those igneous Particles, the greater should be that Augmentation; but whenas the less those Particles are rarefied, the less Activity they have, and consequently are more ponderous; therefore those proceeding from an artificial Fire, fed with combustible Matters, in the fuliginous Particles thereof, the igneous ones are wrapped, should add a greater Weight than those proceeding from a natural one, such as the Sun, which being divested of all Kind of Fuliginosity, follow continually their natural Rapidity, which keep them always in a suspended State, so that they lean but so insensibly on the Columns of Air they are supported by, that those Columns are always kept in so just an Equilibrium, that they never press more on one Side of the Pores they occupy, than on the other, and consequently cannot much add to the Weight of the Matter, and if they do, it must be a great deal less than those other Particles, which are neither so volatile, nor so free from heterogeneous Bodies. But, however, I'll be of their Opinion, that the igneous Particles re-implace the fuliginous ones resolved into Smoke, with this great Difference, that those igneous Particles, do not, in my Opinion, as in theirs, re-implace the exalted fuliginous Particles, in such a Manner, as to supply, by their own Weight, the Deficiency occasioned by the Calcination; otherwise all that could be expected by the Artist would be, that there should happen no great Diminution in the calcined Matter, but never so sensible an Augmentation in the Weight; therefore, this is my own Reason for this Augmentation, that the igneous Particles, by breaking and destroying the spongy Texture of the Pores of the *Antimony* in the Calcination, produce a closer Coadunation of its Particles; and the more those igneous Particles are active in their Operation, the greater is the Laceration; the greater the Laceration the more compact is the Union of the Pores, and the greater their Ponderosity; since the Column of Air which falls on each Part, finding a greater Resistance, when thus united, press with a greater Strength downwards, than when the Laxity of the Pores of those Parts, left a free Passage to the Air.

The GOLDEN SULPHUR of *Antimony*, which is its sulphurous Part dissolv'd by alkali Salts, and precipitated by an Acid, is prepar'd thus: We reduce into

a coarse Powder the Dross of the *Regulus of Antimony*, and put it to boil with common Water in an earthen Pot, for Half an Hour; the Liquor being filtrated, we pour Vinegar upon the Colature, which will precipitate a red Powder, which we filtrate, separate, wash in several Waters, and put to dry. This is call'd the *golden Sulphur of Antimony*, which is vomitive. The Dose is from 2 Grains to 8, in Broth, or in Pills.

The *MARTIAL REGULUS of Antimony*, is a Mixture of the most fix'd Parts of that Mineral, and of a Portion of Iron, made in this Manner: Eight Ounces of Points of Nails of Farriers are put into a Crucible, which must be cover'd, and put into a Furnace with a Grate: The Crucible is to be environ'd with a great Fire, a-top and at bottom, and when the Nails are red-hot, and even a little whitish, a Pound of *Antimony*, in Powder, is thrown upon them, the Crucible cover'd again, and the Fire continu'd: When the *Antimony* is in a perfect Fusion, Saltpetre is to be thrown upon it, by Intervals, when a Detonation will ensue, and the Nails will melt. When the Matter has done sparkling, it must be thrown into an Iron Mortar, which has before been heated and greased, striking the Sides of the Mortar with the Tongs, that the *Regulus* may fall to the Bottom, which being cold, must be separated from the Dross with a Hammer, and melted again in another Crucible, throwing upon it 2 Ounces of *Antimony*, in Powder, adding to it, when in Fusion, 3 Ounces of Saltpetre; which burnt, and the Matter sparkling no more, it must be thrown into a Mortar, as before, and in the like Manner separated from the Dross: The same Operation is reiterated twice more, and in the same Manner. This *Regulus* operates like the other, and is used for the same Maladies.

The *STOMACHICK OF POTERIUS*, or *Poter*, is a *Martial Regulus of Antimony* fix'd, and mix'd with Gold, thus: We reduce into Powder 4 Ounces of *Martial Regulus of Antimony*, and 12 Ounces of Saltpetre, which we mix exactly with Half an Ounce of fine Gold; and having made a Crucible red-hot, between Coals, in a Furnace, we throw into it a Spoonful of our Mixture; there happens a small Detonation, which being over, we throw another Spoonful, and continue thus till the whole Mixture be in the Crucible; which having left to calcine for about an Hour, we throw it, afterwards, into a large Quantity of warm Water, and leave it there some Hours to steep, for the Dissolution of the Saltpetre: We pour out the Water by Inclination, and having wash'd several Times the Powder left at the Bottom, we put it to dry, then calcine it again in another Crucible for the Space of an Hour, stirring it with an Iron Spatula; then the Operation is ended.

This *antimonial* Preparation is the *Stomachick of Poterius*, otherwise call'd *Solar Ceruse of Antimony*. 'Tis esteem'd proper to strengthen the Stomach and the Heart, to repair a decay'd Constitution, to excite the Perspiration of Humours, to purify the Blood, to resist Venom, to stop Hæmorrhages, for the Palsy, and for Maladies caused by Mercury.—The Dose is from 10 Grains to 30.

Note, That this Preparation is nothing else but a Purification of the *Martial Regulus of Antimony*, of little or no Use; and that the Gold employ'd in it can't produce the least Effect, but in the Maladies caused by Mercury. Those who have invented this Preparation, have done it to please those who attribute several great Virtues to Gold, which has none with regard to the Cure of Maladies.

LILIUM MINERALE, or *Sal Metallicum*, is a Salt impregnated with the sulphurous Particles of Iron, Tin, Copper, and *Antimony*; in the following Manner: The Artist takes 12 Ounces of *Martial Regulus of Antimony*, which has not been purify'd, Chalk of Tin, and Filings of Copper, of each 2 Ounces; he reduces the *Regulus* into a coarse Powder, and having mix'd the whole together, puts the Mixture into a Crucible, two Thirds whereof he leaves empty; he covers the Crucible, and places it in a Furnace of Fusion, in

the Middle of a great Wheel-fire; and when the Matter is in a perfect Fusion he throws upon it very near 3 Ounces of Saltpetre, stirring at the Bottom of the Crucible with a hot Iron Spatula, and when he sees that the Matter is liquid, he pours it into an Iron Mortar, heated and greased, striking, immediately after, the Sides of the Mortar, with the Tongs, to make the *Regulus* fall to the Bottom. When the Matter is cold, he separates the *Regulus* from the *Scories*, or Dross, with a Hammer, and afterwards takes what Quantity he pleases of that *Regulus*, which he reduces into a fine Powder, and mixing it with half as much Nitre fix'd by the Coals, he puts that Mixture in a Crucible, which he places in the Middle of a very good Coal Fire, in a Furnace, where he leaves it for five or six Hours, that the Matter may be reduc'd into a Paste, which when harden'd, and almost cold, he breaks the Crucible, reduces the Matter into Powder, puts it to steep in warm Water to dissolve the Salt, filtrates the *Lixivium*, and has it evaporated to Siccity; then finds a Salt impregnated with the Sulphur of the Metals, and of the *Antimony*; which Salt he keeps in a Bottle well cork'd.

This *Lilium Minerale* opens the Pores, and expels the Humours by an insensible Perspiration; it promotes Urine, is proper for the Epilepsy, and calms hysterick Vapours.—The Dose is a Scruple in Broth, once or twice a Day.

Note, That there can be extracted from this calcin'd Matter a vulnerary Balsam, if instead of throwing it into Water, and having it lixiviated, 'tis reduc'd into a subtile Powder, while yet warm, put into a Matrafs, and some Spirit of Turpentine pour'd upon it to the Height of four or five Fingers Breadth. The Matrafs is stopp'd with a circulatory Vessel, and plac'd in Digestion, warm, for several Days, stirring it from Time to Time. The Spirit of Turpentine will take a reddish, or brown Tincture, which must be separated by Inclination, pouring again some of the same Spirit on the Matter, to perfect the Extraction of the Tincture, as before, which must be distill'd or evaporated, to bring it to the Consistence of Honey; which done, it must be put in Infusion, or Digestion, in four or five Times as much Spirit of Wine, very well rectify'd, to extract a new Tincture, as before, but which will be more subtile; to which will be given a Consistence of Syrup, by having it distill'd through an Alembick, or putting it to evaporate into a stone Pan, at a Sand Heat.

This *Balsam* is vulnerary, proper for the Asthma, dry Cough, Phthisick, and other Maladies of the Lungs. The Dose is from 4 to 10 Drops, in Tea.

GLASS OF ANTIMONY, is a *Regulus of Antimony* vitrify'd by a long Fusion, in this Manner: We calcine, at a slow Fire, one Pound of *Antimony*, in Powder, in an earthen Pan without Glazing, stirring continually the Matter with an Iron Spatula, till it has done smoking, and is chang'd into a grey Powder, which Powder must be put into a good Crucible cover'd with a Tile, and plac'd in a Wind Furnace, where we'll make a very violent Fire round the Crucible, that the Matter be put in Fusion; about an Hour afterwards, we'll uncover the Crucible, and introduce into it an Iron Rod, whereby we shall discover in taking it out, if the Matter adhering to it be very Diaphane; and if it be so, we'll throw it upon a hot Porphyry, where it will congeal, and we shall have a very fine *Glass of Antimony*, which we'll leave to grow cold.

This *Glass* is one of the most violent Emeticks made of *Antimony*; the Emetick Wine is a Preparation of it, by having it steep'd in White Wine. 'Tis given in Substance from 2 Grains to 6.

Note, That the Calcination of the *Antimony* must be made under the Chimney, otherwise the Smoke arising

arising from it would affect the Breath of the Artist. This Calcination is made to prepare the *Antimony*, by divesting it of most of its coarser Fuliginosities, for a new Configuration of its Particles; and that the igneous Particles which in that first Preparation re-implace them, should prepare the Pores for the Reception of those which are to be introduc'd into them during the Vitrification; and they, freed of those Obstacles which would have obstructed their Activity, may act in the Approximation of the Parts, and in the Disposition of all the Pores in direct Lines, without the least Declension, or Obliquity. The Violence of the emetick Virtue of this *Glass of Antimony*, consists, in that the Sulphurs of that Mineral being divested of all the heterogeneous Particles which could obstruct their Action, and not even the least Part of it having been fix'd with acid Salts, as in the former Operations, they are easier exalted in the Stomach, by the inward Heat, and thereby rendered more active.

LIVER OF ANTIMONY, is that Mineral open'd, by Salt-petre, and the Fire, which have half vitrify'd it, and given to it the Colour of Liver. We proceed in this Operation, by taking 16 Ounces of *Antimony*, and as much of Saltpetre, which we reduce into Powder, and mix exactly together, putting the Mixture into an Iron Mortar, which we cover with a Tile, leaving only an Aperture, through which we introduce a lighted Coal, which we take out when the Matter is inflam'd, at which Time there happens a great Detonation; which being over, and the Mortar cold, we throw it upside-down, and strike the Bottom of the Mortar, to make the Matter fall; we separate afterwards, with a Hammer, the shining Part from the Dross, which shining Part is the *Liver of Antimony*.

The *Emetick Wine* is prepar'd by putting 2 Ounces of that *Liver*, in Powder, to macerate, for the Space of 24 Hours, in 2 Pints of White Wine. The Dose of this Wine is from Half an Ounce to 3 Ounces.

What we call *Crocus Metallorum*, is nothing else but the *Liver of Antimony* wash'd several Times in warm Water, and afterwards dry'd. It serves, likewise, to make the *Emetick Wine*, and is sometimes given in Substance from 2 to 8 Grains.

The MAGISTERY, or *Precipitate of Antimony*, is a Calcination of that Mineral by *Aqua Regia*, in this Manner: The Artist puts 4 Ounces of *Antimony*, in Powder, into a pretty large Matrafs, and pours upon it 4 Ounces of *Aqua Regia*, then places the Matrafs on the Sand, and gives it a small Fire of Digestion under the Chimney: There happens a considerable Ebullition, with red Vapours, which he avoids. He continues the Digestion till the *Antimony* is reduc'd to a white Powder at the Bottom of the Vessel, which happens generally in 7 or 8 Hours; then fills up the Matrafs with Spring-water, and pours out the Liquor while yet thick, into an earthen Pan; the white Powder comes out with the Water: He separates a yellow Powder, which appears at the Bottom, and throws gently his white Liquor into a Funnel furnish'd with a grey Paper: The Water runs through, and leaves the Powder on the Paper, which Powder he washes several Times, till the Water comes out insipid; then dries, and keeps it.

This *Magistery of Antimony* purges rather downwards, than upwards; but it sometimes excites a gentle Vomiting, and is often sudorifick only. 'Tis a good Remedy in all hypochondriacal Maladies, the Apoplexy, Palsy, and when 'tis wanted to keep the Patient awake, and to dissolve the too thick Humours. The Dose is from 4 Grains to 12, in some Liquor appropriated to the Malady.

The DIAPHORETICK ANTIMONY, is the Sulphur of that Mineral fix'd by Saltpetre, which hinders it from acting otherwise than by Sweat.

To make this Preparation, we pulverize, and mix exactly, one Part of *Antimony* with three Parts of refin'd Saltpetre; and having made a Crucible red-hot,

between the Coals, we throw into it a Spoonful of our Mixture: There happens a Detonation, which being over, we throw in another Spoonful, and continue thus till the whole Mixture is in the Crucible, leaving a very violent Fire round it during 2 Hours, that the Matter may liquify, or be in a Sort of Fusion: Then we throw that Matter which is white into an earthen Pan almost full of Spring-water, and leave it to steep during 10 or 12 Hours, for the Dissolution of the fix'd Saltpetre; afterwards we pour out the Liquor by Inclination, and wash the Powder left at Bottom 5 or 6 Times, with warm Water, and dry it. This is what we call *diaphoretick Antimony*, or *Chalk of Antimony*.

This *diaphoretick Antimony* is supposed to resist Venom, and consequently very good for malignant Fevers, the Pox, Plague, and for all other contagious Maladies: 'Tis astringent. The Dose is from 6 to 30 Grains.

Note, That *Cornachin's Powder* is composed of equal Parts of *diaphoretick Antimony*, *Diagredium*, and Cream of Tartar. The Dose is from 20 to 50 Grains. 'Tis also call'd *Pulvis de tribus*, and *Powder of the Countess of Warwick*. 'Tis a very good Purgative for all Humours.

FLOWERS OF ANTIMONY, are the most volatile Parts of *Antimony* exalted by Fire, thus: We place in a Furnace a very good earthen Pot, without Glazing, which can bear Fire, which has a Hole in the Middle of its Height, with a Cork to it; and adapt over it 3 other Pots of the same Earth, without Bottoms to them, and on the superior Pot a Capital, with a small Vial for a Recipient: We lute exactly the Joints, and take Care, by Means of some Bricks and Lutes, that the Fire in the Furnace does not transpire thro' some Hole or other, but only heat the Bottom of the inferior Pot: Then we give a graduate Fire, that the Pot may heat by Degrees, and grow red-hot at last. When red-hot, we throw into it, through the Hole, a small Spoonful of *Antimony*, in Powder, and spread, at the same Time, with a bow'd Iron Spatula, the Matter on the Bottom of the Pot: We take out the Spatula, and stop the Hole, that the Flowers may ascend, and stick against the upper Pots; we continue a great Fire, to keep always the Pot red-hot, and when we see that nothing more sublimates, we throw the same Quantity of *Antimony*, observing the same Rules prescrib'd before, and continue to throw thus into the Pot, till we have Flowers enough; then putting out the Fire, when the Vessels are cold we unlute them, and find round the three superior Pots, and the Capital, the Flowers, which we gather, and keep in a Vial.

These *Flowers of Antimony* are a strong Emetick; they are given for the Quartan Ague, Intermitting Fevers, and even for the Epilepsy. The Dose is from 2 Grains to 6, in Lozenges, or Broth.

The RED FLOWERS OF ANTIMONY, are an Exaltation of the sulphurous Particles of that Mineral into *red Flowers*, by Means of the Flowers of Sal Armoniack, and Fire; made in the following Manner: Eight Ounces of *Antimony*, and 4 Ounces of Flowers of Sal Armoniack, are pulveriz'd, and mix'd exactly together; the Mixture is put into a stone Cucurbite which can bear the Fire, and the Cucurbite plac'd in a small Furnace, and the empty Space round it stopp'd with a Lute, to hinder the Perspiration of the Fire: A Capital, with its Recipient, is adapted to the Cucurbite, whose Joints are exactly luted, and a tolerable Fire made in the Furnace. When the Matter is heated, it distils first a small Quantity of Liquor into the Recipient, and *red Flowers* stick to the Capital: The Fire is continu'd in the same State for about 2 Hours, or till 'tis perceiv'd that the *Flowers* which ascend are not so red as the first. Then the Capital is taken off, loaded with *Flowers*, and a blind one adapted in its Place; the Joints being luted, and the Fire a little increased, there arise *Flowers* of different Colours. The same Degree of Fire is continu'd till nothing more

more ascends; then the *red Flowers* sticking to the first Capital are gather'd, wash'd with warm Water, to separate the Sal Armoniack, and dry'd from the Sun, to be kept.

These *red Flowers of Antimony* purge gently, upwards and downwards; they are sudorifick, and are proper for the Epilepsy, hypochondriacal Melancholy, Asthma, and Quartan Ague. The Dose is from 3 Grains to 12.

The *Flowers* of different Colours sticking to the second Capital, are gather'd, likewise, put into a glass Cucurbite, and a blind Capital adapted to it; then the Vessel, whose Joints have been exactly luted, is placed on the Sand, and a Fire of the second Degree made under it, which being increased slowly, yellow *Flowers* will rise to the Capital: The Fire is continu'd in that State till the *Flowers* begin to appear white, then the Vessel is left to grow cold, and afterwards deluted, and the *Flowers* taken out, which are also to be wash'd with warm Water, and dry'd. These *Flowers* are of a fine Orange Colour. They have the same Virtues as the red ones, and are given in the same Quantity. If all the Lotions be mix'd together, a white Salt may be extracted from them, which is sudorifick, and aperitive. The Dose is from 4 Grains to 15.

The SNOW, or *Silver Flowers of Antimony*, is a Sublimation of the Regulus of *Antimony* into *white Flowers*, thus: We reduce into Powder 16 Ounces of common *Regulus of Antimony*, and put it into a common earthen Pot, of a moderate Bigness, and without Glazing; we adapt to it, 3 or 4 Fingers Breadth above the Powder, a small Covercle of the same Earth, with a very small Hole in the Middle, and so disposed, as to enter, or come out of the Pot when we please; we cover the Top of the Pot with its usual Covercle, and place the Pot in a small Furnace on the Fire, in such a Manner, that the *Regulus* may melt, and the Bottom of the Pot grow red-hot; we continue the Fire in that State for about an Hour, and then let the Fire go out. When the Vessel is cold, we take off both Covercles, and find on the Superficies of the *Antimony*, which will be in a Mass at the Bottom of the Pot, *white Flowers*, in Form of Snow, and intermix'd with fine shining Needles, like Silver, some short, some long, which we separate from the Mass; then putting again the little pierced Covercle into the Pot, and the other on the Pot, in the same Situation they were before, and place the Pot again on the Fire, observing the same Circumstances beforemention'd; and we find on the Mass of the *Regulus*, when cold, *Flowers* like the preceding ones. We repeat the same Operation successively till all the *Regulus* be converted into *Flowers*, which does not happen till after a great Number of Sublimations; but we find every Time that the *Flowers* increase in Quantity, till at last we see the whole Surface of the Cake of *Regulus* like an agreeable Forest, cover'd all over with those *Flowers*. All the *Flowers* which we extract from the 16 Ounces of *Regulus of Antimony*, when gather'd together, weigh very near 11 Ounces.

These *Flowers of Regulus of Antimony* are esteem'd by some Persons a very great Febrifuge in Intermitting Fevers, if taken at the Beginning of the Paroxysm, for several Days successively, and even in the Intervals of the Fever. They are diaphoretick, proper for the scrophulous Maladies, Itch, and malignant Fevers. The Dose is from a Scruple to 2 Drachms.

BUTTER, or *Icy Oil of Antimony*, is a Preparation of that Mineral render'd caustick by Acids; made in the following Manner: We pulverize and mix exactly 6 Ounces of *Regulus of Antimony*, with 16 Ounces of corrosive Sublimate; we put that Mixture into a glass Retort, leaving Half of it empty: We place our Retort on the Sand, adapt a Recipient to it, lute exactly the Joints, and make under it a small Fire, at first, to heat the Retort, then increasing it to the second Degree, it distils a Liquor which congeals in the Recipient: We continue the same Degree of Fire 'till nothing comes out; and then take off that Recipient,

and adapt another, filled with Water, in its Place; which done, we increase the Fire by Degrees 'till the Retort grows red hot, at which Time *Mercury* distilled into the Recipient, which we wash and dry to use it like other *Mercury*.

Butter of Antimony is a Caustick, it eats proud Flesh, and cleanses Ulcers.

Butter of Antimony, and its *Cinnabar*, at the same Time, are two Preparations of that Mineral; the first is *Antimony* penetrated, and rendered Caustick by the corrosive Sublimate; and the last is a Mixture of the *Mercury* which was in the Sublimate, with the Sulpurs of *Antimony* sublimated together; Thus: We pulverise and mix exactly six Ounces of *Antimony*, and eight Ounces of corrosive Sublimate; and having filled half of a Retort with this Mixture, we place it in a small Furnace on the Sand, lute exactly the Joints, and making a small Fire under it at first, it distils a small Quantity of a clear Oil; then increasing the Fire to the second Degree, it appears in the Neck of the Retort, a thick white Liquor, like Wax, which stopping the Passage would make the Retort to burst, if we were not to approach a lighted Coal, to liquefy the Matter, and make it run into the Recipient: We continue the Fire 'till we see a reddish Vapour coming out, then we take off the Recipient, and adapt another in its Place, without luting the Joints; we increase the Fire gradually 'till the Retort grows red hot, and continue it during three or four Hours; then having left the Retort to grow cold, we break it, and find the *Cinnabar* sublimated and sticking to its Neck.

This *Cinnabar* is a very good Remedy for the Pox, and the Epilepsy; it is a Sudorifick. The Dose is from six Grains to fifteen, in Pills or Bolusses, in some Conserve appropriated to the Distemper.

This *Butter of Antimony* is Caustick, like the other above-mentioned, and can be rectified by distilling it anew in a glass Retort.

THE POWDER OF ALGAROT, or *Emetick*, is a *Precipitate of Antimony*, or *Butter of Antimony* washed in the following Manner. We have some of the first *Butter of Antimony*, above-mentioned, melted on the hot Embers, then pour it into two or three Pints of warm Water, in an earthen Pan, a white Powder precipitates to the Bottom, which we soften by several Lotions, then keep it.

This *Powder of Algarot* purges upwards and downwards: 'Tis given in Quartan Agues, Intermitting Fevers, and in all Maladies where there's need of a strong Purgative. The Dose is from two Grains to eight in Broth, or some other Liquor appropriated to the Distemper.

Note, That this Powder has borrowed its Name from a Physician, called *Algaroth*, or *Algeroth*, who was one of the first who prescribed it: 'Tis also called *emetick Powder*, because it is a strong Emetick. Ancient Chymists have called it *Mercury of Life*, *Mercurius Vitæ*, because they imagined its Substance to be *Mercury*; but they were mistaken, since 'tis but an *Antimony* attenuated and divided, in which there is not the least Portion of *Mercury*. Some call it *Angelical Powder*, because of its great Virtues. I remember very well, when this Powder was never administred, but when all other Remedies had proved ineffectual; it was the last Shift of Physicians; and as they seldom prescribed it but when the Cure was desperate, and consequently a great Number died after they had took it, the Publick attributed to it, and to the emetick Wine, all the Executions of Physicians; neither do I believe that such strong Emeticks are to be used, but in Case of an extreme Necessity, when the Patient cannot be relieved otherwise; for the Efforts he is obliged to make in vomiting expose him to several imminent Dangers, and disorder the whole Mechanism. They ought never to be administred to weak Stomachs, or weak Constitutions, unless the Humours super-abound, and Nature declares itself that Way.

The MINERAL BEZOAR, is a Preparation of *Antimony* fix'd by Spirit of Nitre, and render'd sudorifick, thus: We cause to be melted, on hot Embers, 2 Ounces of Butter of *Antimony*, which we put afterwards into a Vial, or Matrafs, and pour upon it, gently, some very good Spirit of Nitre, till the Matter be perfectly dissolv'd: We make this Operation under the Chimney, because of the Vapours which rise during the Dissolution, which must be avoided; we pour out the Dissolution, which is clear and reddish, into a glass Cucurbite, or a stone Pan, and leave it to evaporate at a slow Sand Heat, to Siccity: There remains a white Mass, which we leave to grow cold, then throw upon it 2 Ounces of Spirit of Nitre, and place again the Vessel on a Sand Heat, to have all the Humidity evaporated, as before, and find, likewise, a white Mass; upon which we pour, for the last Time, 2 Ounces more of Spirit of Nitre, and having made all the Humidity to evaporate, we increase the Fire for Half an Hour, and afterwards take the Vessel off the Fire, and we have a dry, friable, and white Matter, of an agreeable acid Taste, which we keep in a Vial well cork'd.

This *mineral Bezoar* is sudorifick, has the same Virtues as the *diaphoretick Antimony*, and is prescrib'd in the same Maladies. The Dose is from 6 to 20 Grains, in Broth, or any other Liquor appropriated to the Distemper.

The ANTIMONIAL PANACEA is a soluble Tartar, render'd emetick by the Butter of *Antimony*, and resolv'd into a Liquor by the Humidity of the Air. The Operation is conducted thus: We put into a large Matrafs Half a Pound of Butter of *Antimony*, a Pound of Crystals of Tartar pulveriz'd, and 6 Pounds of common Water a little warm; we stir the whole Mixture together, and stop the Matrafs with a Cork made of Paper, place it on the Sand, and give under it a graduate Fire, to make the Liquor boil, which we continue during 7 or 8 Hours; the Crystal of Tartar has been almost entirely dissolv'd without any apparent Fermentation, and had took at first a reddish Colour, and a sour Taste, but in boiling that Colour turns white; we afterwards pour gently a Pound of Oil of Tartar *per deliquium*, and hot, into the Matrafs: There happens an Effervescence, which being over, we filtrate the Liquor, while yet hot, and cause the Humidity to be evaporated, in a glass, or stone Vessel, to Siccity; there remains a kind of salt or emetick Tartar, which we carry to a Cave, or any other damp Place, where the greatest Part of it having resolv'd into a clear Liquor, we pour it, by Inclination, into a glass Bottle, and keep it; 'tis the *antimonial Panacea*.

This *Panacea* is an Emetick, but a very weak one. The Dose is from 8 Drops to 20, in Broth, or some other Liquor appropriated to the Distemper.

The TINCTURE OF ANTIMONY, is a Dissolution of the most rarefy'd Particles of the Sulphur of *Antimony*, made by Spirits of Wine, in the following Manner: Eight Ounces of Salt of Tartar are melted in a Crucible, at a great Fire, and 6 Ounces of *Antimony*, in Powder, thrown upon it by Spoonfuls, and by Intervals; the *Antimony* melts, and unites itself with the Salt of Tartar, throwing up reddish Vapours of a sulphurous Smell; then the Crucible is cover'd, and the Mixture, having been left in Fusion for Half an Hour, is thrown into a Mortar, to grow cold, and will be in a compact Mass, which breaks yellow, of a bad Smell, and of a salt and acrimonious Taste: That Mass is reduc'd into a Powder, and put into a Matrafs, and alcoholiz'd Spirit of Wine pour'd upon it, to the Height of four Fingers Breadth; then a circulatory Vessel having been made, with another Matrafs, and the Joints exactly luted, the Matter is put in Digestion at a slow Heat during 2 Days, or till the Spirit is chang'd red; then the Matrafses are separated, and the Tincture filtrated, which must be kept in a Bottle well cork'd.

This *Tincture of Antimony* is sudorifick, hysteric, and purges a little downwards, when administer'd in a

large Dose. It may be us'd to promote the Menfes, to raise Obstructions, for the hypochondriacal Melancholy, Itch, Small Pox, malignant Fevers, and the Scurvy. The Dose is from 4 Drops to 20, in some Liquor appropriated to the Distemper.

The TINCTURE OF THE GLASS OF ANTIMONY, is a Correction of the sulphurous Part of that *Glass* by distill'd Vinegar; which to perform, we put into a Matrafs 6 Ounces of *Glass of Antimony* made without Addition, and reduc'd into a subtile Powder; we pour upon it distill'd Vinegar, to the Height of 3 Fingers Breadth, we cork the Vessel, shake it well, and place it in Digestion on the hot Sand, where we leave it during 20 Days, when the Liquor will take a Sort of Orange Colour: We filtrate the Tincture, and pour other distill'd Vinegar on the Matter left in the Matrafs, to the Height of 3 Fingers Breadth, and put the Mixture in Digestion, as before, during 15 Days, when a new Tincture will be made, as deep in Colour as the other, which we filtrate, likewise, and mix afterwards both Tinctures together. We break the Matrafs, to take out what remains of the *Glass of Antimony*, which we find harden'd at the Bottom in a compact Mass of different Colours, which having dry'd, we restore it to Glass by Fusion, pulverize that Glass, and put it in Maceration and Digestion, in a Matrafs, as before, with distill'd Vinegar: The Tincture is made in 8 Days, which we filtrate, and mix with the others; we break the Matrafs, to take out the Matter at the Bottom, which we dry, pulverize, and put into a Matrafs in Maceration and Digestion, for the fourth Time, with distill'd Vinegar: It makes in 5 Days a very fine Tincture, which we filtrate, and mix with the others; then break the Matrafs, and having dry'd the Matter found in it, we vitrify it, as before, which Glass we reduce into Powder, and extract a Tincture from it, in the same Manner, with distill'd Vinegar; we repeat this Process nine or ten Times more, till the *Glass of Antimony* gives no longer a red Tincture to the Dissolvent: We mix all these Tinctures, and extract from them, by Distillation, the distill'd Vinegar, till they are reduc'd to a thick and unctuous Extract, green on its Superficies, but of a reddish brown within, of a strong Smell, and of an acid, acerb, and bitterish Taste: We pour upon that Extract Spirit of Wine, to the Height of 5 or 6 Fingers Breadth, and put it at a warm Digestion, in a glass Vessel well cork'd, during 24 Hours, shaking it from Time to Time, whereby the Matter will be all dissolv'd, and make a muddy red Liquor; which having left to settle, we find, afterwards, Liquors of 2 Colours, that a-top is clear, and green, which we filtrate, and keep apart, in a Bottle well cork'd.

This *green Tincture* has a very grateful Smell, and an acrimonious Taste; it is very strengthening, proper to promote the Perspiration of Humours, resist Venom, and stop *Diarrheas*. The Dose is from 4 Drops to 20, in a Liquor appropriated to the Distemper.

The Liquor at Bottom is thickish and muddy, of a yellowish red, a grateful Smell, and an acid and sharp Taste.

This Liquor is esteem'd the true *red Tincture of Glass of Antimony*; Basil Valentine call'd it *Alexiterium Antimonii*, which is neither vomitive, nor purgative, though extracted from the *Glass of Antimony*, which is both vomitive and purgative: On the contrary, 'tis cardiack, and strengthening, and is used for the Asthma, Phthisick, Melancholy, Itch, Pox, malignant Fevers, and to promote the Transpiration of Humours. The Dose is from 4 Drops to 12.

Note, That I have skipp'd over several Preparations of *Antimony*, which I judg'd needless, and proper only to render this Treatise too voluminous; those I have describ'd here, with all the Accuracy I could, being the most useful, and answering all the Intentions of a judicious Physician. I'll pass from these to my Operations on *Arsenick*.

ARSENICK, from the *Greek* *arsen*, Man, or *αρσεν*, Male, and *νικω*, I overcome, kill; is a mineral Matter compos'd of a great deal of Sulphur, and a caustick Salt.

There are three Kinds of *Arsenick*, viz. yellow, or native, call'd *Auripigmentum*; or *Orpiment*; red, call'd *Realgal*, or *Sandaracha*; and crystalline, or white.

The *white Arsenick* is the strongest of all, and is sometimes shining, like Crystal.

Note, That the Acrimony and Corrosion of the *Arsenick* consists in its Salt, compos'd of Particles edg'd and sharp, like so many little Blades of Knives; that those Particles being very loose, and very light, are easily separated, exalted, and put in Motion, by the least Heat; which Motion is so rapid, that they lacerate, cut, and destroy all they meet with on their Passage: Therefore none of the Kinds of *Arsenick* are to be administer'd inwardly, though some pretend to have cur'd several Maladies with the *white Arsenick*, and especially Quartan Agues; and by giving 4 Grains of it in a great deal of Water, it excites Vomiting, like *Antimony*; but that Febrifuge is very dangerous, and ought never to be us'd, since we have so many very good Emeticks, and much safer. *Arsenick* is us'd outwardly, with pretty good Success, on some Occasions; for it eats proud Flesh, and Corns, to their very Root, without causing the least Pain; but the Flesh round them must be cover'd with a Plaister, thus: There must be made a Plaister of Diachylon, pierc'd in the Middle, to let the Corn come through; then some *Arsenick*, in Powder, is put upon the Corn, without touching the Flesh, which is cover'd with the Plaister, and that Powder must be kept on with a Piece of Cloth, ty'd round the Part. 'Tis a sovereign Remedy, which cures effectually, without the least Trouble, Pain, or Danger.

Note, also, That if by some Misfortune any Person had took *Arsenick* inwardly, there may be yet a Remedy for it, Half an Hour afterwards, by drinking a great Quantity of warm Oil, or melted Grease, to promote Vomiting, and Stool; and the Patient must be fed afterwards with Milk, for several Days successively; and must be purg'd several Times with Cassia dissolv'd in Whey. The Orvietan, Theriac, Mithridate, and other such like Remedies, are rather hurtful, on that Occasion, than useful; because they are compos'd of acrimonious and spiritous Ingredients, which are more capable to increase the Motion and Action of the *Arsenick*, than to correct it.

We'll make but four Preparations of *Arsenick* in our Laboratory, viz. *Regulus of Arsenick*, *Sublimate of Arsenick*, *Caustick Arsenick*, and *corrosive Oil of Arsenick*.

The *REGULUS OF ARSENICK* is a Preparation of the most fix'd and compact Part of *Arsenick*, made in the following Manner: We pulverize, and mix exactly, one Pound of *Arsenick* with six Ounces of Pot Ashes; we incorporate that Powder into a Pound of Soap, and make a Paste of it, which we put into a great Crucible, and cover the Crucible with a Tile pierc'd in the Middle; we place that Crucible in a Wind Furnace, and give a small Fire at first, and increase it afterwards, strong enough to put the Matter into a clear Fusion, which we throw into an Iron Mortar which has been greas'd with Tallow, where we leave it, to grow cold; then turning the Mortar upside-down, we find a *Regulus of Arsenick*, which we separate from the Dross. This *Regulus* is less active than the *Arsenick*.

The *SUBLIMATE OF ARSENICK* is an *Arsenick* corrected of its most malignant Sulphurs, exalted by means of Fire, to the Top of the Matrafs, thus: We put what Quantity we please of *Arsenick*, in Powder, into a Crucible, which we place on a small Fire under the Chimney, to calcine it, and to cause very near a

third Part of the Matter to be evaporated into Smoak, avoiding, as much as possible, that malignant Vapour: We pour what remains into a Mortar, and having pulveriz'd it, we weigh it, and mix it with an equal Quantity of decrepitated Salt; we put that Mixture into a Matrafs, two Thirds whereof are left empty; we place that Matrafs on the Sand, in a small Furnace, and making a small Fire at the Beginning, we increase it to the third Degree, to procure the Sublimation of the *Arsenick*; we continue the Fire in that Condition till nothing more ascends: The Operation is ended in 5 or 6 Hours. We leave the Vessel to grow cold, and afterwards break it, to gather what sticks at the Top of the Matrafs; what's left at the Bottom, is rejected as needless. If we reiterate the Sublimation 4 or 5 Times more, adding decrepitated Salt every Time, we shall have a soft *Sublimate of Arsenick*, that is to say, a great deal less corrosive than the common *Arsenick*.

Some Authors say, that *that Arsenick* call'd *dulcis*, is an Antidote; but we ought not to trust to it, since we have so many other Antidotes which are a great deal less dangerous. The *Sublimate of Arsenick* eats proud Flesh, cleanses old Ulcers, and is mix'd with the Suppurative and the Egyptiack.

CAUSTICK ARSENICK, is an *Arsenick* rendered more fix'd, and more burning than it was, and in Form of Chalk, by means of fix'd Salts, thus: One Pound of *Arsenick*, as much Saltpetre, and Half a Pound of Brimstone, are pulveriz'd, and mix'd exactly together; the Mixture is put into an Iron Mortar, which is cover'd with a Cover pierc'd in the Middle, through which Hole a red-hot Iron is introduc'd into the Mortar, to set the Powder on Fire, which happens with a great Detonation. The Detonation over, and the Matter cold, 'tis pounded, and afterwards calcin'd in a cover'd Crucible during 2 Hours, at a great Fire, then left to grow cold; then the Artift has a caustick Matter, which must be broke into small Pieces, and put into a Bottle well cork'd. These Causticks are us'd as the common Causticks.

The *CORROSIVE OIL OF ARSENICK* is an *Arsenick* brought to the Consistence of Butter, by the Acids of the corrosive Sublimate, in the following Manner: We take equal Parts of *Arsenick*, and of corrosive Sublimate, which having pulveriz'd, and mix'd, we put the Mixture into a glass Retort, which we place on the Sand; and having adapted a Recipient to it, and luted the Joints, we cause to be distill'd, by a small Fire, a buttyrous Liquor, like Butter of Antimony; when nothing more comes, we take off the Recipient, and put in its Place another full of Water; we increase the Fire, and see a Mercury dropping into the Water. We continue the Distillation till nothing more comes.

The *Butter of Arsenick* is a very strong Caustick, and Escarotick, a great deal quicker in its Operation than the Butter of Antimony.

Note, That the Artift could very well save himself the Trouble of making even these four Preparations of *Arsenick*, which are of very little or no Signification, since all their Effects can be operated, with a far greater Safety, by antimonial Preparations.

The next Thing I am presented with, by my Man *Spagirick*, to operate upon, is *LIME*, which is a Stone whose Humidity has been entirely dry'd by Fire, and a great Quantity of igneous Particles introduc'd in its Place; it is those Particles which cause the Ebullition when Water has penetrated the Matter they were inclos'd in, and that Ebullition lasts till all the Pores of the *Lime* having been dilated, the igneous Particles have Room enough to sally out without the least Effort. 'Tis likewise those igneous Particles which render *Lime* corrosive, a Quality which the Stone has not of itself.

Some are pleas'd to object, against this Sentiment, that if the Corrosion of *Lime* could be attributed to the igneous Particles; Tiles, Bricks, and all other Stones

Stones which are not of the Nature of those *Lime* is made of; Iron, Copper, Silver, Gold, and several other Matters, would be as caustick as *Lime*, after they had suffer'd the Fire as long, or longer than it has done. The Answer to this Objection is, That such a Thing could very well happen, if the Pores of those Stones, or Matters, and those of *Lime*, had the same Configuration capable to retain as great a Quantity of igneous Particles, which is not to be suppos'd; for if some Metals admit into their Pores a considerable Quantity of those igneous Particles in the Calcination, those Pores are so compact, and their Texture so firm, that they can't be dilated by Water, or Heat, so as to facilitate the Explosion of the igneous Particles, in order to render those Metals corrosive. For Example, if we take some Chalk of Lead augmented in Weight in the Calcination, and have it steep'd in Water; the Water will make no Impression upon it, and the Chalk will not in the least be diminish'd in Weight: For those igneous Bodies 'tis impregnated with can't be expell'd from it but by Fusion; whereas a small Humidity is capable to expel them from the *Lime*, by separating the soft Parts of the Stone.

Others refuse to attribute the Ebullition of the Water thrown upon *Lime* to the igneous Corpuscles, because, say they, neither Spirit of Wine, nor Oil pour'd upon that calcin'd Stone, are heated, though both are inflammable; but, on the contrary, extinguish the Heat happen'd to the *Lime* in the Junction of the Water. I answer, that the oleaginous and spiritous Particles of the Spirit of Wine, and of the Oil, being homogeneous with those we call igneous in the *Lime*, instead of dissolving the loose Particles of the calcin'd Stone, act, on the contrary, in Concert with those igneous Particles, to render the Body of the Chalk less friable, and more compact; and consequently, instead of facilitating their Explosion, help rather towards confining them closer in.

Those who pretend that the Effects of the *Lime* proceed from its Salt, are mistaken; since no *Chymist* has been capable, yet, to find that suppos'd Salt in *Lime*; that bituminous Skum, which floats on *Lime-water*, and mistaken for that Salt, being no Salt at all.

Neither is the Sentiment of those who attribute the Ebullition of the *Lime*, when slaken, to the Concomitance of the Acids and Alkali's *Lime* is compos'd of, more agreeable to the *chymical* Experiments on *Lime*; for though it may be reasonably suppos'd that there are some Acids in the natural Composition of the Stones *Lime* is made of, that Acid must have suffer'd a very great Alteration, by breaking its Points, not only in its strict Union with the Earth, when petrify'd, but likewise in the violent Calcination of the Stone, to reduce it into *Lime*.

Quicklime mix'd with Acids, ferments with more Violence than with Water; because it being an alkaline Matter, the acid Points, which are much agitated, enter it with a greater Impetuosity, and disperse its Parts with more Violence; which is the Occasion why the igneous Particles croud out with Precipitation.

Quicklime, when slacken, heats no more with Water; but if mix'd with Acids, there happens an Effervescence, and a considerable Heat; because the acid Points penetrate those Particles of the *Lime* Water could not reach. There happens neither Ebullition, nor Precipitation, by the Mixture of *Lime-water* with Acids, which destroys the Opinion of those who admit of an alkali Salt in *Lime*.

After this short Dissertation on *Lime*, its Principles, and Effects; we'll proceed to our Operations on it, which we reduce to three, viz. *phagedenick*, or *ulcerary Water*, *caustick Stone*, and *Inks* called *sympathetick*.

We begin by PHAGEDENICK, or ULCERARY WATER, which is a Mixture of corrosive Sublimate and *Lime-water*, made in this Manner: One Pound of *Lime* is put into a great Pan, and slaken with 7 or 8 Pounds of warm Water; the *Lime* having steep'd for 5 or 6 Hours, and being settled at the Bottom, the

Water is decanted, and filtrated; 'tis what we call *Lime-water*. To each Pound of *Lime-water* are added 15 or 20 Grains of corrosive Sublimate, in Powder, which presently changes the Water yellow; they are for a long Time agitated together in a glass or stone Mortar. This Liquor is us'd to cleanse old Ulcers, and eat proud Flesh; 'tis also employ'd in the Gangrene, by adding to it Spirit of Wine, or sometimes Spirit of Vitriol.

Lime-water is desiccative, when apply'd externally; 'tis also taken inwardly, mix'd with Syrup of Violets, for Ulcers of the Lungs, and for the Breath: 'Tis mix'd with Milk, to hinder it from turning sour on the Stomach. The Dose of *Lime-water* is from 1 Ounce to 4.

Note, That the Precipitate of the *phagedenick Water* having been wash'd and dry'd, is esteem'd by some a very good Purgative in the Venereal Disease: 'Tis given in Pills, for Fear it should turn the Teeth black. The Dose is from 1 Grain to 3. It purges upwards and downwards, and operates like the Turbith Mineral.

The CAUSTICK STONE is the Salt of Pot-Ashes render'd sharper than it was, by the igneous Particles of the *Lime*, thus: We put into a large earthen Pan one Part of *Quicklime*, and two Parts of Pot Ashes; and having pour'd upon it a great deal of warm Water, and left them to steep for 5 or 6 Hours, we make them boil a little, then filtrate what is clear of it thro' a grey Paper, and cause it to be evaporated in a stone Pan: There remains at the Bottom a Salt, which we put into a Crucible on the Fire, where it melts, and boils, till all the Humidity left is evaporated, when we see that it is reduc'd in Form of Oil, we throw it into a Bason, and cut it in Points, while yet hot; we quickly put those *Causticks* into a strong glass Bottle, which we stop with Sealing-wax and Bladder, because the Air resolves them easily into Liquor: They are likewise to be kept in a dry Place. These *Causticks* are very strong, and operate in Half, or three Quarters of an Hour.

Note, That when the Dissolution is filtrated, there must be put a linnen Cloth under the Paper, to support it; otherwise it would be presently corroded.

SYMPATHETICK INKS, are Liquors of different Natures, which destroy one another, and re-assume a Colour afterwards. The first is an Infusion of *Lime* and Orpiment: The second is a Water blacken'd with burnt Cork: And the third Vinegar impregnated with *Saturn*.

To make the first Preparation, we take an Ounce of *Quicklime*, and Half an Ounce of Orpiment, which having pulveriz'd, and mix'd, we put into a Matrafs; we pour upon it 5 or 6 Ounces of Water, so that there be enough to surpass the Powder by three Fingers Breadth; we stop very well the Matrafs with a Cork, Wax, and Bladder, and put it in Digestion on a small Sand Heat during 10 or 12 Hours, shaking it from Time to Time, and leaving afterwards the Matter to settle, the Liquor appears as clear as common Water.

The second Preparation is made by burning Cork, and extinguishing it in Brandy, dissolving it afterwards in a sufficient Quantity of Water, in which has been melted a small Quantity of Gum Arabick. To make this *Ink* as black as common *Ink*, the Cork, which can't be incorporated, must be taken out, and if the *Ink* is not black enough, other Cork must be added to it.

The third Preparation is the Impregnation of *Saturn* made with distill'd Vinegar, which must be as clear as Water; or else so much Salt of *Saturn* is dissolv'd in Water, as the Water can contain.

For an Experiment of these three Sorts of *sympathetick Inks*, we must write with a new Pen, dipp'd in the third Liquor, viz. the Impregnation of *Saturn*, on a Paper, taking Notice of the Place where we have wrote,

wrote, and leaving it to dry, no Writing will appear. We must write on this invisible Writing with the *Ink* made with burnt Cork, and leave it to dry; what we have wrote will appear as well as if written with common Ink. We'll dip a Piece of Cotton into the first Liquor made with *Lime* and Orpiment, (but it must be settled, and clear) and rub the Writing with that Cotton; what appear'd will disappear, and at the same Time the invisible Writing will be visible.

This is another Experiment: Take a Book four Fingers thick, or bigger, if you please; write with your Impregnation of *Saturn*, on a first Leaf, or else put between the Leaves a Paper where you have wrote something; turn the Book, and remembering, as near as possible, the Part opposite to your Writing, rub that opposite Part in the last Leaf of the Book, with your Cotton dipp'd in the Liquor made with *Lime* and Orpiment; leave the same Cotton on the Place, and having quickly shut the Book, strike upon it with your Hand four or five Times; turn it afterwards, and put it to the Press for Half a Quarter of an Hour: Take it out, and open it, you'll see your *Ink*, which was invisible, render'd visible.

Note, That these Operations are of no Utility; but as there is something surprizing in it, 'tis to be hop'd that the Curious will allow this small Digression. 'Tis very difficult to explain the Effects abovemention'd, though some Light may be given into it, without having Recourse to *Sympathy* or *Antipathy*, which are general Terms, and explain nothing: But before we can come at that Light, there are several Things to be consider'd. The first is, that it is essential to extinguish the burnt Cork, the Ink is blacken'd with, in Brandy, otherwise the Ink could not be blotted out. The second, that the Blackness of that Ink proceeds only from the Fuliginosity of the Cork, which is very porous, and light; and that that Fuliginosity is but an Oil very much rarefy'd. The third, that the Impregnation of *Saturn*, which is the invisible Ink, is but Lead dissolv'd, and suspended imperceptibly in an acid Liquor. The fourth, that the blotting Liquor is a Mixture of the alkaline and igneous Particles of the *Lime*, with the sulphurous Substance of the Orpiment. These Things presuppos'd, 'tis said that the Reason why the visible Ink disappears, when rubb'd with the blotting Liquor, is, that this last Liquor being compos'd of alkaline, sulphurous, and penetrating Particles, that Mixture makes a kind of Soap, which is capable to dissolve a fuliginous Substance so loose as is that of burnt Cork, when it has been already rarefy'd, and dispos'd to that Dissolution by the Brandy, just as Soap, which is compos'd of Oil and alkali Salt, is capable to dissolve Spots of Grease. It may be ask'd, why the Dissolution being made, the Blackness disappears? To which 'tis answer'd, that the Particles of the Fuliginosity have been so divided, and shut in the sulphurous Alkali of the Liquor, that they remain invisible; since we see, every Day, that the exact Dissolutions render the Thing dissolv'd imperceptible, and without Colour. Besides, the small Quantity of Alkali which is in the Cork, can very well be incorporated with the Alkali of the *Lime*, and serve to the Dissolution of it. As for the invisible Ink, it may be easily conceiv'd how it appears black when the Liquor us'd to blot out the other is put upon it; for as the Impregnation of *Saturn* is but Lead suspended by acid Points, that Lead must be re-vivify'd, and re-assume its black Colour, when what kept it rarefy'd has been entirely destroy'd, by the Alkali of the *Lime*, which being full of the Sulphur of the Orpiment, is very capable to break the Acids, and to agglutinate the Particles of the Lead. It happens, then, that the visible Ink disappears, because the Particles which render'd it black have been dissolv'd; and that the invisible Ink appears, because the Particles dissolv'd have been re-vivify'd. *Lime* is an Alkali which acts here

as the Salt of Tartar in the other Operation. Its Residence retains what can be the more fix'd in the Orpiment; and the sulphurous Particles which exhale from it, are the much more subtile, that they are entirely loose: Add to this, that the igneous Corpuscles of the *Lime* mix'd with them render the Liquor extremely penetrating, as it appears here; for those Sulphurs must necessarily penetrate through the whole Book, to render black, and visible, Writing made with clear and invisible Liquor; and to facilitate that Penetration, we strike the Book, and turn it afterwards, because the Spirits, or volatile Sulphurs, tend always upwards. It must also be put to the Press, to hinder those Sulphurs from being dissipated in the Air. It must be observ'd, likewise, that those three Liquors are to be prepar'd in three different Places, otherwise they would spoil one another; and that they must not be kept long, for they lose their Strength and Virtue.

We *Chymists* have the Stomach of an Ostrich, for we can very easily digest Stone, as will appear in our next Operations, which are to be upon *Flints*.

FLINTS, as all other Stones, are form'd by Salts, or acid Liquors, which penetrate and embarrass themselves with the Earth, which is an Alkali; whence results a *Coagulum*, which is harden'd, by Degrees, by the subterraneous Heat, or petrify'd by the Cold. But it must be observ'd, that according to the Quality of the Earth the acid Liquor meets with, different Kinds of Stones are form'd: Thus precious Stones and Crystals borrow their Density and Transparency from such a Proportion as was necessary to make an exact Penetration, and a strict Union of the Acid with the Earth.

There is an Appearance that Stones are harder, when there is but a small Quantity of Earth mix'd in the Dissolution; for then the acid Liquor acting on all the Particles of that Earth, dissolve it exactly, and the Coagulation being not made with too much Precipitation, the Particles are mix'd, and united, incomparably better, than when there is a great deal of Earth. 'Tis easily conceiv'd, that a hard Body has been compos'd of very small Corpuscles; for had they been big, they must have left Intervals between them, and form'd large Pores, which hinder a Body from being hard, and compact. When there is a great Quantity of Earth with the acid Liquor, the Earth is but half dissolv'd, and the Coagulation being made with too much Precipitation, it forms but an opaque and soft Stone.

Flints are form'd of a great deal of acid Liquor, and a little Earth; but they are opaque, because the Earth they are compos'd of is sulphurous, and sometimes metallick. Crystals are made of an exact Dissolution of Earth, or of Stones in acid, or salt Liquors: That Dissolution must be clear and limpid as Water, either because it has been filtrated in running through some sandy Earth, or has met with a clean Place; when that Liquor is at Rest, it coagulates, like Saltpetre, when crystalliz'd in Water; the Crystals retain the Purity of the Dissolution, and are transparent. Precious Stones are made by a Dissolution, at least as exact, and as clear, as that which has form'd the Crystal; but there are mix'd in the Dissolution metallick Particles, which give them different Colours, and render them a great deal harder than Crystal.

The Grains of Sand are so many little Crystals, which appear to us but as Crystal in Powder, but whose Figure can be discover'd by the Microscope.

There are Waters, in several Countries, which are lapidify'd in falling upon Stones, as it happens in the Grotto of *Arsy* in *Burgundy*. The Reason which can be given for this Petrification, is, that those Waters being scarce compos'd of any Thing else but acid Particles, have dissolv'd, in their Filtration through the Earth, and usher'd along with them all the terrestrial Particles the most proper to form a *Coagulum*; but as that *Coagulum* must have remain'd imperfect till the Rapidity of those Waters could be stopp'd, and they meet

meet with a proper Place, which could serve as a Matrix for that Coagulation, their falling at last on a Substance homogeneous to them, and whose Pores are configurated in such a Manner as to be proper for their Admission, they penetrate those Pores, and incorporate themselves with that Substance, so as to form but one and the same *Coagulum*.

There are Waters, likewise, which petrify Wood, Trees, Fruits, &c. thrown into them; which is done by the Pores of those Bodies being very wide, and their Texture very loose, the acid Particles of the Water penetrate them so easily, as to form of each Pore a little Matrix, where meeting with no Opposition from the adjacent Particles of the Body they have penetrated; but, on the contrary, all dispos'd to follow their Motion, they give them a new Configuration, and employ them in perfecting the *Coagulum*; for it can't be said that their Qualities are chang'd, but that they have only receiv'd a new Form, since those Particles could be separated, by the Analysis, from the Phlegm they have been incorporated with; for that *Coagulum* is not form'd by a Destruction of their Principles, but by their intimate Union with heterogeneous Bodies; which having entirely destroy'd their former Mechanism, keep them at a greater Distance from each other, and in another Position, which makes them appear as if their Nature was chang'd.

After this short Dissertation upon *Flints*, which a great many People would imagine is a very barren Subject, we must operate upon them, and convince those who pretend that nothing can be drawn from *Flints*, that they are mistaken; since we are going to draw a Tincture, and a Liquor from *Flints*; which can't be done but by a previous *Calcination* of those *Flints*, in the following Manner: We put *Flints* into the Fire, to grow red-hot, and afterwards extinguish them in common Water; which *Calcination* and *Exinction* we repeat 3 or 4 Times, or till the *Flints* be friable; and are to be reduc'd into an impalpable Powder, when dry'd. *Crystal* is calcin'd in the same Manner, but is sooner render'd friable than *Flints*.

Note, That *Flints* of Rivers mark'd with Veins, of different Colours, are esteem'd the best, because 'tis imagin'd that they give more *Tincture*. The best Method for their *Calcination*, is to put them in an Iron Pot, which must be very well cover'd, and plac'd in a Furnace in the Middle of a great Fire. The *Flints* will sparkle, and grow red-hot. The Fire must be continu'd till they have done sparkling, then the Pot must be uncover'd, and the *Flints* thrown into common cold Water, where they are to be left to macerate for about an Hour; which done, the Liquor is decanted into an earthen Pan: If the *Flints* were not yet friable enough, they must be calcin'd again, and thrown into the same Water.

This Water has receiv'd from the *Flints* a kind of Salt, which join'd to the Impression of Iron communicated to it by the Iron Pot, has render'd it aperitive, proper for the Gravel, and Green Sickness. The Dose is a Glass full each Time.

Flints and *Crystal* are too hard to be reduc'd into Powder without *Calcination*; therefore some Means were wanted to render them softer, that they might be easily pounded. Cold Water renders them friable, when they are thrown red-hot into it; because their Pores having been open'd by the *Calcination*, and a vast Quantity of igneous Particles introduc'd into them, the Coldness of the Water obstructs the Passage of those igneous Particles, and keeping them confin'd within those Pores, and crowded upon one another, the Violence of the Efforts they make to sally out, and to conquer the Opposition they meet with, shake the whole Frame of the *Flint*, and by those often repeated violent Shocks, relax, or loosen their Parts, so that the least Effort afterwards hastens their Dissolution.

Of four Ounces of *Flints* thus calcined and reduced into an Impalpable Powder, is prepared the *Tincture* of

Flints, which is but an Exaltation of some Particles of the *Flints*, and of Salt of Tartar in Spirit of Wine, made in the following Manner. The four Ounces of calcined *Flints* reduced in Powder, as above, are mixed with twenty-four Ounces of Pot-Ashes, and the Mixture put into a great Crucible, which must be covered, placed into a Wind-Furnace, and environed with Fire by Degrees, that it may be heated gently, which done, the Fire must be increased to an extreme Violence, and continued in that State for five Hours, that the Matter may always be in Fusion; then an Iron Spatula is introduced into the Crucible, to see, when taken out, if the Matter begins to grow Diaphane, like Glass; and if it be Diaphane, 'tis poured into a warm Mortar, where it will presently congeal into a hard Mass, which Mass must be reduced into Powder, while yet hot, and Half of it put into a Matrafs, very dry, and very well heated, pouring upon it Spirit of Wine very well alcoolised, so that it may swim over the Matter to the Height of four Fingers Breadth; the Matrafs must be stopped with another, to make a circulatory Vessel; and the Joints having been exactly luted with a wet Bladder, the Vessel is placed on the Sand, and a Fire made under it, strong enough to make the Matter simmer during two Days: In that Interval the Spirit of Wine will have took a red Tincture; then the Matrafses must be unluted, separated, and the Tincture decanted into a Bottle. Other Spirit of Wine is poured upon the Matter left in the Matrafs, and the Operation conducted as before; both Tinctures having been mixed, are poured into a glass Cucurbite, which must be covered with its Capital; and a Recipient having been adapted to it, and the Joints exactly luted, one Third of the Spirit must be distilled at the vaporous Bath, then the Vessel taken off the Fire, and what's left at the Bottom of the Cucurbite, kept in a Vial well cork'd.

This Tincture is said to be a good Remedy to raise the Obstructions; 'tis prescribed for the Scurvy, and hypocondriacal Maladies. The Dose is from six to thirty Drops, in some Liquor appropriated to the Distemper.

The *Liquor* of *Flints* is a Resolution of *Flints* into a Liquor, by Means of the Salt of Tartar, and made by taking the other Part of the *Flints* calcined with Pot-Ashes, and exposing it in a flat glass Vessel, in a damp Place; the Matter will be resolved into a Liquor, clear as common Water, which must be filtrated and kept. This Liquor is supposed diuretick, and is administered from six to twenty-five Drops, in a Liquor appropriated to the Distemper. Likely enough but it may dissolve some sulphurous Obstructions, it meets with in the Vessels, and thereby provoke Urine; but if it chanced to encounter with acid Humours, it would form a *Coagulum*, which could turn into a Stone; therefore 'tis by no means adviseable to use that Remedy. This Liquor is often used with Success to extract the Sulphur of several Minerals.

Since we have extracted a Liquor from *Flints*, it cannot appear surprising, if we attempt likewise to prepare an OIL OF BRICKS, which is Oil of Olive, wherewith Pieces of *Bricks* are impregnated, and afterwards distilled, in the following Manner.—Pieces of *Brick* are made red-hot, between Coals, and afterwards extinguished, by throwing them into a Pot half filled with Oil of Olive, which Pot must be covered immediately, else the Oil would take Fire; the *Bricks* must be left in Fusion during ten or twelve Hours, or 'till the Oil has well penetrated the *Bricks*, after which they must be taken out and reduced into a coarse Powder; then put into a stone or glass Retort, large enough that a Third hereof may be left empty; the Retort is placed in a great reverberatory Furnace, and a large glass Recipient adapted to it; and the Joints being exactly luted, a small Fire, at first, is made under the Retort, to heat it, and encreased, by Degrees, 'till the Artist sees Vapours coming out, when the Fire must be continued, in the same Condition, 'till nothing more comes out; then the Artist unlutes the Vessels, and takes off the Recipient, and will find nothing left in the

the Recipient, but the *Brick*, which must be thrown away as useless. He mixes the Oil, found in the Recipient, with a sufficient Quantity of *Brick-Dust*, very dry to make a *Paste* of it, of which he forms small Balls, which he puts into a glass Retort, and places the Retort on the Sand, and having adapted a large Recipient to it, and luted the Joints, gives a graduate Fire under it, to rectify the Oil, which must be put into a Vial and kept.

The *Oil of Bricks*, otherwise called *Oil of Philosophers*, is a very good Remedy, applied outwardly, for the Resolution of Tumors, for the Palsy, Asthma, and the Suffocation of the Matrix. The Dose, when taken inwardly, is from two Drops to four, in a Liquor appropriated to the Distemper; a few Drops of it are also poured into the Ear to dissipate the Flatuities inclosed therein.

Note, That this Preparation is nothing but an Exaltation of the Oil of Olive, more opened by the Fire, and thereby rendered more proper to resolve Tumors; for it must not be imagined, that the *Brick*, which is but a dry Body, and divested of active Principles, can communicate any Virtue to it; for if it be called *Oil of Philosophers*, 'tis not because of the excellent Qualities it borrows from the *Brick*, but because the *Bricks* are employed in the Building of Furnaces, where the *Chymical* and *Alchymical* Operations are made.

Our next Operations are to be upon *SALT*, which is a kind of saline Crystallisation, or a sharp, pungent, detergent, and astringent Substance, used to season Flesh, Fish, Butter, Hides, and other Things which are to be kept; and also to give a Relish to Meats, &c.

There are three Kinds of Salts, viz. *Sea-Salt*, *Fossil*, or *Rock-Salt*, commonly called *Sal-Gemma*, and *Salt* drawn from briny Springs and Wells.

For *Sea-Salt*, the greatest and best Part is made in France, little in England. *Fossil* or *Rock-Salts* are chiefly found in Poland, Hungary, and Catalonia, where there are Mountains full of it. For *Salt Springs* they are considerable in *Cheshire*, *Worcestershire*, *Hampshire*, *Northumberland*, *Franch Comte*, *Lorrain*, *Tyrol*, and some other Places.

Fossil or *Rock-Salt*, is more penetrating than the *Sea-Salt* extracted by Crystallisation; and *Sea-Salt* extracted by Crystallisation more penetrating than that made by Evaporation of the Waters it was contained in. The Reason alledged for it, is that *Rock-Salt*, or *Sal-Gemma*, having not been dissolved in Water, could not lose any of its Points, whereas the two other Sorts have left escape in the Crystallisation, or Evaporation, the most acute and subtlest of their Particles; in the Crystallisation the Sea-Water, by its Agitation, carries off a great Quantity of those Particles, and the Evaporation of that Water by Fire a still greater.

The chief Coasts for *Sea-Salt* are those of *Bretagne*, *Saintonge*, and the *Pays D'Aunis*. The chief *Salt-Works* in the two latter Places are *Brouage*, *Maran*, and the Isle of *Rhe*. Those of *Bretagne* are in the Bay of *Bourneuf*, *Guerand*, and *Croisil*.

Sea-Salt is made in low Marshy-Grounds disposed by Nature for the Reception of the Sea-Waters, and that Ground must be, in Part, Clay, otherwise it could not retain the Sea-Waters, which is the Reason why all Places, bordering on the Sea, are not proper for *Salt-Marshes*, which *Salt-Marshes* are provided with Banks and Sluices to retain the Water.

These *Salt-Marshes*, the Bottoms whereof they ram with a deal of Care, are divided into several square Pits or Basons, some greater, others less, separated by little Dikes 13 or 14 Inches broad: And into these Basons, when the Season is at Hand, they let in the Sea-Water.

The *Salt Season* is from the Middle of *May* to the End of *August*, in which Time the Days being long, and the Sun's Rays strongest, *Salt* is raised and crystal-

lized better than in any other Season. Ere they let in the Water, they take Care the Basons should be well cleared of the Water, which had been introduced into them, to preserve them, during the Winter; after which other Water is admitted through different small Canals, where 'tis purified and heated, by opening the Sluices of huge Reservoirs kept, without the Works, full of that Water, which when at the Height of about six Inches in the Basons, the Sluices are shut, and the Rest of the Work left to the Wind and the Sun. The Sun makes the Evaporation of Part of the Humidity, and as it often happens a small Wind after a great Heat, especially towards the Sea-Shore, the Cold of that Wind occasions the Condensation and Crystallisation of the *Salt*. When it has received its full Coction, they break it with a Pole, upon which it sinks to the Bottom, whence being dragged out again, they leave it sometimes in little Heaps about the Edge of the Bason, to compleat the drying; and at length in great Heaps, containing several Thousand Muids, which they cover over with Straw or Rushes to secure them from the Rain.

Eight, ten, or at most fifteen Days, having thus perfected the Crystallisation of the *Salt*, they open the Sluices, when the Tide is rising, for a fresh Stock of Water; and thus they continue alternately, taking in Water, and gathering Water, 'till the Season be over. Rainy Weather is very pernicious to the Work; for if it chances to rain for only two Hours, while the *Salt* is making, there can be none made for a Fortnight afterwards, for then all the Water of the *Marsh* must be evacuated, and other Water introduced into it; so if it happened to rain once every Fortnight, there would be no *Salt* made that Season.

The *Salt* is brown when taken out of the Pits, and is usually sold without further Preparation; it may be purified by having it melted in Water, the Dissolution filtrated through grey Paper, and afterwards all the Humidity evaporated by Fire; there will remain a very white *Salt* at the Bottom of the Vessel.

Though the *Sea-Salt* contains a great deal of Acid, it nevertheless makes an Ebullition, when mixed with Oil of Vitriol, which is an Acid likewise, which Ebullition produces a hot Smoke, and the Mixture forms a Coagulum. The Cause of this Fermentation and Coagulum proceeds, in my Opinion, from the Conflict, which happens between the Points of the Acid of the *Salt*, and those of Vitriol, at their first Meeting or Encounter, and as long as that Conflict lasts, the Ebullition continues; but when the Particles of the Vitriols, being sharper and harder, have either blunted or broke those of the *Salt*, the Ebullition ceases, and of those shattered Particles of the *Salt* are formed large and thick Shafts, or Cases, for the Points of Vitriols, which uniting together form the Coagulum.

We'll make but two *Chymical* Preparations of *Sea-Salt*; viz. we'll calcine it and draw its Spirit.

Sea-Salt is calcined, by throwing into an earthen Pot, without glazing, made red hot, between Coals, about an Ounce of *Sea-Salt* in Powder, and covering the Pot immediately, the *Salt* will crackle, and be reduced into a Powder; the Noise it makes is called *Decrepitation*, which when over, the same Quantity of *Salt* is thrown into the Pot, and the Operation thus continued, 'till the Artist has *Salt* enough, taking Care to keep the Pot always red hot. The Operation ended, the Pot is taken off the Fire, and the decrepitated *Salt*, when cold, put into a Bottle, which must be well corked.

Decrepitated, or *calcined Salt*, is applied hot, put into small Bags, behind the Neck, to consume the too great Humidity of the Brain, by opening the Pores; 'tis also used in several *Chymical* Operations. It may be mixed with a small Quantity of *Salt of Tartar*, to render it more active.

The *Spirit of Salt* is an acid Liquor extracted from *Salt* by Distillation in the following Manner. The *Salt* must be dried on a small Fire, or at the Sun; then three Pounds of it reduced into a subtle Powder, which Powder is to be exactly mixed with six Pounds of

of Clay, or of Bol, also in Powder. A hard Paste is made of this Mixture with Rain-Water, and the Paste formed into small Balls, of the Bigness of a very small Nutmeg, which are exposed a long while to the Sun; and when they are perfectly dry, they are put into a large Stone or glass Retort, a third Part whereof is left empty. The Retort, being luted, and a large Recipient having been adapted to it, is placed in a clos'd reverberatory Furnace, a slow Fire is made, at first, to heat the Vessel, and to raise an insipid Water, which drops into the Recipient; when the Artist sees that whitish Vapours succeed to that Water, he throws away what he finds in the Recipient, and re-adapting it to the Retort, and luting exactly the Joints, he increases the Fire by Degrees to the last Violence, and continues it in that State for twelve or fifteen Hours, during which Time the Recipient will have been heated, and filled with white Clouds; and when the Recipient grows cold, and the Clouds disappear, the Operation is ended; then the Artist unlutes the Joints, and finds a Pound and a half of *Spirit of Salt* in the Recipient, which he pours into a stone Bottle, and corks it well with Wax.

The *Spirit of Salt* is Aperitive, and is put in Juleps to a grateful Acidity for those afflicted with the Gravel: 'Tis also employed to cleanse the Teeth, mixed with some Water; and to eat the Caries of the Bones.

To make the *Spirit of Salt dulcified*, of *Basile Valentine*, there must be mixed an equal Quantity of *Spirit of Salt*, and of Spirit of Wine, and the Mixture put in Digestion, into a circulatory Vessel, at a slow Sand-Heat, for the Space of three Days. 'Tis esteemed more proper than the other to be taken inwardly, as its being not so corrosive. The Dose is from four to twelve Drops, in some Liquor appropriated to the Distemper.

We'll pass from these Operations on *Salt* to those on *Saltpetre*, which is an acid *Salt*, impregnated with the Spirits of the Air, which renders it volatile.

SALTPETRE is prepared from Stones, or nitrous Matters, collected in old Buildings, Dove-Houses, the Middle of antient Buildings, &c. by Means of Lixiviums, or Lies, made of Wood-Ashes, and sometimes of those of Herbs. *Saltpetre* is also, sometimes, from Earths, moisten'd and manured, with the Excrements of Animals. There is also *Saltpetre* found in hot Climates, sticking against Walls and Rocks in small Crystals. This is what they call *Saltpetre of the Rocks*, the same with the Aphronitre of the Antients. 'Tis preferable to the common *Saltpetre* for the Composition of Gun-Powder, and for *Aqua Fortis*, because it being passed but slightly on Ashes, 'tis less impregnated with their *Salt*; it must be chosen neat, and in Crystals.

A very fine *Saltpetre* is brought over from the *East-Indies*, especially for Gun-Powder; 'tis said that it grows in Abundance near *Pegu*; when purified, it appears like our refined *Saltpetre*.

Some Naturalists pretend that the Earths, which have already served for *Saltpetre*, may be re-animated, and made fit to serve again, by keeping them covered for twelve or fourteen Years, and watering them with the Scum, &c. of the *Saltpetre*, and even with Bran.

Chambers says, that *Saltpetre* is a sulphurous inflammable Kind of Salt; but he is mistaken in this as well as in an infinite Multitude of other Things he has collected from Authors, whose Sentiments are contrary to Reason and Experience; for if *Saltpetre* was inflammable of its Nature, and was sulphurous, it should burn in Places where there are no Sulphurs, for Example, in a Crucible made red hot, where it never inflames in whatever Quantity 'tis put into it, let the Fire be ever so violent. 'Tis true that when *Saltpetre* is thrown upon lighted Coals, there happens a great Flame, but that Flame proceeds from the sulphurous Fuliginosities of the Coals, rarefied and exalted with Violence, by the Volatility of the Nitre,

not from the Sulphur 'tis suppos'd to contain; since that Sulphur could never yet be demonstrated, by any Operation whatever: For the red Vapours which exhale from it are not more inflammable than the *Saltpetre* itself, when not mix'd with a sulphurous Matter: Therefore there is a greater Appearance that *Saltpetre* is free from all sulphurous Particles, considering its Clearness, Transparency, Acidity, and cooling Virtue; which do not much agree with the Effects of Sulphurs, which are, rendering Things opaque, embarrassing the Acidity, and cooling the Body.

We design to make seven chymical Preparations of *Saltpetre*, under seven different Denominations, viz. *Purification of Saltpetre*, *Crystal Mineral*, or *Sal Prunellæ*, *Sal Polichrestæ*, *Spirit of Nitre*, *Spirit of Nitre dulcify'd*, *Aqua fortis*, and *Fixation of Saltpetre*.

We'll begin by the PURIFICATION OF SALTPETRE, which is divesting it of Part of its fix'd Salt, and of some bituminous Earth it contains; which is done in this Manner: Ten or 12 Pounds of *Saltpetre* are melted in a sufficient Quantity of Water, which Dissolution is left to settle, and afterwards filtrated, and caus'd to evaporate in a glass or earthen Vessel, to the Diminution of Half the Humidity, or till a small Pellicle begins to appear a-top: Then the Vessel is carry'd to a cool Place, where it is left till the next Day; when Crystals are found in it, which are separated from the Liquor, and that Liquor made to evaporate, as before, till the Formation of the Pellicle; and the Vessel carry'd back to the same cool Place, for the Formation of new Crystals; which Evaporations and Crystallizations are repeated till all the *Saltpetre* is extracted.

The refin'd *Saltpetre* is very aperitive; it cools by fixing the Humours, and pushing them by Urine. 'Tis given in violent Fevers, Gonorrhæa's, and several other Maladies. The Dose is from 10 Grains to a Drachm, in Broth, or some other Liquor appropriated to the Distemper.

Note, That the first Crystals are the refin'd *Saltpetre*, and the last of the Crystallizations nothing else but a Salt like Sea Salt; which must be kept a-part, to season Victuals.

CRYSTAL MINERAL, OR SAL PRUNELLÆ, is a *Saltpetre* depriv'd of Part of its volatile Particles by Means of Fire and Sulphur, thus: Thirty-two Ounces of refin'd *Saltpetre* are bruis'd, and put into a Crucible plac'd in a Furnace between lighted Coals; when the *Saltpetre* is in Fusion, there is thrown upon it, at different Times, Half an Ounce of Flowers of Sulphur: There happens presently a great Flame, and the most volatile Spirits of the *Saltpetre* are carry'd off. When the Flame is over, the Matter remains in a very clear Fusion; then the Crucible is taken off the Fire, with a Pair of Tongs, and the Matter pour'd hot as it is, into a brass Basin, which has been heated before, for Fear some Humidity should be left in it, and the Basin stirr'd between the Hands, that the Matter may extend itself in cooling. This is call'd *Sal Prunellæ*, of which, the Artist will have 28 Ounces.

This *Sal Prunellæ* is esteem'd better, in Medicine, than refin'd *Saltpetre*, because 'tis pretended that it has been corrected by the Sulphur. 'Tis cooling, and diuretick, and, consequently, administer'd in violent Fevers, Quinsies, Gonorrhæa's, and other Maladies proceeding from Heat and Obstructions. The Dose is from 10 Grains to a Drachm, in Broth, or some other Liquor appropriated to the Distemper.

Note, That this Preparation of *Saltpetre* is call'd *Sal Prunellæ*, because the essential Salt extracted from *Prunellæ* must have the same Virtues of the *Crystal Mineral*; or because 'tis given in Fevers, whose violent Heat is compar'd to that of a lighted Coal, call'd *Pruna*. 'Tis a Mistake of the Antients to believe that *Saltpetre* was render'd more aperitive by throwing upon it, while in Fusion, Flowers of Sulphur,

phur; since 'tis depriv'd, thereby, of its most penetrating Spirits, carry'd off along with the Sulphur; therefore instead of rendering it more open, and more efficacious, 'tis depriv'd of its best Qualities.

SAL POLICHREST, (from πολυχρηστος, *i. e.* serving for several Uses) is a *Saltpetre* fix'd by Sulphur and Fire, in this Manner: We pulverize, and mix exactly, equal Parts of *Saltpetre* and common Sulphur, and throw about an Ounce of the Mixture into a good Crucible, made red-hot: A great Flame happens, which being over, we throw again the same Quantity of the Mixture, and continue thus till we have none left; then we entertain the Fire for about Half an Hour, keeping always the Crucible red-hot; which done, we pour the Matter into a brass Basin, very well dry'd at the Fire: When the Matter is cold, we pulverize it, and have it melted in a sufficient Quantity of Water; then filtrate the Dissolution, and have it evaporated afterwards in a glass or stone Vessel at a Sand Heat, to Siccity.

If this Salt was not quite white, we would calcine it in a Crucible, at a great Fire, stirring it with a Spatula, during 3 or 4 Hours, or till 'tis grown very white; then repeat the Dissolution in Water, the Filtration, and Evaporation.

The *Sal Polychrest* purges the Serofities by Stool, and sometimes by Urine. The Dose is from Half a Drachm to six Drachms, in a Liquor appropriated to the Distemper.

Note, That the *Sal Polychrest* ought not to be us'd but after it has been render'd very white; and well purify'd; otherwise it would excite Vertigo's, Stupors of the Nerves, and Reachings. The Difference observ'd between the *Crystal Mineral*, and the *Sal Polychrest*, though both made of the same Matters, proceed, in my Opinion, from their different Preparation; for in the Preparation of the *Crystal Mineral*, the *Saltpetre*, being put in Fusion before the Addition of the Flowers of Sulphur, and its Particles thereby violently agitated, they encounter with such Violence with the sulphurous ones, when thrown into the Crucible, that without giving them Time to mix with them, but stopping them at the Beginning of their Career, they force them out with a great Impetuosity, with no other Loss, on their Side, but of some volatile Particles, which chance to mix with the Sulphur in that violent Explosion; and thereby, as we have observ'd already, the *Saltpetre* is in some Measure weaken'd, and render'd less efficacious. But in the Preparation of the *Sal Polychrest*, both the *Saltpetre* and Sulphur receiving the same Degree of Fire at one and the same Time, are neither of them precipitated in their Action; but, on the contrary, act by Degrees, and in Concert, to form a *Compositum* of their different Particles, whereby the *Saltpetre* is rarefy'd, without losing its most volatile Corpuscles, which are sheathed into the oleaginous one of the Sulphur, and the Sulphur depriv'd of its Fuliginosities, while its Oil remains exalted, and incorporated with the rarefy'd Particles of the *Saltpetre*: Therefore the different Particles of both Matters receiving a new Configuration, in the Rarefaction of the one, and the Exaltation of the other, operate, likewise, otherwise than they had done if they had not undergone so sensible a Change.

SPIRIT OF NITRE, is a very acid and corrosive Liquor, extracted from *Saltpetre* by Distillation, in the following Manner: Two Pounds of *Saltpetre*, and six Pounds of Clay, very well dry'd, being pounded, and mix'd exactly together, are put into a large stone or glass Retort luted, which is plac'd in a clos'd reverberatory Furnace; to which a large Recipient having been adapted, a very small Fire is made under it, during 4 or 5 Hours, to make the Phlegm come out, which will drop into the Recipient: When it has done

dropping, what's in the Recipient is thrown away, and it having been re-adapted to the Retort, and the Joints exactly luted, the Fire is increas'd slowly, to the second Degree, and then Spirits come out, which fill the Recipient with white Clouds: The Fire is continu'd in the same State for 2 Hours, and being increas'd, afterwards, to the last Violence, and the Vapours coming out red, it is continu'd in that Degree till it has done distilling. The Operation is ended in 14 Hours. When the Vessels are cold, they are unluted, and the Liquor pour'd into a stone Bottle, which is cork'd with Wax.

The *Spirit of Nitre* is us'd for the Dissolution of Metals. 'Tis the best *Aqua fortis*.

The **SPIRIT OF NITRE DULCIFIED**, is breaking or evaporating the most subtile Points of that Spirit, thus: We put 8 Ounces of very good *Spirit of Nitre*, and as much Spirit of Wine, into a large Matrafs, and place the Matrafs under the Chimney; the Liquor heats of itself, without being put on the Fire, and Half an Hour, or an Hour afterwards, it boils: We avoid the red Vapours which come out at the Neck of the Matrafs; and when the Ebullition is over, we find our Liquor clear at the Bottom, which we pour into a Vial, to be kept.

This *Spirit of Nitre dulcified* is very good for the windy Cholick, Nephritick, hysterick Maladies, and all Kinds of Obstructions. The Dose is from 4 Drops to 8, in Broth, or some other Liquor appropriated to the Distemper.

Note, That some Authors are of Opinion, that the violent Effervescence which happens in the Preparation of *Spirit of Nitre dulcified*, is caus'd by the igneous Corpuscles contain'd in the *Spirit of Nitre*, whereby the exalted Sulphurs of the Spirit of Wine are almost inflam'd. But I can't be of that Sentiment, nor even believe that there are any igneous Particles left in the *Spirit of Nitre*, after the Distillation; since that Spirit remains suspended in Form of Clouds in the Recipient, as long as it is impregnated with the igneous Particles, and those Clouds are not resolv'd into a Liquor; but after those igneous Particles, by a strict and compact Coadunation of the acid Points, and for want of a new Supply, are expell'd from the Pores they had been lodg'd in, they are entirely extinguish'd: Therefore that Ebullition can't proceed but from the violent Efforts made by acid Points, to break and destroy the Symmetry of the ramous Particles of the Spirit of Wine, but meet with a strong Opposition from those ramous Particles, which though penetrated with Ease, find Means, by the Obliquity and Intricacy of their Pores, to entangle and embarrass the acid Points, in such a Manner, that after a violent and long Rotation (which causes the Ebullition) to find their Way out of that Labyrinth they have enter'd with so much Ease, they are lost in it at last; some of them having been broken by falling out with Impetuosity from a right Pore into an oblique one, and others blunted, in their Friction against the Sulphur of the Spirit of Wine, which sticks to them, and wherewith they are so overloaded, as to remain inactive; which is the Cause why they have lost all their Corrosion.

AQUA FORTIS, is a Mixture of Spirit of Nitre and Vitriol, extracted by Fire for the Dissolution of Metals. The Operation is conducted in the following Manner: We take an equal Quantity of *Saltpetre*, German Vitriol calcin'd white, and Clay very well dry'd; which having pulveriz'd, and mix'd together, we put into a large stone or glass Retort, leaving one third Part of it empty: We put the Retort into a clos'd reverberatory Furnace, and having adapted a Recipient to it, and luted exactly the Joints, we begin, by making a small Fire, to heat gently the Retort, then increase it by Degrees, and continue it in the same Degree all the Time we see red Clouds coming into the Recipient; but when those Clouds cease coming in so great a

Quantity, and the Recipient begins to grow cold, we push the Fire with Violence, by putting a Piece of Wood into the Furnace till white Vapours appear instead of the red ones: Then we leave the Vessels to grow cold, and afterwards unlute them, to pour our *Aqua fortis* into a stone Bottle, which we cork well. This *Aqua fortis* serves only to dissolve Metals.

Note, That the common *Aqua fortis* is only made of equal Parts of *Saltpetre* and *Vitriol*, mix'd, and distill'd together, without any previous Preparation; but that Water is a great deal weaker than ours, since the *Vitriol*, which contains Half its Weight of *Phlegm*, drenches most of the acid Spirit which makes the Strength of the *Aqua fortis*, and enervates its Action: But if, notwithstanding these Reasons, the Artist wants to make *Aqua fortis* in the common Way, he must have the Precaution to make a moderate Fire at the Beginning of the Distillation, because the *Vitriol* which has not been calcin'd puffs up, when heated with too much Precipitation, and Part of the Matter overflows into the Recipient. The *German Vitriol* is preferable to all others, in this Operation; because it participates much of *Copper*, which renders it acrimonious and penetrating. Some add to the Composition of *Aqua fortis* *Allum* and *Arsenick*, but our first Prescription is the best.

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This Salt has a Taste semblable to that of Salt of Tartar, and differs very little from it in Virtue; it raises Obstructions, purges by Urine, and sometimes by Stool. The Dose is from 16 to 30 Grains, in some Liquor appropriated to the Distemper.

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Note, also, That in this Operation Half the Crucible must be left empty, otherwise the Detonation is so violent, that the Matter would run over.

Our next Operations must be on SAL ARMONIACK, or AMMONIACK, which is a Sort of volatile Salt; whereof there are two Kinds, ancient, and modern.

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large Inns, or Caravanferas, where the Crowds of Pilgrims coming from all Parts to the Temple of *Jupiter Ammon*, us'd to lodge. The Method of Conveyance in those Parts being on Camels, and those Creatures, when in *Cyrene*, a Province of *Egypt*, wherein that celebrated Temple stood, urining in the Stables, or, say some, in the parch'd Sands; of this Urine, which is remarkably strong, sublim'd by the Heat of the Sun, arose a kind of Salt, denominat'd, sometimes, from the Temple, *Ammoniack*; and sometimes, from the Region, *Cyreniack*.

This Salt being no longer found in those Places, some Authors suspect there was never such a Thing, and that the ancient, as well as the modern *Sal Ammoniack*, was factitious. What pleads for the contrary, is, that the Salt frequently belch'd out, in large Quantities, from Mount *Aetna*, appears much of the same Nature, and answers to most of the Characters of the ancient *Sal Ammoniack*. The Reason why no more is produc'd in *Egypt*, is, the Cessation of Pilgrimages to that ancient Idol.

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Mr. Boyle has observ'd, that *Sal Ammoniack* is so cooling, that if a common Thermometer be plunged into Water immediately after *Sal Ammoniack* has been dissolv'd in it, the Spirit of Wine contain'd in the Thermometer will descend with more Precipitation, and a great deal lower, than if it had been plunged into pure Water; and if the Thermometer be taken out of the Dissolution of *Sal Ammoniack*, and be put into common Water, the Spirit of Wine will ascend quick enough, for some Time.

M. Homberg says, that if one Pound of *Sal Ammoniack*, and the same Quantity of corrosive Sublimate, be pulveriz'd separately, and afterwards exactly mix'd together, and the Mixture being put into a Matrafs,

phur; since 'tis depriv'd, thereby, of its most penetrating Spirits, carry'd off along with the Sulphur; therefore instead of rendering it more open, and more efficacious, 'tis depriv'd of its best Qualities.

SAL POLICHREST, (from πολυχρηστος, *i. e.* serving for several Uses) is a *Saltpetre* fix'd by Sulphur and Fire, in this Manner: We pulverize, and mix exactly, equal Parts of *Saltpetre* and common Sulphur, and throw about an Ounce of the Mixture into a good Crucible, made red-hot: A great Flame happens, which being over, we throw again the same Quantity of the Mixture, and continue thus till we have none left; then we entertain the Fire for about Half an Hour, keeping always the Crucible red-hot; which done, we pour the Matter into a brass Bason, very well dry'd at the Fire: When the Matter is cold, we pulverize it, and have it melted in a sufficient Quantity of Water; then filtrate the Dissolution, and have it evaporated afterwards in a glass or stone Vessel at a Sand Heat, to Siccity.

If this Salt was not quite white, we would calcine it in a Crucible, at a great Fire, stirring it with a Spatula, during 3 or 4 Hours, or till 'tis grown very white; then repeat the Dissolution in Water, the Filtration, and Evaporation.

The *Sal Polychrest* purges the Serofities by Stool, and sometimes by Urine. The Dose is from Half a Drachm to six Drachms, in a Liquor appropriated to the Distemper.

Note, That the *Sal Polychrest* ought not to be us'd but after it has been render'd very white; and well purify'd; otherwise it would excite Vertigo's, Stupors of the Nerves, and Reachings. The Difference observ'd between the *Crystal Mineral*, and the *Sal Polychrest*, though both made of the same Matters, proceed, in my Opinion, from their different Preparation; for in the Preparation of the *Crystal Mineral*, the *Saltpetre*, being put in Fusion before the Addition of the Flowers of Sulphur, and its Particles thereby violently agitated, they encounter with such Violence with the fulphurous ones, when thrown into the Crucible, that without giving them Time to mix with them, but stopping them at the Beginning of their Career, they force them out with a great Impetuosity, with no other Loss, on their Side, but of some volatile Particles, which chance to mix with the Sulphur in that violent Explosion; and thereby, as we have observ'd already, the *Saltpetre* is in some Measure weaken'd, and render'd less efficacious. But in the Preparation of the *Sal Polychrest*, both the *Saltpetre* and Sulphur receiving the same Degree of Fire at one and the same Time, are neither of them precipitated in their Action; but, on the contrary, act by Degrees, and in Concert, to form a *Compositum* of their different Particles, whereby the *Saltpetre* is rarefy'd, without losing its most volatile Corpuscles, which are sheathed into the oleaginous one of the Sulphur, and the Sulphur depriv'd of its Fuliginosities, while its Oil remains exalted, and incorporated with the rarefy'd Particles of the *Saltpetre*: Therefore the different Particles of both Matters receiving a new Configuration, in the Rarefaction of the one, and the Exaltation of the other, operate, likewise, otherwise than they had done if they had not undergone so sensible a Change.

SPIRIT OF NITRE, is a very acid and corrosive Liquor, extracted from *Saltpetre* by Distillation, in the following Manner: Two Pounds of *Saltpetre*, and six Pounds of Clay, very well dry'd, being pounded, and mix'd exactly together, are put into a large stone or glass Retort luted, which is plac'd in a clos'd reverberatory Furnace; to which a large Recipient having been adapted, a very small Fire is made under it, during 4 or 5 Hours, to make the Phlegm come out, which will drop into the Recipient: When it has done

dropping, what's in the Recipient is throw'n away, and it having been re-adapted to the Retort, and the Joints exactly luted, the Fire is increas'd slowly, to the second Degree, and then Spirits come out, which fill the Recipient with white Clouds: The Fire is continu'd in the same State for 2 Hours, and being increas'd, afterwards, to the last Violence, and the Vapours coming out red, it is continu'd in that Degree till it has done distilling. The Operation is ended in 14 Hours. When the Vessels are cold, they are unluted, and the Liquor pour'd into a stone Bottle, which is cork'd with Wax.

The *Spirit of Nitre* is us'd for the Dissolution of Metals. 'Tis the best *Aqua fortis*.

The **SPIRIT OF NITRE DULCIFIED**, is breaking or evaporating the most subtile Points of that Spirit, thus: We put 8 Ounces of very good *Spirit of Nitre*, and as much Spirit of Wine, into a large Matrafs, and place the Matrafs under the Chimney; the Liquor heats of itself, without being put on the Fire, and Half an Hour, or an Hour afterwards, it boils: We avoid the red Vapours which come out at the Neck of the Matrafs; and when the Ebullition is over, we find our Liquor clear at the Bottom, which we pour into a Vial, to be kept.

This *Spirit of Nitre dulcified* is very good for the windy Cholick, Nephritick, hysteric Maladies, and all Kinds of Obstructions. The Dose is from 4 Drops to 8, in Broth, or some other Liquor appropriated to the Distemper.

Note, That some Authors are of Opinion, that the violent Effervescence which happens in the Preparation of *Spirit of Nitre dulcified*, is caus'd by the igneous Corpuscles contain'd in the *Spirit of Nitre*, whereby the exalted Sulphurs of the Spirit of Wine are almost inflam'd. But I can't be of that Sentiment, nor even believe that there are any igneous Particles left in the *Spirit of Nitre*, after the Distillation; since that Spirit remains suspended in Form of Clouds in the Recipient, as long as it is impregnated with the igneous Particles, and those Clouds are not resolv'd into a Liquor; but after those igneous Particles, by a strict and compact Coadunation of the acid Points, and for want of a new Supply, are expell'd from the Pores they had been lodg'd in, they are entirely extinguish'd: Therefore that Ebullition can't proceed but from the violent Efforts made by acid Points, to break and destroy the Symmetry of the ramous Particles of the Spirit of Wine, but meet with a strong Opposition from those ramous Particles, which though penetrated with Ease, find Means, by the Obliquity and Intricacy of their Pores, to entangle and embarrass the acid Points, in such a Manner, that after a violent and long Rotation (which causes the Ebullition) to find their Way out of that Labyrinth they have enter'd with so much Ease, they are lost in it at last; some of them having been broken by falling out with Impetuosity from a right Pore into an oblique one, and others blunted, in their Friction against the Sulphur of the Spirit of Wine, which sticks to them, and wherewith they are so overloaded, as to remain inactive; which is the Cause why they have lost all their Corrosion.

AQUA FORTIS, is a Mixture of Spirit of Nitre and Vitriol, extracted by Fire for the Dissolution of Metals. The Operation is conducted in the following Manner: We take an equal Quantity of *Saltpetre*, German Vitriol calcin'd white, and Clay very well dry'd; which having pulveriz'd, and mix'd together, we put into a large stone or glass Retort, leaving one third Part of it empty: We put the Retort into a clos'd reverberatory Furnace, and having adapted a Recipient to it, and luted exactly the Joints, we begin, by making a small Fire, to heat gently the Retort, then increase it by Degrees, and continue it in the same Degree all the Time we see red Clouds coming into the Recipient; but when those Clouds cease coming in so great a

Quantity, and the Recipient begins to grow cold, we push the Fire with Violence, by putting a Piece of Wood into the Furnace till white Vapours appear instead of the red ones: Then we leave the Vessels to grow cold, and afterwards unlute them, to pour our *Aqua fortis* into a stone Bottle, which we cork well. This *Aqua fortis* serves only to dissolve Metals.

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3 Pounds of distill'd Vinegar are pour'd upon it, and the whole stirr'd very well together; the Mixture will grow so cold, as not to be held long in one's Hand, even in the Summer.

These Experiments must convince us, that it is very easy to keep Wine cool without Ice; for, in Fact, if we throw, by Intervals, a certain Quantity, more or less, according as we want the Water more or less cold, of *Sal Ammoniack*, in Powder, into 3 or 4 Pints of Water; that Water will supply the Want of Ice; observing, however, that if we throw but 4 or 5 Ounces of *Sal Ammoniack* into that Water, it will not be so cold as if we threw 8 Ounces; and that if we were to throw into it a whole Pound of *Sal Ammoniack*, at once, the Water would be a vast deal colder, but the Coldness would not last so long, as when that Pound is thrown into it by Intervals. It must be observ'd, further, that the *Sal Ammoniack* is to be stirr'd with a Stick, each Time 'tis thrown into the Water, to facilitate its Dissolution.

There are 10 chymical Preparations made of *Sal Ammoniack*, viz. the Purification of *Sal Ammoniack*, Flowers of *Sal Ammoniack*, cathartick Salt of Glauber, *Aqua Regia*, volatile Spirit of *Sal Ammoniack*, another Preparation of volatile Spirit of *Sal Ammoniack*, with its Flowers, and febrifuge fix'd Salt, volatile Spirit of *Sal Ammoniack* dulcified, acid Spirit of *Sal Ammoniack*, its aromattick volatile Salt, and its oily and aromattick Spirit.

We begin by the most easy and simple of these Preparations, which is the PURIFICATION OF SAL AMMONIACK, since it is nothing else than dissolving it in a sufficient Quantity of Water, filtrating the Dissolution, and having it evaporated to Siccity, in a glass or stone Vessel; a white Salt will be left, which can be administer'd from 6 to 24 Grains. 'Tis an excellent Sudorifick, and Diuretick, which I have prescrib'd with great Success in malignant Fevers; 'tis also very good for Quartan Agues, and to promote the Menfes.

THE FLOWERS OF SAL AMMONIACK, are a Portion of that Salt exalted by Fire, in this Manner: We pulverize, and mix exactly, equal Parts of *Sal Ammoniack*, very dry, and of decrepitated Sea Salt; we put the Mixture into an earthen Cucurbite, two Thirds whereof we leave empty; we place the Cucurbite into a Furnace, and adapt to it a blind Capital; then make a small Fire under it, at the Beginning, which we increase afterwards by Degrees, till we perceive that the *Sal Ammoniack* ascends in Form of Flour, which will stick to the Capital, and the superior Part of the Cucurbite: We continue a very strong Fire till nothing more ascends, then leave the Vessels to cool, and afterwards take off gently the Capital, and gather the Flowers, which we keep in a Vial well cork'd. They have the same Virtues of the *Sal Ammoniack*, but are given in a less Quantity, viz. from 4 to 15 Grains.

Note, That *Schroderius* advises the Artist to use Powder of Iron, instead of decrepitated Salt; because, says he, Iron, as an Alkali, divests the *Sal Ammoniack* of Part of its Acidity, and renders the Flowers more penetrating.

There is another Preparation of Flowers of *Sal Ammoniack*, call'd *ENS VENERIS*, made by calcining, at a good Fire, in an earthen Pot, without Glazing, 2 or 3 Pounds of Vitriol of *Cyprus*, till it has acquir'd a dark red Colour; at which Time, 'tis thrown into warm Water, and left to steep for some Hours; then the Liquor is decanted, and the Matter wash'd several Times with other warm Water, to deprive it, as much as possible, of its Salt, and render it soft: Afterwards it is dry'd, and pulveriz'd, then mix'd exactly with an equal Quantity of *Sal Ammoniack*, in Powder, and the Mixture put into a stone Cucurbite, two Thirds whereof are left empty; and a blind Capital having been adapted to it, the Vessel is plac'd in a Furnace on Sand, and by a graduate and strong Fire, which is continued for 7 or 8 Hours, yellow Flowers are rais'd to the Ca-

pital, which must be gather'd when the Vessels are cold, and kept in a Bottle.

This *Ens Veneris* is sudorifick, aperitive, attenuating, and much esteemed for the Epilepsy, Scurvy, King's Evil, and malignant Fevers. The Dose is from six Grains to a Scruple.

THE CATHARTICK SALT OF GLAUBER is the *Sal-Armoniack*, penetrated by the Oil of Vitriol. The Operation is conducted in the following Manner: We put what Quantity we please of *Sal-Armoniack* in Powder into a glass or stone Pan, and drop upon it rectified Oil of Vitriol; it ensues a slow and cold Ebullition, which puffs up the Mixture, and remains a long while thick; we continue to drop the Oil of Vitriol on the Matter, 'till the *Sal-Armoniack* be entirely penetrated, and saturated with it. The Ebullition over, we place the Vessel on a Sand-Fire, and have all the Humidity evaporated: There remains an unctuous Salt, very acrimonious, and a little bitter, which we keep in a Bottle.

This Salt is penetrating, aperitive, resolute, febrifuge, proper to raise the Obstructions, for the Vapours, Stone, and Gravel. The Dose is from ten Grains to twenty, in some Liquor appropriated to the Distemper.

Note, That this Operation must be made under the Chimney, to avoid the acrimonious Vapours which exhale from it, and which are offensive to the Breath.

Note also, That the Oil of Vitriol penetrates the *Sal-Armoniack* sooner than any other acid Liquor; for the Ebullition happens as soon as it is poured upon it; but M. *Godefroy*, of the Royal Academy of Sciences, has very judiciously observed, that this Ebullition is cold, as is plainly seen by Means of a Thermometer plunged into the Matter; but he observes likewise, that the Vapours, which exhale from the Matter, produce some Heat, which he has discovered also by the same Means of a Thermometer. I attribute this Difference, which seems surprising to the best Artists, to the Manner those two Matters are incorporated together, which is, that Particles of the *Sal-Armoniack* being very loose and brittle, the acid Points of the Vitriol penetrate them with ease, and without meeting with the least Resistance, so that the Ebullition which happens, proceeding only from the easy Dilatation of the Pores, which the acid Particles have penetrated, which Pores are contracted or relaxed, according to the Dimensions and Activity of the acid Particles, and receive from them what Position and Configuration they are pleased to give them; therefore the Ebullition cannot be attended with Heat; but as the Penetration of the acid Particles is made with a Fracassment of the most brittle Particles of the *Sal-Armoniack*, those broken Particles being carried off by the most volatile ones of the Oil of Vitriol, the Compression of the Atmosphere, by which they are forced upwards, occasions a Friction of those Particles against one another, which causes the Heat.

AQUA REGIA is a Dissolution of *Sal-Armoniack* in Spirit of Nitre, made thus: Four Ounces of *Sal-Armoniack* in Powder are put into a Matrafs or other glass Vessel, which must be pretty large, and sixteen Ounces of Spirit of Nitre having been poured upon it, the Vessel is placed on warm Sand, where it is left, 'till the *Sal-Armoniack* be dissolved; which done, the Liquor is decanted into a stone Bottle, and the Bottle very well corked with Wax.

Note, That this Preparation is called *Aqua Regia*, because it dissolves Gold, which is esteemed the King of Metals. The Vessel which serves for the Preparation of *Aqua Regia* must be pretty large, otherwise, as the volatile Spirits are rarefied with great Impetuosity, the Vessel would burst, which is to be took off the Fire when the Dissolution begins.

Aqua

Aqua Regia can also be made of equal Part of *Salt-petre*, and *Sal Gemma*, mixed with three Times as much of Bol in Powder, and distilling the Mixture in the Manner described for the Distillation of Spirit of Nitre. Though it be very difficult to conceive why the *Aqua Regia* dissolves Gold and not Silver, which is less solid, all the *Chymists* have alledged some Reasons for it. Some of them pretend that the Cause of that Difference is, that Gold being a Metal which receives into its Composition a greater Number of sulphurous Particles than Silver, it wants also a more sulphurous Dissolvent, such as the *Aqua Regia*, composed of the volatile sulphurous Salts of *Sal-Armoniack*. *L'Emery* pretends that this Sentiment destroys itself; for, says he, if Gold was composed of a greater Quantity of sulphurous Particles than Silver, it should be lighter than Silver, since Sulphur is one of the lightest of the *Chymical* Principles; which Opinion is contradicted by the *Alchymists*, who pretend that the Sulphur of Gold is very different from that mentioned by *L'Emery*, since it is a fixed Sulphur, and consequently very heavy; but *L'Emery*, in his Turn, refutes that Notion of a fixed Sulphur, as Chimerical, pretending, besides, that even supposing that fictitious fixed Sulphur in Gold, it could never be so heavy as the other Principles, which *Alchymists* pretend to be in Gold, and which they must believe as fixed, in Proportion, as their Sulphur. Others are of Opinion that if *Aqua Regia* dissolves Gold and not Silver, 'tis because the thick Points of the Spirit of Nitre, or of *Aqua Fortis*, have been subtilised by the Mixture of *Sal-Armoniack*, and rendered more proper to enter the small Pores of Gold, when as those same Points have not Strength enough, through their Smallness, nor the Motion necessary to divide the Particles of the Silver, whose Pores are a great deal bigger. But this second Opinion is also refuted by those who pretend that we have no Example to evidence that the acid Points, by such Effervescence, like that which happens in the Preparation of *Aqua Regalis*, are render'd sharper; but on the contrary that we must be convinced by the Practice; that the acid Points are either blunted, or broken in Part by such Effervescence; which they confirm by producing Crystals made by the *Aqua Regia*, whose Figure is less acute or sharp than those made by *Aqua Fortis*. A third Sentiment is, that if *Aqua Regia* dissolves Gold and not Silver, 'tis because the Points of the Spirit of Nitre, having been thickened by the Addition of the Salt, slide on the Pores of Silver, which they cannot penetrate, because of the Disproportion of their Figures, whenas they penetrate Gold, whose Pores being a great deal larger, and consequently more proper for their Action; and that if on the contrary, the Spirit of Nitre dissolve Silver, 'tis because its Points are better proportioned to penetrate the small Pores of that Metal, and by their Action disperse their Particles. They add to this, that the same Points can also enter the small Pores of Gold, but that they are too small, and too easy to be bowed, to act on that Body. For my Part I espouse neither of those three Sentiments for the following Reasons. 1. Because the first is absolutely contrary to Experience, because if it was even so true, that Gold was composed of so great a Quantity of sulphurous Particles, as pretended, it could never be imagined, with the least Appearance of Reason, that those sulphurous Particles could be penetrated and separated by acid Ones, blunted and almost hidden in other sulphurous Particles, which are capable not only to diminish their penetrating Faculty, but likewise render them heavier, and consequently retard that Activity necessary to separate and disperse the Particles of that Body they are to penetrate; much less if that Sulphur by a stricter Coadunation of its Pores is fixed, as pretended, by *Alchymists*. 2. If the Pores of Gold were so exiguous or small, as supposed by those who are of the second Sentiment, they could not be penetrated but with

great Difficulty, and with violent and repeated Efforts on the Part of the penetrating Substance, which for that Reason should have Strength as well as Sharpness, which necessary Strength cannot be supposed in volatilised Particles; since the more volatile those Particles are, the less proper to be fixed to Action, and the less capable to resist the Obstacles they meet with in the Body, they are to penetrate, and to bear the Weight of the impulsive Power, which directs them to Action; and if even they had all those Properties, they would be so exalted in their first Operation, as to be incapable, after the Penetration to proceed farther; but would remain inactive in the Pores they have penetrated. 3. Because I believe it ridiculous to suppose that the Pores of Gold are wider than those of Silver; for if they were wider, Gold should be as easily dissolved by the acid Points of the *Aqua Fortis*, as by those of the *Aqua Regalis*, and even easier; for if those who admit those Pores wider, admit likewise the Points of the Acids of *Aqua Fortis* sharper than those of *Aqua Regalis*; we have all the Reason imaginable to suppose that those sharp Points can as easily, or rather easier, enter the Pores of Gold than those of Silver; and what is said that though those Points can in Fact enter the Pores of Gold, but that those Pores being so wide, those small Points cannot reach their Extremities, so as to make the least Impression on them, much less to destroy their Frame, is ridiculous; since what one Point cannot do, several can, and as those Pores are wide enough to receive several Points, why should we not imagine that as many Points enter them as can fill up their whole Vacuity, and that those Points thus crowded in, by their continual Motion to acquire in their new Receptacle a proper Situation, are capable, by their frequent Shock, as well among themselves as against the Body they have penetrated, to accelerate its Dissolution, much more than a blunted Particle, such as those of *Aqua Regalis*, are supposed to be, which finding Room enough in the Pores of Gold to answer all their Dimensions, and loaded besides with the sulphurous one they have borrowed from the *Sal-Armoniack*, and thereby are deprived of Part of their Activity; should remain at Rest in their new Habitation. Therefore my Sentiment is, that the Difference of the Dissolution of those two Metals consists in the different Configuration of their Pores, and in the different Forms of the Points they are penetrated by. That the Pores of Silver being oblique, and the acid Points of the *Aqua Fortis* bowed at both Ends, in the Form of so many little Hooks; (which Form they have received at their first Formation by their Friction against one another, as having been formed of different Substances) they hook in those oblique Pores, and are forced into them by the impulsive Power of the ambient Atmosphere, wherein being entirely buried at last, and endeavouring afterwards by their natural Activity, to break their Prison, they entangled themselves more and more in the ramous Particles of the Metal, and by their repeated Efforts and frequent Strokes destroy at last its whole Frame. On the contrary, the Pores of Gold being in a direct Line, and the acid Particles of the Spirit of Nitre, having been straiten'd in the Pores of the *Sal-Armoniack*, and render'd better fixed for Action by a Deprivation of Part of their Volatility, in penetrating the Pores of Gold, incise and disunite its Particles.

The VOLATILE SPIRIT OF SAL-ARMONIAC is a volatile Salt, loosened from the *Sal-Armoniack*, by Means of Quick-Lime, and resolved into a Liquor by an aqueous Humidity. The Operation is conducted thus: Six Ounces of *Sal-Armoniack*, and twenty-four Ounces of Quick-Lime, which has been exposed for six or seven Days, and as many Nights in a damp Place, are pounded separately and mixed in a Mortar, and the Mixture put quickly into a large Retort, half whereof is left empty. The Vessel is placed on the Sand,

Sand, a large Recipient adapted to it, and the Joints exactly luted; the first Spirits distil without Fire, during an Hour, after which, 2 or 3 lighted Coals are put under the Retort, and the Fire increas'd to the second Degree, and continu'd thus till it has done distilling. The Operation is ended in 3 Hours, when the Vessels are left to grow cold, and unluted. The Liquor in the Recipient is pour'd quickly into a Vial, the Artist turning his Head, to avoid a subtle Vapour which exhales continually, and taking Care to cork well the Bottle with Wax.

This *Spirit* is an excellent Remedy for all Maladies which proceed from Opilation, and Corruption of Humours; as for malignant Fevers, the Epilepsy, Palsy, Plague, and the Small Pox, it expels the Humours by Perspiration, and Urine. The Dose is from 6 Drops to 20, in a Glass of Water of *Carduus Benedictus*. I have prescrib'd it to a Person in the Small Pox, who was thought dying, and had lost her Senses, which she recover'd perfectly, Half an Hour after she had taken the Remedy, and is yet alive.

Note, That it is better to give the volatile Spirits in sudorifick Waters, than in Broth, because Broth being taken warm, the Heat would exalt into the Air the best Part of the volatile Salts, before the Patient could carry the Porringer to his Mouth. The Artist must turn his Head when he takes off the Recipient; because the volatile Salt enters with Rapidity into the Nose, and stops Respiration, so that some have fainted away. To avoid that Accident, it would be very proper to have ready at Hand a wet Piece of Linnen Cloth, to stop the Recipient as soon as it is unluted.

The other Preparation of *volatile Spirit of Sal Ammoniack*, and, at the same Time, of its *fixed and febrifuge Salt*, is made by pulverizing and mixing together 8 Ounces of *Sal Ammoniack*, and as much of fix'd Salt of Tartar. The Mixture is put quickly into a glass Cucurbite, and humected with 5 Ounces of common Water; a Capital and a Recipient are adapted to the Vessel, and the Joints exactly luted with a wet Bladder: The Vessel is placed on Sand, with a small Fire at first, to heat the Cucurbite by Degrees, and to make the Spirits drop into the Recipient; but when it has done distilling, the Recipient is taken off, and well cork'd; then the Fire is increased to the third Degree, and continu'd thus for about 2 Hours, during which Time there are white Flowers of *Sal Ammoniack*, which stick at the Bottom of the Capital in Form of Flour.

This Spirit has the same Virtues of the other, but is not quite so penetrating. The Flowers must be gather'd, and may be us'd as the other Flowers of *Sal Ammoniack* abovemention'd. There will remain at the Bottom of the Cucurbite a white fix'd Mass, which must be melted in a sufficient Quantity of Water, the Dissolution filter'd, and evaporated, afterwards, to Siccity. A white Salt will be left in the Vessel, which is esteem'd a very good Remedy for Intermitting Fevers. 'Tis call'd the *febrifuge Salt of Sylvius*, because a Physician of *Paris*, call'd *Sylvius*, has formerly us'd it. The Dose is from 8 Grains to 30, in some Liquor appropriated to the Distemper.

The *VOLATILE SPIRIT OF SAL AMMONIACK* DECEIFIED, is a volatile *Sal Ammoniack* dissolv'd in Spirit of Wine, thus: Equal Quantities of *Sal Ammoniack*, and of Salt of Tartar, *v. gr.* 4 Ounces of each, are pulveriz'd separately, and mix'd very well together in a stone or glass Mortar, and the Mixture being put into a glass Cucurbite, 10 Ounces of Spirit of Wine, very well rectify'd, are pour'd upon it; the whole is stirr'd together with a wooden Spatula, and a Capital, with its Recipient, having been adapted to the Cucurbite, and the Joints exactly luted, 'tis placed in a Furnace on the Sand, and a very small Fire made under it, to heat the Vessel. A volatile Salt ascends, and sticks to the Capital, and to the Neck of the Recipient; then the Fire is increas'd a little, and conti-

nu'd in that State till the Distillation is over. The Operation is ended in 4 or 5 Hours, and the Vessels being cold, and unluted, there are found a volatile Salt sticking to the Capital, and a Spirit in the Recipient; both Matters are quickly put into a Retort on the Sand, and another Retort adapted to it for a Recipient, and the Joints exactly luted: Then the Artist proceeds to the Distillation with a small Fire, and after 3 other such Cohobations, he keeps what has been distill'd in a Bottle, well cork'd.

This Spirit is an excellent Remedy for the Lethargy, Palsy, Scurvy, malignant Fevers, and the Hystericks. It pushes the Humours by Sweat, and insensible Perspiration. The Dose is from 10 Drops to 30, in some Liquor appropriated to the Distemper. 'Tis good, also, apply'd externally, for the Palsy.

The *ACID SPIRIT OF SAL AMMONIACK*, is a fix'd *Sal Ammoniack* resolv'd into Liquor by a great Fire, in the following Manner: We take what Quantity we please of the febrifuge and fix'd *Sal Ammoniack* abovemention'd, which we reduce into Powder, and mix exactly with 3 Times as much Bole, also in Powder; we put the Mixture into a Retort, one Third whereof is left empty, which we place in a clos'd reverberatory Furnace, and adapt a large Recipient to it: We lute exactly the Joints, and proceed in the Manner describ'd for the making Spirit of Salt. We find in the Recipient an acid Spirit, which is very diuretick.

This Spirit is esteem'd a Specifick for malignant Maladies. The Dose is to an agreeable Acidity in Ju- leps, or Broth.

The *VOLATILE, OILY, AND AROMATICK SALT*, is a volatile *Sal Ammoniack* impregnated with aromatick Essences, thus: Equal Parts of *Sal Ammoniack*, and Salt of Tartar, are pulveriz'd, and mix'd together; the Mixture is put into a stone or glass Cucurbite, and a very good Spirit of Wine pour'd upon it, that it may swim over it, to the Height of Half a Finger's Breadth: The whole is very well stirr'd with a wooden Spatula, and after a Capital, with its Recipient, have been adapted to the Cucurbite, and the Joints exactly luted with a wet Bladder, it is placed on the Sand, and a small Fire made under it, for 3 or 4 Hours, during which Time, a volatile Salt ascends to the Capital, and a Spirit distils in the Recipient. The Distillation over, and the Vessels cold, they are unluted, and the Salt, which has been separated from them, and weigh'd, is put into a glass Cucurbite, and a Drachm and a Half of Essence of Cinnamon, or of Mace, or Rosemary, &c. pour'd upon each Ounce of Salt: The whole is stirr'd with a wooden Spatula, that the Essence may incorporate very well with the volatile Salt; then the Cucurbite is cover'd with a Capital, and a Recipient having been adapted to it, and the Joints exactly luted with a wet Bladder, the Vessel is plac'd on the Sand, and a small Fire given to it, to make all the volatile Salt ascend which sticks to the Capital. When the Vessels are cold, the Salt is separated from the Capital, and kept in a Vial, well cork'd.

This *aromatick Salt* is sudorifick, cordial, and cephalick; proper against the Lethargy, Palsy, Scurvy, malignant Fevers, Small Pox, and the Plague; it provokes the Menses, and appeases the Hystericks. The Dose is from 4 Grains to 15, in some Liquor appropriated to the Distemper.

Note, That the *Aromaticks* operate a great deal better when mix'd with volatile Salts, than when alone; because that Salt serves for a Vehicle to them, and renders them more penetrating.

The *AROMATICK, OILY, AND VOLATILE SPIRIT*, is a Dissolution of the essential Parts of Aromaticks, made by the Spirit of *Sal Ammoniack*, and Spirit of Wine, in the following Manner: Take Cinnamon, Mace, Cloves, the Peel of Sevil Oranges, Half an Ounce of each, and 4 Ounces of *Sal Ammoniack*; bruise them all together, and put them into a glass Bottle: Add to it 4 Ounces of Salt of Tartar, (tir

stir the Mixture in the Bottle; and pour upon it 4 Ounces of Water of Orange-flowers, and 4 Ounces of Spirit of Wine impregnated with *Sal Ammoniack* which has been distill'd in the preceding Operation; or, for Want of it, common Spirit of Wine: Stop exactly the Bottle, and leave it in Digestion, without Fire, for 8 Days, shaking it from Time to Time: Pour, afterwards, the whole Mixture into a glass Cucurbite, adapting, quickly, a Capital to it, with its Recipient; lute exactly the Joints, and having plac'd the Vessel on the Sand, proceed to the Distillation of all the Liquor at a slow Fire, till it has done distilling. You'll have a very penetrating Spirit, which must be kept in a Bottle, well cork'd.

This Spirit is good for the Dropsy, if taken Morning and Night, for a Fortnight successively. The Dose is from 6 Drops to 20, in a Liquor appropriated to the Distemper.

Having thus pretty well succeeded, as I hope, in our different Preparations of *Sal Ammoniack*; the next Subject I find under my Hands in my Laboratory, is *Vitriol*.

VITRIOL is a Mineral compos'd of an acid Salt, and sulphurous Earth. 'Tis defin'd, by *Boerhaave*, a saline, metallick, transparent Glebe; dissoluble in Water, and fusible by Fire.

There are four Species of *Vitriol*, viz. blue, green, white, and red. The *blue* is found near the Mines of Copper in *Hungary*, and the Island of *Cyprus*; it participates much of Copper; which renders it a little caustick. 'Tis never us'd but externally, in Colyres, and to eat proud Flesh.

There are 3 Sorts of *green Vitriol*, viz. that of *Germany*, *England*, and the *Roman Vitriol*. That of *Germany* is a little blueish, and contains some Copper; 'tis better than any other for the Composition of *Aqua fortis*. That of *England* participates of Iron, and is proper to make the Spirit of *Vitriol*. The *Roman* is like the *English*, but not so easily melted.

The *white Vitriol* is extracted by Evaporation from the Waters of *vitriolick* Springs, or is a green *Vitriol* calcin'd white, and afterwards dissolv'd in Water, filtrated, and dry'd on the Fire; but, however, 'tis the most depurated of metallick Substance. It may be taken inwardly, to excite Vomiting; 'tis also us'd in Colyres.

The *red Vitriol* is brought over from *Germany*, 'tis call'd *natural Colcothar*, or *Chalcitis*; 'tis suppos'd to be a green *Vitriol* calcin'd by a subterraneous Fire, and is the most rare of all *Vitriols*. It stops Bleeding, when apply'd on Hæmorrhages.

All the other *Vitriols* above nam'd, are really factitious, being only a kind of Crystals, drawn by Means of Water from a Sort of Marcasite ordinarily found in Mines, and call'd, by Naturalists, *Pyrites*, or *Quis*. *Roman Vitriol* is made by exposing these *Pyrites* to the Air, till such Time as they calcine, and change into a greenish *vitriolick* Calx, or Dust; in which State they are thrown into the Water, and are afterwards, by Boiling and Evaporation, reduc'd into that kind of Crystal sent us from *Italy*.

All the other *Vitriols* are made after the same Manner, that is, much after the same Manner Allum is made in *England*, and Saltpetre in *France*. For green *Vitriol*, they add a great Number of Pieces of Iron to the Liquor in boiling; as soon as the Iron is dissolv'd, they evaporate the Dissolution to a certain Degree, and so let it crystallize. The Crystals being form'd, there remains a thick, reddish, unctuous, stiptick, and astringent Liquor, which M. *Geoffroy* calls *Eau mere de Vitriol*, as containing all the Principles of the Mineral, though disunited. The Powder of this *Vitriol* is exceeding stiptick, and excellent for the Cure of Wounds, and stopping of Blood. Its Effects, this Way, have been rais'd by the Knavery of some, and Credulity of others, to a kind of Miracle; it being this that makes the Basis of the famous sympathetic Powder.

If a small Quantity of white or green *Vitriol* be melted in Water, and we write with the Dissolution, the Writing will be invisible; but if that Writing be

rubb'd over with a Piece of Cotton dipp'd in a Decoction of Galls, it will be visible; if another Piece of Cotton, dipp'd in Spirit of *Vitriol*, be pass'd lightly over that Writing, it will disappear; and if, lastly, another Piece of Cotton, dipp'd in Oil of *Tartar per deliquium*, be rubb'd over the same Writing, it will appear again, but of a yellowish Colour. If the Dissolution of *Vitriol*, or *Vitriol* in Powder, be thrown into a strong Decoction of dry Roses, it will make Ink as black as common Ink; if some Drops of Spirit of *Vitriol* be pour'd upon it, the Ink will turn red; and if a small Quantity of volatile *Sal Ammoniack* be added to it, it will turn grey. All the Reason which can be assign'd for these different *Phænomena*, is, that each of these Liquors changes the Configuration of the Pores of the Matter they are pour'd upon; or apply'd to, and thereby make it reflect the Light in a different Manner.

We design to make 8 chymical Preparations of *Vitriol*, viz. the *Gilla Vitrioli*, or vomitive *Vitriol*, *Calcination of Vitriol*, *Distillation of Vitriol*, *Oil of Vitriol dulcified*, *Styptick Water*, *Narcotick volatile Salt of Vitriol*, *Medicamentous Stone*, and *Salt of Vitriol*.

We begin by *GILLA VITRIOLI*, or *VOMITIVE VITRIOL*, which is but a Purification of white *Vitriol*, made by melting what Quantity we please of white *Vitriol*, in a Quantity of Phlegm sufficient for its Dissolution; we filtrate the Dissolution, and have two Thirds of the Humidity evaporated in a stone Vessel: Then placing the rest in a cool Place for 2 Days, there will be form'd Crystals, which we'll separate, and cause again a Third of the Humidity left to be evaporated, carrying the Vessel afterwards to its former cool Place for the Formation of new Crystals: We repeat the same Operation till we have extracted all our Crystals, which we have dry in the Sun, and keep as a gentle Vomitive. The Dose is from 12 Grains to a Drachm, in Broth, or another Liquor.

An aperitive mineral Water can be made by dissolving 8 or 9 Grains of *Gilla Vitrioli* in 2 Pounds of common Water.

Note, That all the Humidity may be evaporated without Crystallization. The *Gilla Vitrioli* will remain at the Bottom in white Powder.

The *Vitriol* is calcin'd by putting it into an earthen Pot without Glazing; and placing the Pot on the Fire; the *Vitriol* will resolve into Water. The Liquor must be boil'd to Consumption of the Humidity, or till the Matter be in a grey Mass, a little towards white; then the Vessel is taken off the Fire. 'Tis what we call *Vitriol calcin'd white*. If the grey *Vitriol* be calcin'd for a long Time, at a great Fire, it will turn red, like Blood. 'Tis call'd *Colcothar*, and is very good to stop Bleeding, if apply'd on the Wound.

Note, That the famous *Sympathetick Powder* is nothing else but a white *Vitriol* prepar'd in different Manners, according to the different Ideas form'd of it. *Roman Vitriol* is the best for this Operation. The *Sympathetick Powder* is prepar'd by exposing *Roman Vitriol* to the Sun while that Planet is in the Sign *Leo*, i. e. in the Month of *July*, to have it dry'd and open'd; because the *Vitriol* is sooner dry'd in that Season, than in any other: And it is even suppos'd, that the excessive Heat of the Sun, at that Time, volatilizes the Particles of the *Vitriol*. But as to the pretended Influence which 'tis said to receive, at that Time, from the Planet, it is nothing else but a mere Chimæra. This *Sympathetick Powder* is us'd by dipping a Piece of Cloth in the Blood of the Person wounded, and spreading the Powder upon that Blood. 'Tis pretended, that if the Patient was 4 or 5 Leagues off, when that Operation is made, the Wound would dry presently; but the Experiments made by a vast Number of Persons, prove, sufficiently enough, that this pretended Virtue is but a mere Piece of Charletanery, whatever

Sand, a large Recipient adapted to it, and the Joints exactly luted; the first Spirits distil without Fire, during an Hour, after which, 2 or 3 lighted Coals are put under the Retort, and the Fire increas'd to the second Degree, and continu'd thus till it has done distilling. The Operation is ended in 3 Hours, when the Vessels are left to grow cold, and unluted. The Liquor in the Recipient is pour'd quickly into a Vial, the Artist turning his Head, to avoid a subtle Vapour which exhales continually, and taking Care to cork well the Bottle with Wax.

This *Spirit* is an excellent Remedy for all Maladies which proceed from Opilation, and Corruption of Humours; as for malignant Fevers, the Epilepsy, Palsy, Plague, and the Small Pox, it expels the Humours by Perspiration, and Urine. The Dose is from 6 Drops to 20, in a Glass of Water of *Cardus Benedictus*. I have prescrib'd it to a Person in the Small Pox, who was thought dying, and had lost her Senses, which she recover'd perfectly, Half an Hour after she had taken the Remedy, and is yet alive.

Note, That it is better to give the volatile Spirits in sudorifick Waters, than in Broth, because Broth being taken warm, the Heat would exalt into the Air the best Part of the volatile Salts, before the Patient could carry the Porringer to his Mouth. The Artist must turn his Head when he takes off the Recipient; because the volatile Salt enters with Rapidity into the Nose, and stops Respiration, so that some have fainted away. To avoid that Accident, it would be very proper to have ready at Hand a wet Piece of Linnen Cloth, to stop the Recipient as soon as it is unluted.

The other Preparation of *volatile Spirit of Sal Ammoniack*, and, at the same Time, of *its fixed and febrifuge Salt*, is made by pulverizing and mixing together 8 Ounces of *Sal Ammoniack*, and as much of fix'd Salt of Tartar. The Mixture is put quickly into a glass Cucurbite, and humected with 5 Ounces of common Water; a Capital and a Recipient are adapted to the Vessel, and the Joints exactly luted with a wet Bladder: The Vessel is placed on Sand, with a small Fire at first, to heat the Cucurbite by Degrees, and to make the Spirits drop into the Recipient; but when it has done distilling, the Recipient is taken off, and well cork'd; then the Fire is increased to the third Degree, and continu'd thus for about 2 Hours, during which Time there are white Flowers of *Sal Ammoniack*, which stick at the Bottom of the Capital in Form of Flour.

This Spirit has the same Virtues of the other, but is not quite so penetrating. The Flowers must be gather'd, and may be us'd as the other Flowers of *Sal Ammoniack* abovemention'd. There will remain at the Bottom of the Cucurbite a white fix'd Mass, which must be melted in a sufficient Quantity of Water, the Dissolution filtred, and evaporated, afterwards, to Siccity. A white Salt will be left in the Vessel, which is esteem'd a very good Remedy for Intermitting Fevers. 'Tis call'd *the febrifuge Salt of Sylvius*, because a Physician of Paris, call'd *Sylvius*, has formerly us'd it. The Dose is from 8 Grains to 30, in some Liquor appropriated to the Distemper.

The VOLATILE SPIRIT OF SAL AMMONIACK DULCIFIED, is a volatile *Sal Ammoniack* dissolv'd in Spirit of Wine, thus: Equal Quantities of *Sal Ammoniack*, and of Salt of Tartar, *v. gr.* 4 Ounces of each, are pulveriz'd separately, and mix'd very well together in a stone or glass Mortar, and the Mixture being put into a glass Cucurbite, 10 Ounces of Spirit of Wine, very well rectify'd, are pour'd upon it; the whole is stirr'd together with a wooden Spatula, and a Capital, with its Recipient, having been adapted to the Cucurbite, and the Joints exactly luted, 'tis placed in a Furnace on the Sand, and a very small Fire made under it, to heat the Vessel. A volatile Salt ascends, and sticks to the Capital, and to the Neck of the Recipient; then the Fire is increas'd a little, and conti-

nu'd in that State till the Distillation is over. The Operation is ended in 4 or 5 Hours, and the Vessels being cold, and unluted, there are found a volatile Salt sticking to the Capital, and a Spirit in the Recipient; both Matters are quickly put into a Retort on the Sand, and another Retort adapted to it for a Recipient, and the Joints exactly luted: Then the Artist proceeds to the Distillation with a small Fire, and after 3 other such Cohobations, he keeps what has been distill'd in a Bottle, well cork'd.

This Spirit is an excellent Remedy for the Lethargy, Palsy, Scurvy, malignant Fevers, and the Hystericks. It pushes the Humours by Sweat, and insensible Perspiration. The Dose is from 10 Drops to 30, in some Liquor appropriated to the Distemper. 'Tis good, also, apply'd externally, for the Palsy.

The ACID SPIRIT OF SAL AMMONIACK, is a fix'd *Sal Ammoniack* resolv'd into Liquor by a great Fire, in the following Manner: We take what Quantity we please of the febrifuge and fix'd *Sal Ammoniack* abovemention'd, which we reduce into Powder, and mix exactly with 3 Times as much Bole, also in Powder; we put the Mixture into a Retort, one Third whereof is left empty, which we place in a clos'd reverberatory Furnace, and adapt a large Recipient to it: We lute exactly the Joints, and proceed in the Manner describ'd for the making Spirit of Salt. We find in the Recipient an acid Spirit, which is very diuretick.

This Spirit is esteem'd a Specifick for malignant Maladies. The Dose is to an agreeable Acidity in Ju- leps, or Broth.

The VOLATILE, OILY, AND AROMATICK SALT, is a volatile *Sal Ammoniack* impregnated with aromatick Essences, thus: Equal Parts of *Sal Ammoniack*, and Salt of Tartar, are pulveriz'd, and mix'd together; the Mixture is put into a stone or glass Cucurbite, and a very good Spirit of Wine pour'd upon it, that it may swim over it, to the Height of Half a Finger's Breadth: The whole is very well stirr'd with a wooden Spatula, and after a Capital, with its Recipient, have been adapted to the Cucurbite, and the Joints exactly luted with a wet Bladder, it is placed on the Sand, and a small Fire made under it, for 3 or 4 Hours, during which Time, a volatile Salt ascends to the Capital, and a Spirit distils in the Recipient. The Distillation over, and the Vessels cold, they are unluted, and the Salt, which has been separated from them, and weigh'd, is put into a glass Cucurbite, and a Drachm and a Half of Essence of Cinnamon, or of Mace, or Rosemary, &c. pour'd upon each Ounce of Salt: The whole is stirr'd with a wooden Spatula, that the Essence may incorporate very well with the volatile Salt; then the Cucurbite is cover'd with a Capital, and a Recipient having been adapted to it, and the Joints exactly luted with a wet Bladder, the Vessel is plac'd on the Sand, and a small Fire given to it, to make all the volatile Salt ascend which sticks to the Capital. When the Vessels are cold, the Salt is separated from the Capital, and kept in a Vial, well cork'd.

This *aromatick Salt* is sudorifick, cordial, and cephalick; proper against the Lethargy, Palsy, Scurvy, malignant Fevers, Small Pox, and the Plague; it provokes the Menses, and appeases the Hystericks. The Dose is from 4 Grains to 15, in some Liquor appropriated to the Distemper.

Note, That the *Aromaticks* operate a great deal better when mix'd with volatile Salts, than when alone; because that Salt serves for a Vehicle to them, and renders them more penetrating.

The AROMATICK, OILY, AND VOLATILE SPIRIT, is a Dissolution of the essential Parts of Aromaticks, made by the Spirit of *Sal Ammoniack*, and Spirit of Wine, in the following Manner: Take Cinnamon, Mace, Cloves, the Peel of Sevil Oranges, Half an Ounce of each, and 4 Ounces of *Sal Ammoniack*; bruise them all together, and put them into a glass Bottle: Add to it 4 Ounces of Salt of Tartar, stir

stir the Mixture in the Bottle, and pour upon it 4 Ounces of Water of Orange-flowers, and 4 Ounces of Spirit of Wine impregnated with *Sal Ammoniack* which has been distill'd in the preceding Operation; or, for Want of it, common Spirit of Wine: Stop exactly the Bottle, and leave it in Digestion, without Fire, for 8 Days, shaking it from Time to Time: Pour, afterwards, the whole Mixture into a glass Cucurbite, adapting, quickly, a Capital to it, with its Recipient; lute exactly the Joints, and having plac'd the Vessel on the Sand, proceed to the Distillation of all the Liquor at a slow Fire, till it has done distilling. You'll have a very penetrating Spirit, which must be kept in a Bottle, well cork'd.

This Spirit is good for the Dropsy, if taken Morning and Night, for a Fortnight successively. The Dose is from 6 Drops to 20, in a Liquor appropriated to the Distemper.

Having thus pretty well succeeded, as I hope, in our different Preparations of *Sal Ammoniack*; the next Subject I find under my Hands in my Laboratory, is *Vitriol*.

VITRIOL is a Mineral compos'd of an acid Salt, and sulphurous Earth. 'Tis defin'd, by *Boerhaave*, a saline, metallick, transparent Glebe; dissoluble in Water, and fusible by Fire.

There are four Species of *Vitriol*, viz. blue, green, white, and red. The *blue* is found near the Mines of Copper in *Hungary*, and the Island of *Cyprus*; it participates much of Copper, which renders it a little caustick. 'Tis never us'd but externally, in Colyres, and to eat proud Flesh.

There are 3 Sorts of *green Vitriol*, viz. that of *Germany*, *England*, and the *Roman Vitriol*. That of *Germany* is a little blueish, and contains some Copper; 'tis better than any other for the Composition of *Aqua fortis*. That of *England* participates of Iron, and is proper to make the Spirit of *Vitriol*. The *Roman* is like the *English*, but not so easily melted.

The *white Vitriol* is extracted by Evaporation from the Waters of *vitriolick* Springs, or is a green *Vitriol* calcin'd white, and afterwards dissolv'd in Water, filtrated, and dry'd on the Fire; but, however, 'tis the most depurated of metallick Substance. It may be taken inwardly, to excite Vomiting; 'tis also us'd in Colyres.

The *red Vitriol* is brought over from *Germany*, 'tis call'd *natural Colcothar*, or *Chalcitis*; 'tis suppos'd to be a green *Vitriol* calcin'd by a subterraneous Fire, and is the most rare of all *Vitriols*. It stops Bleeding, when apply'd on Hæmorrhages.

All the other *Vitriols* above nam'd, are really factitious, being only a kind of Crystals, drawn by Means of Water from a Sort of *Marcasite* ordinarily found in Mines, and call'd, by Naturalists, *Pyrites*, or *Quis*. *Roman Vitriol* is made by exposing these *Pyrites* to the Air, till such Time as they calcine, and change into a greenish *vitriolick* Calx, or Dust; in which State they are thrown into the Water, and are afterwards, by Boiling and Evaporation, reduc'd into that kind of Crystal sent us from *Italy*.

All the other *Vitriols* are made after the same Manner, that is, much after the same Manner *Allum* is made in *England*, and *Saltpetre* in *France*. For green *Vitriol*, they add a great Number of Pieces of Iron to the Liquor in boiling; as soon as the Iron is dissolv'd, they evaporate the Dissolution to a certain Degree, and so let it crystallize. The Crystals being form'd, there remains a thick, reddish, unctuous, stiptick, and astringent Liquor, which *M. Geoffroy* calls *Eau mere de Vitriol*, as containing all the Principles of the Mineral, though disunited. The Powder of this *Vitriol* is exceeding stiptick, and excellent for the Cure of Wounds, and stopping of Blood. Its Effects, this Way, have been rais'd by the Knavery of some, and Credulity of others, to a kind of Miracle; it being this that makes the Basis of the famous *sympathetick Powder*.

If a small Quantity of white or green *Vitriol* be melted in Water, and we write with the Dissolution, the Writing will be invisible; but if that Writing be

rubb'd over with a Piece of Cotton dipp'd in a Decoction of Galls, it will be visible; if another Piece of Cotton, dipp'd in Spirit of *Vitriol*, be pass'd lightly over that Writing, it will disappear; and if, lastly, another Piece of Cotton, dipp'd in Oil of *Tartar per deliquium*, be rubb'd over the same Writing, it will appear again, but of a yellowish Colour. If the Dissolution of *Vitriol*, or *Vitriol* in Powder, be thrown into a strong Decoction of dry *Roses*, it will make Ink as black as common Ink; if some Drops of Spirit of *Vitriol* be pour'd upon it, the Ink will turn red; and if a small Quantity of volatile *Sal Ammoniack* be added to it, it will turn grey. All the Reason which can be assign'd for these different *Phænomena*, is, that each of these Liquors changes the Configuration of the Pores of the Matter they are pour'd upon, or apply'd to, and thereby make it reflect the Light in a different Manner.

We design to make 8 chymical Preparations of *Vitriol*, viz. the *Gilla Vitrioli*, or vomitive *Vitriol*, *Calcination of Vitriol*, *Distillation of Vitriol*, *Oil of Vitriol dulcified*, *Styptick Water*, *Narcotick volatile Salt of Vitriol*, *Medicamentous Stone*, and *Salt of Vitriol*.

We begin by *GILLA VITRIOLI*, or *VOMITIVE VITRIOL*, which is but a Purification of white *Vitriol*, made by melting what Quantity we please of white *Vitriol*, in a Quantity of Phlegm sufficient for its Dissolution; we filtrate the Dissolution, and have two Thirds of the Humidity evaporated in a stone Vessel: Then placing the rest in a cool Place for 2 Days, there will be form'd Crystals, which we'll separate, and cause again a Third of the Humidity left to be evaporated, carrying the Vessel afterwards to its former cool Place for the Formation of new Crystals: We repeat the same Operation till we have extracted all our Crystals, which we have dry in the Sun, and keep as a gentle Vomitive. The Dose is from 12 Grains to a Drachm, in Broth, or another Liquor.

An aperitive mineral Water can be made by dissolving 8 or 9 Grains of *Gilla Vitrioli* in 2 Pounds of common Water.

Note, That all the Humidity may be evaporated without Crystallization. The *Gilla Vitrioli* will remain at the Bottom in white Powder.

The *Vitriol* is calcin'd by putting it into an earthen Pot without Glazing, and placing the Pot on the Fire; the *Vitriol* will resolve into Water. The Liquor must be boil'd to Consumption of the Humidity, or till the Matter be in a grey Mass, a little towards white; then the Vessel is taken off the Fire. 'Tis what we call *Vitriol calcin'd white*. If the grey *Vitriol* be calcin'd for a long Time, at a great Fire, it will turn red, like Blood. 'Tis call'd *Colcothar*, and is very good to stop Bleeding, if apply'd on the Wound.

Note, That the famous *Sympathetick Powder* is nothing else but a white *Vitriol* prepar'd in different Manners, according to the different Ideas form'd of it. *Roman Vitriol* is the best for this Operation. The *Sympathetick Powder* is prepar'd by exposing *Roman Vitriol* to the Sun while that Planet is in the Sign *Leo*, i. e. in the Month of *July*, to have it dry'd and open'd; because the *Vitriol* is sooner dry'd in that Season, than in any other: And it is even suppos'd, that the excessive Heat of the Sun, at that Time, volatilizes the Particles of the *Vitriol*. But as to the pretended Influence which 'tis said to receive, at that Time, from the Planet, it is nothing else but a mere Chimæra. This *Sympathetick Powder* is us'd by dipping a Piece of Cloth in the Blood of the Person wounded, and spreading the Powder upon that Blood. 'Tis pretended, that if the Patient was 4 or 5 Leagues off, when that Operation is made, the Wound would dry presently; but the Experiments made by a vast Number of Persons, prove, sufficiently enough, that this pretended Virtue is but a mere Piece of *Charletanery*, whatever

Sir *Kenelm Digby*, and others, plead in Support of that Opinion. Sir *Kenelm*, in an express Treatise on that Subject, where he gives Instances of Cures perform'd by the *Sympathetick Powder*, accounts for the Manner of its Operation thus: The Sun's Rays, says he, attract the Spirits of the Blood at a great Distance, by which Means, the Atoms thereof are driven and dispers'd far and near in the Air; now the Spirits of *Vitriol* incorporated in the Blood fly along with them, and the two together form a kind of Train of Corpuscles. On the other Side, there is continually issuing and exhaling from the Wound abundance of fiery Spirits, which attract the neighbouring Air; and this Air, by a continu'd Concatenation, attracting still the next Air, at length meets the Atoms with the Spirits of the Blood and *Vitriol*: Thus the Spirits of the Blood finding their Source again, re-enter into their primitive Seat, and being join'd with the *vitriolick* Spirits, the Wound is comforted, and heal'd imperceptibly. I am surpriz'd that so great a Man, as Sir *Kenelm Digby* was, should have taken so much Pains to support a Sentiment contradicted by daily Experiments, by a Reasoning so contrary to the best establish'd Principles of modern Philosophy; since that Egress and Regress of those fiery Spirits from and into the Wounds, even suppos'd, that strict Concatenation of the Atoms, and their attractive Power, it would be impossible, still, to account for that sanative Faculty attributed to the *Sympathetick Powder*; since, to establish it, in the Manner Sir *Kenelm* does, it must be suppos'd, likewise, that the Concatenation of the Atoms of the Atmosphere, which fill up that great Interval between the Patient and the Place where the Operation is made, is so strong, as to resist all the most violent Shocks of the heterogeneous Bodies they are continually expos'd to, as the Rarefaction and Condensation of those Atoms, according to the different Changes of the Weather; their violent Agitation by a violent Rain, or tempestuous Wind, &c. which Supposition is false, and contrary to Reason, as well as to Philosophy. There should also be suppos'd so great an Analogy between the fiery Particles issuing from the Wound, and the Blood on the Piece of Cloth (which at so great a Distance, as having been so long at Rest, must be divested of all its Spirits) so as to be capable to re-vivify that exanimated Blood, by rendering it susceptible of a new Infusion of Spirits: For it must be imagin'd, that the Atmosphere which subsisted at first, between those which exhale continually from the Wound, and that Blood, at its first coming out of it, has been interrupted, so soon as the Pores of the Particles of that Blood, by being depriv'd of its Motion, have also ceas'd being directed to the Intromission of those Spirits, by acquiring a new Configuration; nay, if even that Re-vivification was possible, could it last long enough to produce that Effect expected from the *Sympathetick Powder*, when the Blood on the Cloth is depriv'd of its chief *Arcanum* of Life, Motion, which it has no sooner lost, but it tends to its Dissolution? For my Part, I am so far from espousing that Sentiment of Sir *Kenelm Digby*, that I have try'd several Experiments to discover the Virtue of the *Sympathetick Powder*, prepar'd in all the different Manners prescrib'd by its Partizans, and in the Patient's own Room, even at his Bed-side, and could find none. I have even try'd it upon myself, at the taking of *Paniscola*, from the *Spaniards*, in the Gulph of *Mexico*, in 1719, where I was wounded; but to no Purpose. 'Tis very true, that there exhale continually from the *Vitriol*, some small Corpuscles, which is plainly seen by placing *Vitriols* of different Colours near one another, and leaving them there for a Fortnight; during which Time, they will have chang'd Colour, on their Surfaces, the white being turn'd yellow, the green whitish, the blue greenish, and the red greyish. 'Tis likewise as true, that those *vitriolick* Corpuscles spreading themselves in the

Air, can fall upon the Wound, and stop Bleeding; but that's very precarious, and it must be done very near the Patient; whereas, without trusting to that Uncertainty, the calcin'd *Vitriol* can be better apply'd on the Wound, with Hopes of Success; for I can't be of Opinion, that the Blood on the Cloth can retain, yet, Heat enough to exalt the *vitriolick* Particles, and quicken their Motion, for the Reasons abovemention'd; for it should, besides, give them a Passport to the Wound, otherwise they might chance to take another Road. 'Tis also a vulgar Error, to imagine, that by throwing the Urine of a Person into the Fire, that Person feels a Heat in the Bladder; or Nettles on the Excrements of an Animal, there would ensue an Inflammation in the Intestines; and several other Things, which are known by Experience to be false.

The DISTILLATION OF VITRIOL, is an acid Salt of *Vitriol* resolv'd into a Liquor by a great Fire, thus: Two Thirds of a large stone Retort, luted, are fill'd with *English Vitriol*, calcin'd white; the Retort is placed in a reverberatory Furnace, and after a large Recipient has been adapted to it, a small Fire is made, to heat the Vessel, and to bring out, Drop by Drop, the aqueous Humidity which would have been left in the *Vitriol*; and when it has done distilling, the Liquor in the Recipient is pour'd into a Bottle. 'Tis what is call'd *Phlegm of Vitriol*, and is us'd to wash the Eyes in Ophthalmicks. The Recipient must be re-adapted to the Neck of the Retort, and all the Joints exactly luted; then the Fire being increas'd by Degrees, Clouds are seen to come out into the Recipient: The Fire must be continu'd always in the same State, till the Recipient grows cold; then it is push'd with Violence, with Wood, so that the Flame comes out thro' the Chimney of the Dome, as thick as the Arm, and continu'd with the same Force for 3 Days, and as many Nights, then put out: The Vessels are unluted when they are cold, and the Spirit pour'd into a glass Cucurbite, which is quickly placed on the Sand, and a Capital, with its Recipient, adapted to it; and after the Joints have been exactly luted with a wet Bladder, very near 4 Ounces of the Humidity are distill'd, by a very slow Fire, 'tis the *sulphurous Spirit of Vitriol*, which is kept in a Bottle, well cork'd.

The *sulphurous Spirit of Vitriol* is a very good Remedy for the Asthma, Palsy, and the Maladies of the Lungs. The Dose is from 4 Drops to 10, in some Liquor appropriated to the Distemper.

The Recipient must be chang'd, and the Fire having been increas'd, Half of the Humidity left in the Alembick is distill'd, which is the acid Spirit of *Vitriol*, and is mix'd in Juleps, to a grateful Acidity. The other Half left in the Alembick, is the most acid Part of the *Vitriol*, improperly call'd *Oil of Vitriol*. This Oil is us'd for the Dissolution of Metals.

Red Matter is found in the Retort, which is a very good Colcothar.

Note, That if the Artist has put in the Retort 8 Pounds of *Vitriol*, at 16 Ounces in the Pound, he'll extract 16 Ounces of Phlegm, 4 Ounces of sulphurous Spirit, and 24 Ounces of Spirit, and Oil of *Vitriol*; there remain in the Vessel 88 Ounces of Colcothar. The acid Spirits are but Salts resolv'd into a Liquor by the Strength of the Fire, which has disengag'd them of their most terrestrial Parts, and can be restor'd to their former State, by pouring them upon some Alkali: For Example, the Spirit of *Vitriol* having remain'd a considerable Time on Iron, re-corporifies itself into *Vitriol*; and Spirit of Nitre pour'd upon Salt of Tartar, makes a Saltpetre. *Oil of Vitriol*, when very strong, produces a surprizing Effect; for if it be mix'd with other Oil of *Vitriol*, or with its Spirit, or with Water, or else with an æthereal Oil like that of Turpentine, Spirit of Wine, &c. the Mixture heats to such an Excess, as to burst, sometimes, the Vessel 'tis contain'd in, and sometimes causes a violent Ebullition.

Some

Some attribute this surprizing Effect to the great Quantity of the igneous Particles wrapp'd in the Oil of *Vitriol*, and which being put in Motion by the Oil of Turpentine, Spirit of Wine, &c. push with Impetuosity the heavy Salts they are environ'd with, and which can't be rarefy'd but with the greatest Difficulty. But I am of Opinion, that this Sentiment contradicts itself; for if those suppos'd igneous Particles be environ'd with heavy Salts, and difficult to be rarefy'd, is it not entirely contradictory to Experience, that they could continue in a State capable of Motion? Or rather, is it not more reasonable to think, that being thus environ'd with frigid, heavy, and thick Salts, and depriv'd of Rarefaction, they are totally extinguish'd, since that Rarefaction they are depriv'd of is the principal Aliment of the Fire: Therefore I would rather imagine, that the acid Points of the Oil of *Vitriol* having by the Violence of the Fire receiv'd a harder Temper than its Spirit, break, tear, and destroy all they encounter with, and that in that Disorder and Confusion, effected with Violence and Impetuosity, happens that strong Heat observ'd in the Vessel; which is also occasion'd by the great Efforts those acid Points make to penetrate the globulous Particles of Water, when mix'd with it. The same Heat happens when those acid Points are mix'd with Oil of Turpentine, Spirit of Wine, &c. by the continual Friktion of those Points against the sulphurous Particles of those æthereal Oils. If a few Drops of Oil, or Spirit of *Vitriol*, be pour'd upon an Infusion of dry'd red Roses, the Infusion will in a short Time turn red, like Wine, because the acid Spirit extends and rarefies the Particles of the Roses which the Water had dissolv'd, and restores their Pores to their former natural Configuration. The same Effect will happen, if the Acid be pour'd, but after the Roses have been separated, by Colature, from the Liquor, wherein they have been macerated. If a Vial be fill'd with a purify'd Decoction of nephritick Wood, and the Decoction is view'd towards the Light, it will appear yellow; if we turn our Back to the Light, it will appear blue; if some Drops of Spirit of *Vitriol* be mix'd with it, it will appear yellow on all Sides; but if as much Oil of Tartar be added to it, it will return to its former Colour: Which different Changes are to be attributed to different Configurations given to the Pores of that Tincture for the Reflection of the Light, by the different Liquors mix'd with it. If a few Drops of Oil of Tartar be pour'd on red Wine, it will turn greenish, and re-assume its former Colour, if a small Quantity of Oil of Tartar be added to it.

DULCIFIED OIL OF VITRIOL, is the strongest Acid of *Vitriol* corrected, and soften'd, in this Manner: Eight Ounces of Oil of *Vitriol* are put into a pretty large Matrafs, and 16 Ounces of Spirit of Wine pour'd softly upon it; the Matrafs is stopp'd with another, to make a circulatory Vessel, and the Mixture left in Digestion, in the Cold, for 10 or 12 Hours, and shook from Time to Time; afterwards 'tis plac'd on a small Sand Fire, and the Liquor made to circulate during 3 Days; which expir'd, the Vessels are left to grow cold, then separated, and the Liquor pour'd into a Bottle, well cork'd. The Liquor will be of a grateful Smell, and of a very acid Taste, though temperated.

This *dulcified Oil of Vitriol* is aperitive, proper to provoke Urine, good for the Stone, to purify the Blood, to stop Vomiting, and the Diarrhæa. Some prescribe it for Spitting of Blood, Hæmorrhages of the Nose, and for the Asthma. The Dose is from 4 Drops to 10, or to an agreeable Acidity, in some Liquor appropriated to the Distemper.

STYPTICK WATER, is a Dissolution of *Vitriol*, and other Ingredients proper to stop Blood. 'Tis made with *Colcothar*, or red *Vitriol*, Roman Allum, and Sugar-candy, of each Half an Ounce; the Urine

of a young Person; and Rose-water, of each 4 Ounces; and 16 Ounces of Plantane-water; and these Drugs very well mix'd together in a Mortar: This Water must be pour'd, by Inclination; when 'tis to be us'd.

To stop the Blood of an Artery which has been open'd, a Compress must be dipp'd in this Water; and apply'd on the Part; a small Tent dipp'd in it must be introduc'd into the Nose when the Hæmorrhage lasts too long. Taken inwardly, it stops the Spitting of Blood, Dysenteria's, the immoderate Flux of the Hæmorrhoids, and of the Menfes; 'tis vulnerary. The Dose is from Half a Drachm to 2, in some other Liquor.

Note, That my Styptick, and vulnerary Tincture, produces all these Effects, (even in the most dangerous Cases, and when the Blood flows with the greatest Impetuosity) quicker, and with a greater Safety, by taking a Spoonful of it inwardly when the Hæmorrhage is great; Half a Spoonful when not so violent; and 50 Drops, Morning and Night, when the Patient is afflicted only with Spitting of Blood: In all these Cases it cures effectually, and is so pleasant, both for Smell and Taste, that it might be taken by itself. 'Tis apply'd outwardly, by dipping a thin Compress into it, and applying it on the Part; for then it will not only stop the Blood, but even cure, effectually, the Wound, and produces the same Effects inwardly, on the Lungs, Breath, &c. This Tincture may be had of my Printer, Mr. Hart.

THE VOLATILE NARCOTICK OF VITRIOL, is an Exaltation, or Volatilization of the fix'd Salt of *Vitriol* into white Flowers, by Borax, thus: We put 2 Pounds of *Colcothar*, or red *Vitriol*, into a stone Pan, and pour upon it 10 or 12 Pounds of boiling Water; we leave them to macerate for 2 Hours, stirring the Matter, from Time to Time, with a wooden Spatula; then filtrate the Liquor, and keep it.

We dissolve, likewise, 2 Ounces of Borax, in Powder, in 2 Pounds of hot Water, and pour the Dissolution hot into the preceding filtrated Liquor: A kind of yellow Mud is precipitated to the Bottom of the Vessel; we leave that Mixture to settle till the next Day, and then filtrate it through a grey Paper, and place the filtrated Liquor on the Sand, in a glass or stone Vessel, to evaporate, till a Pellicle begins to appear a-top: We pour it, then, into a glass Cucurbite, capacious enough to contain 8 Pints of Liquor, and of about 8 Inches high; to which we adapt a Capital, and a little Recipient, and have all the Humidity distill'd at a Sand Heat: We throw away, as useless, the distill'd Water, except the four last Ounces, which are a little acid, and which we keep carefully: The Distillation over, we push the Fire with Violence, to make a small Quantity of a volatile white Salt rise to the Capital, and round the Cucurbite: When nothing more ascends, we let the Fire go out, and the Vessels grow cold, and then gather all the Flowers which we find sticking round the Vessels, which we keep in a glass Bottle, well cork'd. There remains at the Bottom of the Cucurbite a dry grey Mass, upon which we pour the 4 Ounces of Liquor sav'd from the Distillation; there happens a Heat, with a small Ebullition of a *vitriolick* Smell; we re-adapt the Capital to the Cucurbite, and have all the Liquor distill'd, which we keep: We push the Fire, to make the Flowers sublimate, as before; this second Sublimation is a little more copious than the first; we gather these Flowers, and pour again the distill'd Water in the Cucurbite on the grey Mass, then have it distill'd, and the Flowers sublimated, as before: We repeat the same Operation till nothing more sublimes, and then mix our Flowers together, and keep them.

This *narcotick volatile Salt* appeases the Disorders which the irritated sulphurous Matters can cause in our Body: For Example, in malignant Fevers accompanied with a *Delirium*. A Dose or two of this Salt,

of

of 7 or 8 Grains each, taken in the Excess of the Paroxysm, abates the Fever, and even the *Delirium*, in 7 or 8 Hours Time, and gives Leisure to the Physician to proceed with a greater Facility to the Cure of the Malady, by common and simple Purgatives; because this Remedy appeases only the Fever, and the *Delirium*, without curing it: For if in that Interval the Cause of the Malady is not carry'd off by Purgatives, the Fever and *Delirium* return.

Note, M. Homberg, of the Royal Academy of Sciences, at Paris, and first Physician to his Royal Highness the late Duke of Orleans, is the Author of this Preparation.

The MEDICAMENTOUS STONE, is a Mixture of several deterfive and very astringent Matters reduc'd into a Stone by Calcination, thus: Two Ounces of *Colcothar*, or of *Vitriol* calcin'd red; Litharge, Allum, and Bole, of each 4 Ounces; are pulveriz'd, and mix'd together; and the Mixture being put into a glaz'd Pot, strong Vinegar is pour'd upon it till it swims over the Matter to the Height of two Fingers; the Pot is stopp'd, and the Matter left in Digestion during 2 Days; after which are added to it 8 Ounces of Nitre, and 2 Ounces of Sal Ammoniack: Then the Pot is plac'd on the Fire, to make all the Humidity evaporate. The Mass left in the Vessel is calcin'd at a great Fire for about an Hour, and afterwards kept for Use.

This Stone is a very good Remedy for the Gonorrhoea, and also to cleanse the Eyes in the Small Pox, by dissolving 7 or 8 Grains of it in 4 Ounces of Plantane-water: 'Tis likewise very good to stop Blood, when apply'd on the Wound.

Note, That the Stone call'd *Admirable*, is also a kind of Medicamentous Stone. 'Tis prepar'd in this Manner: We pulverize, and mix together, 8 Ounces of white *Vitriol*, double-refin'd Sugar, and Saltpetre, 9 Ounces of each; 2 Ounces of Allum, 6 Drachms of Sal Ammoniack, and Half an Ounce of Camphor; we put this Mixture into an earthen Pot glaz'd, and humect it to the Consistence of Honey, with Pickle of Olives; then placing the Pot on a small Fire, we have the Matter dry'd gently, till 'tis grown as hard as a Stone, which must be kept cover'd, because it humects itself easily.

This Stone is deterfive, vulnerary, and astringent; it resists the Gangrene, and stops Blood, if apply'd dry, or dissolv'd in a Liquor. 'Tis employ'd for Cataracts of the Eyes, in a Collyre; for scorbutick Ulcers, and old Gonorrhoea's, in Injections: 'Tis never administer'd inwardly.

There is another Sort of Medicamentous Stone, call'd the Stone of Philosophers, prepar'd in the following Manner: Roman *Vitriol*, and Roach Allum, 12 Ounces of each; Ceruse, and white Bole, 2 Ounces of each; an Ounce of Salt of Tartar; Camphor and Olibanum, 2 Drachms of each; are pulveriz'd, and mix'd together; and the Mixture being put into an earthen Dish, 6 Ounces of good Vinegar are pour'd upon it, and the Matter stirr'd all the while with a Spatula; then the Dish is put on the Fire, for the Matter to harden.

This Stone is deterfive, and desiccative, proper to cure Ulcers. An Ounce of it is put to macerate in 12 Ounces of white Wine and Plantane-water, and after the Infusion has been filtrated, small Pieces of Linnen are dipp'd in it, to be apply'd on the Sore.

SALT OF VITRIOL, is the most fix'd Substance of the *Vitriol*, remaining after the Distillation. This Salt is prepar'd by taking 2 or 3 Pounds of the *Colcothar* left in the Cornue, after the Distillation of *Vitriol*, and putting it to macerate in 8 or 10 Pounds of hot Water for 10 or 12 Hours, and afterwards it must boil 2 or 3 Gallops; then having been left to settle, the Water is pour'd out, by Inclination, or decanted, and other Water put on the Matter, proceeding as before;

all the Impregnations are mix'd together, and all the Humidity having been evaporated, in a glass or stone Vessel, on Sand, there remains a Salt at the Bottom.

This Salt is us'd as the *Gilla Vitrioli*, for a Vomit. The Dose is from 10 to 30 Grains. From these Operations on *Vitriol*, we'll pass to those on *Allum*.

ALLUM, from the Greek *αλς*, Salt, is a kind of mineral Salt, of an acid Taste, leaving in the Mouth a Sense of Sweetness, accompanied with a considerable Degree of Astringency.

The antient Naturalists allow of 2 Sorts of *Allum*, the one *native*, and the other *faëtitious*. The *natural* is found in the Island of *Milo*, being a kind of whitish Stone, very light, friable, and porous; and streak'd with Filaments resembling Silver.

The *faëtitious Allum* is prepar'd in different Manners, according to the different Materials whereof 'tis made: Hence arise *Red*, *Roman*, and *Citron Allum*; to which are added, *plumose*, *saccharine*, and *burnt Allum*.

Italy, *England*, and *Flanders*, are the Countries where *Allum* is principally produc'd.

The principal Places, in *Italy*, where they make *Allum*, are, *Civita Vecchia* and *Solfatara*, near *Puzzuoli*. The Process of making *Allum* at *Civita Vecchia*, as describ'd by M. Geoffroy, is as follows: The Stone, which is of a ruddy Hue, being calcin'd, they boil and dissolve the Calx in Water, which imbibing the Salt, *i. e.* the *Allum*, separates itself from the useless Earth; lastly, leaving the Water, thus impregnated with Salt, to stand for some Days, it crystallizes of it self, like Tartar about a But, and makes what we call *Roche*, or *Roman Allum*.

The *Roman Allum* is commonly pure enough, but it may be purify'd again, by dissolving it in Water, filtrating the Dissolution, and having it evaporated on the Fire. 'Tis deterfive and astringent, and is us'd in Gargarisms for sore Throats, to cleanse the Mouth and Teeth, and to strengthen the Gums: 'Tis good for the Aphtes, and venereal Shankers; apply'd outwardly it stops Bleeding; when inwardly, it provokes Urine, and is proper for Gonorrhoea's. One Drachm of it must be dissolv'd in 2 Pounds of Roots of *Althaea*, and some Glasses thereof are administer'd to the Patient by Intervals.

There is another Sort of *Roche Allum*, made in *England*, from a blueish mineral Stone, frequently in the Hills of *Yorkshire* and *Lancashire*. This Stone they calcine on a Hearth, or Kiln, then steep it successively in several Pits of Water; then boil it for about 24 Hours: Lastly, letting it stand for about 2 Hours, the Impurities subside, and leave a pure Liquor, which remov'd into a Cooler, and some Urine added to it, begins, in 3 or 4 Days, to gather into a Mass, which being roach'd, *i. e.* taken out, wash'd, and melted over again, is fit for Use.

At *Whitby*, in *Yorkshire*, the Process of making *Allum* is as follows: The mineral Stone, before it is calcin'd, being expos'd to the Air, will moulder in Pieces, and yield a Liquor of which Copperas may be made, but being calcin'd, it is fit for *Allum*. As long as it continues in the Earth, or in Water, it remains a hard Stone. Sometimes a Liquor will issue out of the Sides of the Mine, which, by the Heat of the Sun, is turn'd into a natural *Allum*. The Taste and Qualities of this *Allum* are like those of the *Roman Allum*, but is not so much esteem'd in Medicine, because it contains less acid Spirits.

Saccharine Allum bears a near Resemblance to Sugar. It is a Composition of common *Allum* with Rose-water and Whites of Eggs, boil'd together to the Consistence of a Paste, and thus moulded at Pleasure; as it cools, it grows as hard as Stone. It is us'd as a Cosmetick.

Burnt Allum, *Alumen ustum*, is *Allum* calcin'd over the Fire, and thus render'd whiter, more light, and easily pulveriz'd.

Plume Allum, *Alumen plumosum*, is a Sort of saline mineral Stone, of various Colours, most commonly white, bordering on green, resembling *Venetian Talc*, except

except that instead of Scales, it rises in Threads or Fibres, resembling those of a Feather; whence its Name from *Pluma*, a Feather.

After this concise Description of the different Species of *Allums*, we'll proceed to a single Operation on that Salt, which is its Distillation, and which to perform, we'll put five Pound of *Roman Allum* into a great Cucurbite of Stone or of Glass, and having adapted a Capital with its Recipient to it, we'll have distilled at a Sand-Heat, all that can ascend, to have a Phlegm of *Allum*, which is used in the Maladies of the Eyes, for the Quinsy, and to cleanse Wounds. We'll afterwards unlute the Vessels, and having broke the Cucurbite, pulverise the white Mass left in it, and put it into a stone Retort; two Thirds thereof will be left empty; we'll put that Retort into a reverberatory Furnace shut up, and having adapted a large Recipient to it, and luted exactly the Joints, we'll make under it a very small Fire, for three Hours, to heat the Retort, which is to be encreased every Hour 'till it comes to the last Violence; the Spirits come out, and fill the Recipient with white Clouds. We continue the Fire in that Condition for three Days, and after having left the Vessels to grow cold, we find in the Recipient eight Ounces of acid Spirit, which is more grateful to the Palate than that of Vitriol. 'Tis used in Juleps, for continual Fevers, and tertian Agues. The Dose is from four to eight Drops: 'Tis also very good for the *Aphtes* and small Shankers which come in the Mouth.

We break the Retort, and find in it a white Mass very much rarefied and light. 'Tis what we call *Burnt-Allum*, and is used to eat the Excrescences of Flesh. *Sulphur* is the next Subject of our Operations.

SULPHUR is a fat unctuous Sort of mineral Substance, fusible, and inflammable by Fire, and not dissoluble or missible in Water.

Sulphur, commonly called *Brimstone*, is of two Kinds; viz. *vivum* and *common Sulphur*.

SULPHUR VIVUM, *native*, or *virgin Sulphur*, is that which is dug in this Form out of the Earth; being opaque, of a yellow, or Ash-Colour: It easily takes Fire, and in Burning casts a strong sulphurous Smell. It is chiefly brought from *Sicily*, and is but little used, except in some galenical Compositions, and to sulphur small Wine, in order to make it keep in Carriage. It is found in great Quantities in the Neighbourhood of *Vulcanos*, or burning Mountains, as *Vesuvius*, *Ætna*, &c. yet *Sulphur* has also its particular Mines; and we have very good from several Parts of *Italy* and *Switzerland*, though the best is that of *Guitto* and *Nicaragua* in *America*.

The *Native Sulphur* contains an Oil, and acid Salt, and Earth. It is penetrating, attenuating, resolute, proper for the Itch and Scald-Head, to kill Lice, and is employ'd in Unguents and Plaisters.

Common Sulphur, or that used in Gunpowder, and on divers other Occasions: 'Tis said, by some, to be a Composition of the *Native Sulphur* with Rosin, roll'd up into Cylindrical Pieces. Though others assure us it is procured from the *Native Sulphur*, by means of Fire and Train Oil, which dissolving it, it is poured into Moulds, and thus formed into those Cylinders we find it in.

This *common Sulphur* is either better or worse, according to the Refinery it comes from. That of *Holland* has a long Time had the Vogue: The second Place has been given to that of *Venice*; and the Third to that of *Marseilles*: But the Order has been since changed, and that from *Marseilles* is now in the first Place.

Common Sulphur is chosen in large thick Cylinders, of a golden yellow Colour, very brittle, and when broke appearing all brilliant, as if crystallised. This Sort of *Sulphur* is very often employed in *Chymistry*, and *Medicine*, and is incisive, aperitive, desiccative, proper for the Maladies of the Lungs and of the Breath, it resists Corruption, and cures the Itch. The Dose is from fifteen Grains to two Scruples.

The *Chymical Analysis* of *Sulphur* is very difficult; its Principles being so volatile, and withal so fast bound together, that they either rise all together, or are dissipated and lost in the Separation. *M. Homberg*, however, has at length found the Secret of separating the Principles, and of saving them at the same Time. He finds it to consist of an acid Salt, an Earth, and oily bituminous, and inflammable Matter, and usually a little Metal. The three first he finds by a long Series of Operations, are in pretty equal Quantities; but the last which proves to be Copper, inconsiderable: The Acid, he adds, is exactly the same with that of Vitriol; the Oil which is thick and red as Blood, appears to be the inflammable Part, and that which constitutes the *Chymical Principle Sulphur*, only that it retains some heterogeneous Matter in the Operation. The Earth is extremely fix'd, and unalterable by the strongest Fire.

M. Geoffroy tried the Re-Composition of *Sulphur* on *M. Homberg's* Principles, and with Success. The pure acid Salt of *Sulphur* being mixed with an equal Quantity of the oily Matter, and earthy Alkali, and a little Oil of Tartar, and the Operation conducted according to the Rule of Art, the Mixture was converted into a pure burning *Sulphur*. This done, he attempted the Composition of *Sulphur*, not by recomposing it out of the same Matters it had been resolved into, but by using Matters judged of the same Nature; thus by substituting Oil of Vitriol for the acid Salt, and Oil of Turpentine for the inflammable Part, he succeeded as before. Again he found that fix'd Salts, as they are Acids absorbed in the Earth, serve for two Principles at once, and need nothing but an inflammable Oil to make *Sulphur*. *M. Geoffroy* employed, with equal Success, Char-coals, Pit-coals, and other Solids.

M. Boyle and *Glauber* had before made *common Sulphur*, and that by Mixtures, such as *M. Geoffroy* describes; but were both mistaken as to the Reason thereof; the one concluding that the *Sulphur* he thus got, had been contained in the fix'd Salts, and the other in the Coal; neither of them dreamed it was the Mixture of the three Principles that produced the Mixt.

Some imagine that *Sulphur* is but a Vitriol exalted in the Earth, because the two Mixts are often found near one another, because there is a great deal of *Sulphur* in the Mass of mineral Vitriol, and because the acid Spirits extracted from both are all alike; but we cannot be convinced by Experience that the bituminous and inflammable Matter found in *Sulphur* could ever be found in Vitriol, let it be ever so exalted.

We'll make six *chymical Preparations* of *Sulphur*, viz. *Flower of Sulphur*, *Magistery of Sulphur*, *Balsam of Sulphur*, two Sorts of *Spirit of Sulphur*, and *Salt of Sulphur*.

We begin by the FLOWER OF SULPHUR, which is an Exaltation of *Sulphur*, made by putting about half a Pound of *Sulphur*, coarsly pulverised, into an earthen Cucurbite, placing the Cucurbite on a small naked Fire, and putting upon it a Pot, or another Cucurbite inverted, and without glazing, so that the Neck of the one enters into that of the other: The top Cucurbite is taken off every half Hour, and another adapted in its Place, and likewise new *Sulphur* added to the first.

The Flowers found sticking to the Cucurbite are gathered, and the Operation is thus continued 'till the Artist has Flowers enough; which done, the Fire is put out, and the Vessels left to grow cold. There remains at the Bottom but a little Quantity of light and useless Earth.

The *Flower of Sulphur* is employed in the Maladies of the Lungs, and of the Breath. The Dose is from ten to thirty Grains in Lozenges, or in Opiates. 'Tis also used in Unguents for the Itch.

Note, That *Sulphur* is good for the Maladies of the Lungs, which proceed from a Viscosity sticking to them, because 'tis a deterfive; but if it be administered to Patients too much emaciated by a Fever, it does

does not succeed well, because it accelerates the Motion of the Humours. It cures the Itch, because by opening the Pores it expels by Perspiration the most subtle Part of the Humour: But the coarser Part of that Humour remaining, the Distemper often returns. If one Part of *Sal-Polychrest* be mixed with two of *Sulphur*, and the Sublimation conducted as above, the *Flowers of Sulphur* will be white, which are esteemed better than the others for the Maladies of the Lungs. They are given in the same Dose. The Whiteness proceeds from a more exact Attenuation given to the *Sulphur* by the *Sal-Polychrest*.

MAGISTERY OF SULPHUR is the *Sulphur* dissolved by a Salt Alkali, and precipitated by an Acid, thus: We take four Ounces of *Flowers of Sulphur*, and twelve of Salt of Tartar, or of Saltpetre fixed by Coals, which we put together into a large glazed Pot, and pour upon it six or seven Pounds of Water: We cover the Pot, and having placed it on the Fire, make it boil for five or six Hours, or 'till the Liquor being grown red, the *Sulphur* is entirely dissolved; which done, we filtrate the Dissolution, and pour upon it distilled Vinegar, or some other Acid, which forms a Kind of Milk, and which we leave to settle, that a white Powder may be precipitated to the Bottom; then we pour by Inclination the Liquor, and wash the Powder left five or six Times in Water, and have it dried from the Sun.

This *Magistry of Sulphur* is good for all the Maladies of the Lungs, and of the Breath. The Dose is from six to sixteen Grains, in some Liquor appropriated to the Distemper.

Note, That fifteen Grains of this Powder operate with greater Efficacy than a Scruple of *Flowers of Sulphur* for the Maladies of the Breath, and leave not so great an Impression of Heat.

BALSAM OF SULPHUR is a Dissolution of the oily Particles of *common Sulphur*, in Oil of Turpentine. The Operation is conducted thus: An Ounce and a half of *Flowers of Sulphur* is put into a Matrafs, and eight Ounces of Oil of Turpentine poured upon it: The Matrafs is placed on the Sand, and a small Fire of Digestion given to it, during one Hour, which Fire is a little increased afterwards, and continued thus for half an Hour longer, and then the Oil takes a red Colour; and when the Vessel is cold, the clear *Balsam* is separated from the *Sulphur*, which could not be dissolved.

This *Balsam* is an excellent Remedy for the Ulcers of the Lungs, and of the Breast, and for the Asthma. The Dose is from one Drop to six, in some Liquor appropriated to the Distemper. Applied outwardly it resolves the Hæmorrhoides or Piles.

If the *Balsam of Sulphur* be prepared with Oil of Aniseed, instead of that of Turpentine, it will be more agreeable, and not so acrimonious.

There can also be made a *Balsam of Sulphur* with Linseed Oil for Wounds and the Piles.

Note, That the *Balsam of Sulphur* is very disagreeable, not only to the Smell and Taste, but likewise because it swims on the Liquor 'tis taken in; for in swallowing it there remains often some Part of it sticking to the Palate, or to the Throat: To remedy that Inconvenience, the Dose to be taken may be mixed with some Sugar-Candy in Powder, which can be dissolved afterwards in any Liquor; or else it may be incorporated with some Conserve of Roses, or of Buglose to form a Bolus. My vulnerary Tincture produces all the Effects expected from the *Balsam of Sulphur*, and its attended with none of its Inconveniences; for it is very pleasant to the Eye, Taste and Smell.

SPIRIT OF SULPHUR is the acid Part of *Sulphur*,

separated and reduced into a Liquor by Fire in this Manner: We have a large stone Pan, in which we place a small earthen Porringer, turned upside down, and put upon it another Porringer full of melted *Sulphur* or Brimstone; we inclose these two Porringers within a large Funnel of Glass made on Purpose, but with a Neck as long as that of a Matrafs, and an Inch in Breadth. We set Fire to the Brimstone, and do not stop the Hole of the Funnel, otherwise the lighted Matter having no Air, would go out. When our Brimstone is consumed, we supply our Porringer with other; and continue thus 'till we find under the inverted Porringer as much Spirit as we want, which we keep in a Vial.

The *Spirit of Sulphur* is put in Juleps to an agreeable Acidity to temperate the excessive Heat of continual Fevers, and to promote Urine; some prescribe it for the Maladies of the Lungs, but as Acids excite the Cough, it does more Harm than Good; for though *Sulphur*, as we have observed already, be very good for the Maladies of the Lungs, and of the Thorax or Breast; we must consider that in this Separation there's nothing left of the *Sulphur* but its acid Part divested of those oily and sulphurous Particles, in which consisted its vulnerary or healing Virtue.

SALT OF SULPHUR is a Salt Polychrest, impregnated with Spirit of *Sulphur*, and prepared thus: We put four Ounces of Salt Polychrest, prepared according to our Direction, heretofore-mentioned, into a glass or stone Pan, and pour upon it two Ounces of Spirit of *Sulphur*; we place our Vessel on the Sand, and have all the Humidity evaporated by a slow Fire; there remains in the Vessel four Ounces and six Drachms of an acid Salt, very agreeable to the Taste, which we keep in a Bottle well corked.

This *Salt of Sulphur* is a very good Remedy to raise all Obstructions, purges much by Urine, and sometimes by Stools. The Dose is from ten Grains to two Scruples in Broth. It may be dissolved from one Drachm to two, in a Quart of Water, for the common Drink of those who are afflicted with a violent Fever.

Though Naturalists and Chymists are divided as to the Origin of *Carabe*, or *Succinum*, or *yellow Amber*, and to what Class of Bodies it belongs to, some referring it to the vegetable, others to the mineral, and some even to the animal Kingdom; I will place it to the mineral Kingdom, and make it the Subject of our next Operations.

CARABE is a yellow transparent Substance, of a gumous or bituminous Form or Consistence, but a resinous Taste, and a Smell like Oil of Turpentine.

Pliny describes *Carabe*, a resinous Juice, oozing from aged Pines and Firs (others say from Poplars, whereof there are whole Forests on the Coasts of Sweden) and discharged thence into the Sea; where undergoing some Alteration, it is thrown in this Form upon the Shores of *Prussia*, which lie very low. He adds that it was hence the Antients gave it the Denomination of *Succinum*, from *Succus*, Juice.

This Opinion of the antient Naturalists is confirmed by the Observation of many of the modern ones, particularly the learned Father *Camelli*. Some have imagined it the Concretion of Tears of Birds; others the Urine of a Beast; others the Scum of the Lake *Cephisis*, near the *Atlantick*; others a Congelation formed in the *Baltick* Sea, and in some Fountains, where it is found swimming like Pitch. Others suppose it a Bitumen, trickling into the Sea from subterraneous Sources there concentered into this Form, and thrown a-shore by the Waves. This last Opinion was a long Time the most popular, and seemed to have the best Ground; but this too is now discarded, as good *Carabe*, having been found in digging at a considerable Distance from the Sea, as that gathered on the Coast.

Others suppose *Carabe* a compound Substance. *Prussia*, say they, and other Countries which produce *Carabe*, are moistened with a bituminous Juice, which mixing

mixing with the vitriolick Salts abounding in those Places, the Points of those Salts fix its Fluidity, whence it congeals; and the Result of that Congelation makes, what we call, *Carabe*, which is more or less pure, transparent, and firm, as those Parts of Salt and Bitumen are more or less pure, and mixed in this or that Proportion.

Carabe being found, by Distillation, to yield an acid Spirit, which precipitates into Salt, is inferred, by some *Chymists*, to be of a mineral Nature, which is my Sentiment, this being a Circumstance peculiar to that Kingdom, and never found in the Distillation of Vegetables; to which may be added, that *Succinum* dissolves in Alcohol, not in Water; melts at the Fire, and is inflammable; which are Characters which seem to refer it to the Class of Sulphurs or Bitumens. Others, on the contrary, argue it of the vegetable Kind, from its resolving into the same Principles with Vegetables, viz. Water, Spirit, Salt, and Oil. *Berberhaave* resembles it to Camphire, which is a Concert of the aromatick Plants of that Country, elaborated by Heat into a crystalline Form.

There are several Indications which discover where *Carabe* is to be found. The Surface of the Earth is there covered with a soft scaly Stone; and Vitriol, in particular, abounds there, which is sometimes found white, sometimes reduced into a Matter like melted Glass, and sometimes figured like petrified Wood. *Carabe* assumes all Figures in the Ground; that of a Pear, an Almond, a Pea, &c. Among others there have been found Letters very well formed; and even *Hebrew* and *Arabic* Characters: Within some Pieces of *Carabe* have likewise been found Leaves, Insects, &c. included; which seems to indicate either that the *Carabe* was originally in a fluid State; or that having been exposed to the Sun, it was softened and rendered susceptible of the Leaves, Insects, &c. which came in its Way, and which, in my Opinion, is the most likely, since those Insects, Leaves, &c. are never found in the Centre of the Piece of *Carabe*, but always near the Surface.

It is observed by the Inhabitants of Places where *Carabe* is produced, that all Animals, whether terrestrial, aerial, or aquatick, are extremely fond of it; and that they frequently find Pieces of it in their Excrements, and in their Bodies when opened.

The most remarkable Property of *Carabe* is that, when rubbed, it draws or attracts other Bodies to it; and this, it is observed it does, even to those Bodies which the Antients thought it had an Antipathy to; as oily Bodies, Drops of Water, the Basilisk, Sweat of human Body, &c. Add, that by Friction it is brought to yield Light pretty copiously in the Dark; whence it is reckoned among the Native *Phosphori*.

Carabe is distinguished, with Regard to its Colours, into white, yellow, and black. The white is most valued for medicinal Uses, as being best digested, of the most odoriferous Smell, and containing the greatest Quantity of volatile Salts. The yellow is most priz'd by those who work it into Beads, and other Toys, by Reason of its Transparency.

Carabe stops the spitting of Blood, Dysenteria's, immoderate Fluxes of the Piles, Menses, and Gonorrhœa's. The Dose is from 10 Grains to Half a Drachm. 'Tis also us'd in Fumigations, to remove Defluxions. In Times of Plague, those who work in *Carabe*, or yellow Amber, at *Koningsberg*, are said to be never infected; whence it is held a Preservative.

We design to make 3 *chymical* Preparations of *Carabe*, viz. the *Tincture of Carabe*, *Distillation of Carabe*, and *volatile Salt of Carabe*.

The *TINCTURE OF CARABE*, is a Dissolution of some oily Particles of that Bitumen in Spirit of Wine, made in the following Manner: We reduce 5 or 6 Ounces of *Carabe* into an impalpable Powder, and having put it into a Matrafs, we pour upon it Spirit

of Wine, to the Height of four Fingers; we stop the Matrafs with another; to make a circulatory Vessel; and having exactly luted the Joints with a wet Bladder, we place it in Digestion on hot Sand, where we leave it for 3 or 4 Days, or till the Spirit of Wine be very well cover'd with the Colour of the *Carabe*; we decant the Tincture, and pour other Spirit of Wine on the Matter left in the Matrafs; which we put in Digestion, as before; and having, likewise, decanted this second Impregnation, we mix the two together, filtrate them, and extract by Distillation, in an Alembick, about Half the Spirit of Wine, which serves us as before, and keep the Tincture found at the Bottom of the Alembick in a Vial, well cork'd.

This *Tincture of Carabe* is good for the Apoplexy, Palsy, Epilepsy, and all hysteric Maladies. The Dose is from 10 Drops to a Drachm, in some Liquor appropriated to the Distemper.

Note, That if Half the Spirit of Wine is extracted, 'tis for no other Reason, than to render the Tincture stronger. If that Tincture be distill'd, and cohobated twice on the Matter left in the Matrafs, we shall have a clear Liquor, very proper to strengthen Eyes subject to involuntary Tears, by fomenting, every Day, the Eye-lids, and the Temples with it. The Resin left at the Bottom of the Vessel, after the first Distillation, is sudorifick, and hysteric. The Dose is from 6 Grains to 15.

The *DISTILLATION OF CARABE*, and the Rectification of its Oil, and of its Spirit, is perform'd by filling two Thirds of a stone or glass Retort with *Carabe* coarsely pounded, luting the Joints, placing the Vessel on two Iron Bars in a Furnace, and adapting a large Recipient to it, whose Joints are also exactly luted: Then a small Fire is made under the Retort, to heat it, and to procure the Distillation of the Phlegm, and that Fire increas'd, by Degrees, to bring out the Spirit and the Oil; which Fire is continu'd in the same State till it has done distilling. The Distillation over, and the Vessels grown cold, they are unluted, and about a Pint of hot Water pour'd on the Liquor in the Recipient, which must be very well shaken, to dissolve a small Quantity of a volatile Salt which sticks often to the Sides of the Recipient: The whole Liquor is afterwards thrown into a glass Alembick, and a Recipient having been adapted to it, and the Joints exactly luted, a small Fire is made under it, to heat the Vessel, which is to be increas'd a little, for the Distillation of the Water and the Spirit, which will usher along with them a small Quantity of white Oil. The Fire is continu'd till nothing more ascends, and the coarse Oil remains at the Bottom of the Vessel without boiling. The white Oil which swims a-top, Phlegm, and Spirit, must be separated, and kept in a Vial, well cork'd.

This *white Oil of Carabe* is administer'd inwardly for hysteric Maladies, the Palsy, Apoplexy, and Epilepsy. The Dose is from one Drop to four, in some Liquor appropriated to the Distemper. It may be mix'd with the Yolk of an Egg, that it may be the easier dissolv'd in Broth, or some other Liquor.

The Water and Spirit remain mix'd confusedly; to separate them, the Mixture must be pour'd into an earthen or glass Porringer, and two Thirds of the Humidity evaporated, at a slow Fire; what remains, is the Spirit of *Carabe*, which must be kept in a Vial, well cork'd.

The *Spirit of Carabe* is an excellent Aperitive; 'tis given for the yellow Jaundice, Ischurics, Ulcers in the Neck of the Bladder, and the Scurvy. The Dose is from 10 to 24 Drops, in some Liquor appropriated to the Distemper.

The black Oil left in the Cucurbite must be kept for outward Application, in the Hystericks, the Wrists of Women are rubb'd with it.

Note, That the Oils of *Carabe* operate in the Hystericks chiefly, by their disagreeable Smell; because

we see that all that is offensive to the Nose, appease the Symptoms in the Maladies of the Matrix; and that what is an agreeable Smell, increase them. Some alledge, for the Reason of these Effects, that the Matrix having a Sympathy with the Brain, it rises to receive Part of the good Smell, and contracts itself when the Nose is offended by a disagreeable one. Several have even been extravagant enough to imagine, that the Matrix was a little Animal, and consequently susceptible, of itself, of those different Affections; though I should think, that if this last Opinion was true, the Matrix should have a pretty long Nose. But, however, these surprising Effects are better accounted for, by observing, 1. That the Matrix has a Communication with the Brain by Means of several Nerves, and other Vessels. 2. That the Matrix contains often coarse Humours, which are easily corrupted, and consequently capable of forming Obstructions there. From these two Points, thus establish'd, it may be easily judg'd, that when a Woman receives an agreeable Smell, the Tickling which that Smell produces in her Brain, by Means of the olfactory Nerve, awaken the Spirits, and determine them to flow in a greater Abundance, and with more Rapidity through the Vessels: Then she perceives, if she will mind it, a certain pleasing and easy Dilation of the Parts, as if all the Senses wanted to partake of that agreeable Smell. As far as this she differs in nothing from a Man; but because the Vessels which have Communication from the Brain to the Matrix, are swell'd by that Affluence of Spirits, those Vessels must thereby necessarily be contracted, and by that Contraction draw up the Matrix, which is at that Time perceiv'd to rise, and to move; and as that Part contains often a coarse Blood, and Humours very much dispos'd to Fermentation, which are agitated by those Motions of the Matrix; there arise from them coarse Vapours, which oppress the Diaphragm, and cause what we call Suffocation of the Matrix. These Maladies happen often to Women, without proceeding from Smells of any Kind; but what causes the same Symptoms, acts in the same Manner. As for bad Smells, they produce a quite contrary Effect; for by their offending the Nose, the Spirits are recalled from the Vessels, and consequently those Vessels, and the Matrix, re-assume their former natural Situation.

The VOLATILE SALT OF CARABE is prepar'd, by putting 32 Ounces of *Carabe*, in Powder, into a glass or stone Cucurbite, large enough that there be but a Fourth of it full; the Cucurbite is plac'd on the Sand, and after a Capital and a small Recipient have been adapted to it, and the Joints exactly luted, a small Fire is made under it, for about an Hour; but when the Cucurbite is heated, the Fire is increas'd slowly, to the third Degree, which procures the Distillation, first, of the Phlegm and Spirit, afterwards the Ascent of the volatile Salt, which sticks to the Capital in Form of little Crystals; and, lastly, the Distillation of a white Oil, at first, and a red one afterwards: When there are no more Vapours seen in the Recipient, the Fire is put out, and the Vessels left to grow cold; when they are cold, they must be unluted, and the Salt gather'd: But as that Salt is still mix'd with a small Quantity of Oil, it must be put into a pretty large Vial, so that three fourths of it be left empty; the Vial is plac'd on the Sand, after it has been cork'd with a simple Paper, and, by Means of a little Fire, the Salt is sublimated into fine Crystals at the Top of the Vial: When the Artist perceives that the Oil will rise, he takes the Vial off the Fire, and after he has left it to grow cold, he breaks it, to separate the Salt from it, which he keeps in a Vial, well cork'd.

This volatile Salt of *Carabe* is a very good Aperitive, and may be given from 8 Grains to 16, in an aperitive Liquor, for the Jaundice, Itchurries, Ulcers in the Bladder, Scurvy, Hystericks, and on all Occasions

where 'tis wanted to raise Obstructions, and provoke Urine.

As all the Ladies are not afflicted with the Hystericks, and that Perfumes can be of as great Service to some of them, as Preparations of *Carabe* to others; we'll pass from these Preparations to those of *Ambergris*.

AMBERGRIS, AMBER-GREASE, *Ambra grisa*, is a fragrant Drug, that melts, almost like Wax; commonly of a greyish, or ash Colour, us'd both as a Perfume, and a Cordial.

Ambergris is found on the Sea Coasts in several Countries; as along the southern and eastern Parts of *Africa*, *Madagascar*, the *Maldives*, some Parts of the *Mediterranean*, and in the *West-Indies*, about the Islands of *Bermudas* and *Jamaica*; also on the Coasts of *Carolina*, and the western Coasts of *Ireland*, &c. It is of divers Colours; whitish, brownish, streak'd with yellow, blackish, &c.

There is a great Variety of Opinions among Naturalists and Chymists, with Regard to the Production of *Ambergris*, which may be all reduc'd to the few following ones.

Klobius takes it for the Excrement of a Bird, call'd in the *Madagascar* Language, *Afchiboluch*; which being melted by the Heat of the Sun, and wash'd off the Shore by the Waves, is swallow'd by Whales, who return it back in the Condition we find it; or, as *Barbosa* relates, from the *Moorish* Inhabitants of the *Maldives*; the Excrements above-mention'd are alter'd and refin'd by lying on the Rocks, expos'd to the Sun, Moon, and Air; from whence they are afterwards wash'd off by the rising Sea. They add, that the Whales frequently swallow Pieces thereof; that those Pieces we meet with of a black Colour, took that Hue in the Stomachs of those Animals; that the brown are such as have floated long on the Water; and the white, such as have only been a short Time there, which they value the most.

Others speak of it as the Excrement of a cetaceous Fish; because sometimes found in the Intestines, and sometimes in the Fæces themselves, of such Animal, which, some of them say, is a Whale, and call'd the *Trunk*; adding, that the *Sperma Ceti* is taken out of the Head of the same Creature. Others, with the *Persians*, suppose the Fish which yields the *Ambergris* a Sea-Calf; others, with the *Africans*, a peculiar Species of Fish, nam'd *Ambracan*; others a Crocodile, by reason its Flesh is perfum'd, &c.

To both these Hypotheses it is objected, that we have no Instance of any Excrement capable of melting like Wax; add, that if it were the Excrement of a Whale, it should rather be found in such Places where those Animals abound, as about *Greenland*, &c. than about the *Maldivi* Islands, *Soffala*, *Melinda*, *Cape Comorin*, &c. where no Whales are found.

Others take it for a kind of Wax, or Gum, which distils from Trees, and drops into the Sea, where it congeals, and becomes *Ambergris*.

Others, and particularly many of the Orientals, imagine it springs out of the Bottom of the Sea, as Naphtha does out of some Fountains: They add, that the only Springs hereof are in the Sea of *Ormuz*, between the *Arabian* and *Persian* Gulphs. *Ederissi*, who is of this Opinion, in the first Climate of his Geography mentions Pieces of *Ambergris* on those Coasts weighing above a hundred Pounds. *Paladanus*, and *Linschotten*, speak of it as of a Sort of Pitch gradually working up from the Bottom of the Sea, and hardening in the Sun.

Others take it for a Sea Mushroom, tore up from the Bottom by the Violence of Tempests; it being observ'd, that *Ambergris* is never found but in the South-West Monsoons, after Storms.

Others assert it to be a vegetable Production, issuing out of the Root of a Tree whose Roots always shoots towards the Sea, and discharge themselves into the same. This Account we have in the *Philosophical Transactions*, from one of the *Dutch* Factors at *Batavia*, who, in all Appearance, has dream'd it, as well as *Mr. Boyle*, who has confirm'd it. For that Discharge

charge should proceed either from a Superfluity of Humours in the Tree, or from the too great Relaxation and Imbecillity of the spermatick Vessels, whereby the nutritious Juice could neither be perfectly elaborated, nor usher'd by Means of the Circulation, to the different Parts of the Tree; and therefore should be suppos'd to fall back to the Roots: But as such a Retrogradation is contrary to the Mechanism of the Plant, and that if the spermatick Vessels can be suppos'd imbecil, and extraordinarily relax'd, their Pores must likewise be suppos'd extraordinarily dilated; it should rather be concluded hence, that the nutritious Juice is expell'd through those Pores by Means of the ambient Atmosphere 'tis wrapt in, to the Circumference of the Tree, than by a preternatural Retrogradation forc'd back to the Roots: And in both Cases the Tree being depriv'd of Nourishment, would likewise be soon depriv'd of Life, and therefore incapable of that Discharge necessary for the Formation of the *Ambergris*: But if that Discharge proceeds from a Super-abundance of Humours, that Discharge must be made through the common Ways Trees ease themselves of those Superfluities, *i. e.* Perspiration; for if they were to fall back to the Roots, they would soon corrupt, and destroy the Organization of the Vessels, and render them incapable of their natural Functions. Unless we chuse to say, that those Roots serve only as a Filtre, through which the nutritious Substance of the Tree is percolated, (as taken first from the Earth, without penetrating further into the Substance of the Tree) into the Sea, where it is elaborated, and acquires its last Degree of Perfection. But how could so weak and indigested a Substance be elaborated so perfectly, in so unstable a Matrix as is the Sea, which by its continual and violent Agitation must disperse those very loose Particles, at their first being percolated into it; disunite, lacerate, and, perhaps, entirely destroy their Symetry, by its acid Points?

Others suppose *Ambergris* a spongy kind of Earth, which the working of the Sea washes from off the Rocks, where the Bees had form'd their Nests. 'Tis pretended, that this Opinion has something of Experience on its Side, and that several Persons have seen Pieces that were Half *Ambergris*, and Half Honey-comb; and that others, again, have found large Pieces of *Ambergris*, which, when broke, Honey-combs, and Honey too, were found in the Middle.

The latest Accounts of *Ambergris*, are those sent from *America* to the *Royal Society* in 1724, and 1725, by Dr. *Boylston*, and M. *Dudley*; according to whom, *Ambergris* is a true animal Concrete, form'd in Balls, in the Body of the male *Sperma Ceti* Whale, and lodg'd in a large oval Bag, over the Testicles, at the Root of the *Penis*.

It is certain, the Whale-catchers in those Parts have divers Times found *Ambergris* in their *Sperma Ceti* Whales, chiefly in the larger and older Sort; and it is from the Information of M. *Atkins*, and other Whale-catchers, that M. *Dudley* chiefly drew his Account: But, besides that, it is added, that it is not one *Sperma Ceti* Whale in 100, that is found to have *Ambergris*. M. *Neuman* absolutely denies it to be an animal Substance, as not yielding in the Analysis any one animal Principle: It may, indeed, be found in Whales, but it must have been swallow'd by them.

M. *Neuman*, *Chymist* to the King of *Prussia*, after an ample Recital of all the different Opinions advanc'd by others, gives us his own; which is, that *Ambergris* is a Bitumen issuing out of the Earth into the Sea; at first of a viscous Consistence, but hardening, by its Mixture with some liquid Naphtha, into the Form we find it.

I am of M. *Neuman*'s Opinion, that *Ambergris* is a Bitumen, issuing out of the Earth into the Sea; with this Difference, that I think that Bitumen issuing out of the Earth is nothing else but a simple Subject, or Matter, whose Particles are susceptible of the different Configurations the acid Salts of the Sea are capable to give them by mixing with them; which Mixture, or

Composition, is thrown by the Sea on the Shore; where, at a kind of strong Sand Heat, it acquires its last Degree of Perfection, by the Rarefaction and Exaltation of its most volatile Particles.

Ambergris must be chosen neat, dry, and light; of an Ash-colour, easily melted by Heat, and of a sweet and grateful Smell. 'Tis a very great Strengtheners, is cardiack, cephalick, and stomachical; it exhilarates, provokes the Seed, and resists the Malignity of Humours. The Dose is from 1 Grain to 4. 'Tis also us'd in Perfumes.

ESSENCE OF AMBERGRIS, (which is the only chymical Preparation we'll make of it) is an Extraction of the most oily Particles of *Ambergris*, Musk, and Civet, made in Spirit of Wine, thus: We take 2 Drachms of very good *Ambergris*, as much Sugar-candy, Half a Drachm of Musk, and 2 Grains of Civet; we mix them together; put the Mixture in a Vial, and pour upon it 4 Ounces of Spirit of Wine very well alcoholiz'd; and having stopp'd the Vial, we put it in Digestion in a Dunghil for 4 Days; we afterwards take the Vial off the Dunghil, and decant the Liquor, while yet hot, because it congeals easily.

This *Essence* operates with a greater Efficacy and Strength than the *Ambergris* in Substance. The Dose is from 6 to 12 Drops, in some Liquor.

Note, That when *Ambergris* is alone, it has scarce any Smell; but when, by Fermentation, its Particles have been put in Motion, it exhales Sulphurs, which tickle agreeably the olfactory Nerve. The Addition of Musk and Civet produce a good Effect; Sugar-candy serves only to extend the Drugs, that they may be easier pulveriz'd, and dissolv'd. The terrestrial Part left at the Bottom of the Vessel, may serve for Perfumes.

Here ends my Travels through the *Mineral Kingdom*, where I have made several Discoveries, which, I hope, will prove more beneficial to the Publick, than to myself; since I can assure my Readers, that after so many different rich Mines discover'd, and so much Pains taken in the Analysis of so many Metals, and Minerals, I am no richer than I was when I first set out on my Travels: But, however, as I wish for no other Glory than that which consists in the Honour of being serviceable to Mankind, I'll proceed on my Journey with the same Alacrity as another Traveller does, who has no other Design than to enrich himself and Family with the Treasures of both Hemispheres; and pass from the *Mineral* into the *Vegetable Kingdom*, not as a *Botanist*, to discover the several Principles of *Vegetables*, since it would be but repeating what I have already clearly and accurately describ'd and explain'd in my *Treatise of Botany*; but as an Artist, to make the Analysis of those different Principles, by Means of chymical Operations.

I'll extract those Principles from *Vegetables* which are better known, and the most in Use in Medicine, *viz.* from the *Jalap*, *Rhubarb*, *Guaiacum*, *Paper*, *Cinnamon*, *Quinquina*, *Cloves*, *Nutmegs*, *Juniper-berries*, *Melissa*, or *Balm-gentle*, *Cardus Benedictus*, *Water-cresses*, *Roses*, *Orange-flowers*, *Strawberries*, *Walnuts*, *Sugar*, *Wine*, *Rosemary*, *Vinegar*, *Tartar*, *Soap*, *Manna*, *Opium*, *Aloes*, *Tobacco*, *Turpentine*, *Benzoin*, *Camphor*, *Gum Ammoniack*, *Euphorbium*, *Myrrh*, &c. I'll begin with *Jalap*.

JALAP, JALAPIUM, or JALAPPA, is the Root of a Plant not much unlike our Briony, and therefore by some call'd *Brionia Peruviana*, as being brought to us chiefly from *Peru*, and *New Spain*. The *Mechoacan* and this are reckon'd of a Species, and therefore as this is sometimes call'd *Mechoacana nigra*, that goes as often by the Name of *Jalapium album*.

As *Jalap* does not appear to have been known to the Antients, it has its Place in Medicine only since those Parts of *America*, which produce it, have been traded to by the *Europeans*. That which breaks blackest, most brittle, sound, and shining within-side, is the

the best; by reason the resinous Parts, which give it those Properties, contain its medicinal Virtues.

Jalap purges very well the watery Humours; therefore 'tis prescrib'd, with great Hopes of Success, to the Dropsical and Gouty. The Dose is from 10 Grains to a Drachm, in Broth, or white Wine.

We have no Need to make but one *chymical* Preparation of *Jalap*, which is that of its *Resin*.

RESIN OF JALAP, is a Dissolution of the oily or resinous Parts of *Jalap*, made in Spirit of Wine, and precipitated by common Water; the Operation is conducted thus: One Pound of good *Jalap*, coarsely pulveriz'd, is put into a Matrafs, and alcoholiz'd Spirit of Wine is pour'd upon it, that the Liquor may swim over the Powder, to the Height of 4 Fingers: The Matrafs is stopp'd with another, to make of it a circulatory Vessel, and after the Joints have been luted with a wet Bladder, the Matter is put in Digestion for 3 Days at a Sand Heat; during which Time, the Spirit of Wine will turn yellowish: At the End of 3 Days the Liquor is decanted, and other Spirits of Wine pour'd upon the Matter left in the Matrafs; the Process as before. This done, the Dissolutions are mix'd, filtrated through a grey Paper, put into a glass Alembick, and two Thirds of the Spirit of Wine distill'd at the vaporous Bath, which Spirit of Wine may serve another Time, for the same Operation; what's left in the Alembick, is pour'd into a stone Pan, which is fill'd up afterwards with common Water. The Matter turns white, like Milk, and is left to settle for a Day; after which, the Water is decanted, and the *Resin of Jalap* found at the Bottom in Form of Turpentine; which *Resin* is wash'd several Times with Water, and being dry'd in the Sun, it grows as hard as common Rosin.

This *Resin of Jalap* purges the Serosities. The Dose is from 6 to 12 Grains, mix'd with some Electuary, or in Pills. In the same Manner are extracted the *Resins* of *Turbitb*, *Scammony*, and *Benjoin*.

Note, That some Artists cause the Spirit of Wine to evaporate, and, without Precipitation, find the *Resin* at the Bottom of the Vessel, but it is black, like Pitch. The *Resin of Jalap* must always be mix'd, when administer'd, with some other Remedy capable to extend its Particles; for if it was administer'd alone, it would stick to the inward Membrane of the Intestines, and ulcerate it by its Acrimony. Twelve Grains of this *Resin* are more efficacious than one Drachm of *Jalap*, in Substance.

The next medicinal Vegetable, in our Catalogue, is RHUBARB, *Rhubarbarum*, which is a Root, large, compact, and heavy; yellow without, of a Nutmeg Colour within; of an astringent bitterish Taste, and an agreeable aromatick Smell.

It is surprizing, considering the mighty Use of this Drug, that we should know so little of the Place where the Plant grows that produces it. Some say it comes from the Kingdom of *Boutan*, in the Extremities of *India*; others, that it is found in the Provinces of *Xinsi* and *Suchen*, in *China*; others will have it, that it only grows in *Persia*; and others, on the Confines of *Muscovy*; deriving its Name from *Rba*, the River among us call'd *Volga*; and *Barbarum*, *q. d.* a Root found by the Barbarians on the River *Rba*.

Rhubarb, in *Latin* call'd *Rhabarbarum Officinatum*, was not known to the Antients; and their *Rhaponticum*, which, indeed, resembles it, is not the real *Rhubarb*. Good *Rhubarb* steep'd in Water, gives it a Saffron Colour; and when broke looks bright, with somewhat of a Vermilion Cast. Some Druggists have the Art of renewing their old Roots, by dying them of a yellow Hue; but the Cheat is easily known, by handling them; the Colour wherewith they colour them sticking to the Fingers.

Rhubarb purges gently by Stool, in Bindings; 'tis proper for Diarrhæa's, to strengthen the Stomach, help Digestion, stop Vomiting, for Worms, and the

Jaundice. The Dose is from Half a Scruple to a Drachm.

We make, likewise, but one single *chymical* Preparation of *Rhubarb*, which is its *Extract*.

EXTRACT OF RHUBARB, is a Separation of its purest Part from the terrestrial, made in the following Manner: We bruise 6 or 8 Ounces of good *Rhubarb*, which we put to steep warm, for 12 Hours, in a sufficient Quantity of Water of Chicory, so that the Water swims 4 Fingers above the *Rhubarb*; making, afterwards, the Infusion to boil, for about a Minute; then we strain the Liquor through a Flannel, pouring again the same Quantity, as before, of Water of Chicory, on the *Rhubarb*, and leaving it to steep for the same Space of Time; after which, we strain it through the same Flannel; we mix our Impregnations, or Tinctures, and after we have left them to settle, we filtrate them, and cause the Humidity to be evaporated at a slow Sand Heat, till the Matter be reduc'd to the Consistence of thick Honey. 'Tis what we call *Extract of Rhubarb*, which we keep in a Pot.

This *Extract of Rhubarb* purges gently, in binding and strengthening; 'tis proper for the Diarrhæa, Pain in the Stomach, and to excite the Appetite. 'Tis particularly esteem'd for the Maladies of the Liver. The Dose is from 10 Grains to 2 Scruples.

M. *Boulduc* informs us, in the *Memoirs of the Royal Academy of Sciences*, that he drew Extracts from *Rhubarb*, both with Water, and Spirit of Wine; but the purgative Virtue, he says, was much more visible in the former than the latter; which shews, that it consists more in a Salt than in an Oil. He observes, however, that *Rhubarb* taken in Substance, has a still better Effect; and adds, that of all the Operations he perform'd on it, none gave any Credit to the common Opinion, which ascribes an astringent Quality to *Rhubarb*.

GAYACK, or GUAJAC, *Guaiacum*, (the third medicinal Vegetable in our Catalogue we are to operate upon) is a Wood brought from the *Indies*, call'd also *Lignum vitæ*, by the *Spaniards* *Ligno santo*.

Guaiac grows equally in the *East* and *West Indies*; that of the latter is brought in large Pieces, some of them weighing 4 or 500 Pounds, by which it is distinguish'd from the former. The *Guaiac* Tree is the Height of our Walnut-Tree, and is distinguish'd into 2 Kinds, Male and Female, only differing as their Leaves are more or less round; being all equally green, their Flowers blue, and of a starry Form, having a little Orange Fruit, about the Size of a small Nut.

The Wood *Guaiacum* is extremely hard and heavy, and on that Account us'd as Ebony, in Mosaic Work, &c. but its principal Use is in Medicine, being found to warm, dry, rarefy, attenuate, attract, and promote Sweat and Urine; proper for the Rheumatism, Pox, and Gout, in Decoction.

The best *Guaiacum* is that in large Pieces, of a dusky Colour, fresh, gummy, heavy, of an agreeable Smell, and a brisk pungent Taste; the Bark sticking close to the Wood. The Bark of *Guaiacum* has as much Virtue as the Wood itself; the Rind is of no Efficacy, so that to make a sudorifick Decoction, or Pilsan of the Wood, they first pare off all the white Part, which, in Reality, is the Rind, and only chip, or rasp the hard solid Part, which is black, heavy, and resinous. The Chirurgeons frequently substitute Box Wood instead of *Guaiacum*, and with equal Success.

The Resin drawn from *Guaiacum* is much more effectual in venereal Cases, than either the Wood or Bark: It is brought us in large Pieces, not unlike common Rosin, but very different in Respect of Smell; the former, when cast on the Coals, yielding a very agreeable balsamick Fume.

There is no other *Chymical* Operation made in *Guaiac* but its Distillation, which is a Separation of its Liquid from its terrestrial Part; made in the following Manner: We fill three Quarters of a large Retort with Chips or Dust of *Guaiac*; we place the Retort into a reverberatory Furnace, and having adapted a large

large Recipient to it, we begin the Distillation by a Fire of the first Degree for the Distillation of the Phlegm, by heating slowly the Vessel. We continue the Fire in that State 'till we see nothing more dropping into the Recipient, which shews that all the Phlegm is distilled, which Phlegm we throw away as useless; and having re-adapted the Recipient to the Neck of the Retort, and luted exactly the Joints, we increase the Fire by Degrees, 'till we see white Clouds coming out into the Recipient, and continue it in that State 'till it has done distilling. We then leave the Vessels to grow cold, unlute them, and pour what we find in the Recipient into a Funnel garnished with grey Paper, and adapted to a Bottle; the Spirit runs thro', and leaves in the Funnel a black, thick, and very foetid Oil, which we pour into a Vial to be kept for Use.

This Oil is a very good Remedy for the Caries of the Bones, for the Tooth-Ach, and to cleanse old Ulcers. We can rectify it as we have done that of *Carabe*, and use it inwardly for the Epilepsy, Palsy, and to bring out the After-birth. The Dose is from two Drops to six.

We can also rectify the Spirit of *Guaiaac*, by Distillation through an Alembick, to separate from it some Impurities, which could have come out along with it in the Distillation. This Spirit expels the Humours by Perspiration and provokes Urine. The Dose is from half a Drachm to a Drachm and a half. It is mixed with Honey-Water to cleanse Ulcers.

Some Artists extract a fixed Salt of *Guaiaac* from the Coals left in the Retort, by Lixivation; but as we have already several better Sudorificks, and Aperitives, than the fixed Salt of *Guaiaac*, we think it needless to take that Trouble.

Note, That the Gum of *Guaiaac* may be distilled as well as the Wood, and a great deal of Oil extracted from it, with a very small Quantity of Spirit. This Oil has the same Virtues of that of the Wood; but the Spirit is a little more acrimonious than the common. This Spirit is esteemed for the Maladies of the Eyes, when rectified; a Drachm of it mixed with four Ounces of Water, is called *Aqua Ophthalmica Basci*. Some wanting to render the Oil of *Guaiaac* more penetrating and more deterfive, mix'd in the Retort, with each Pound of *Guaiaac* an Ounce of common dried Tobacco, but then the Oil extracted from it is too acrimonious to be taken inwardly. It is very good for the Caries of the Bones, to cleanse Ulcers, and to resist the Gangrene.

PAPER, from the Greek *παπυρος*, (which falls next under our Hand) is a thin flexible Leaf, usually white, artificially prepared of some vegetable Substance, chiefly to write upon with Ink.

Paper borrows its Name from the *Papyrus* of the Antients, which was made of a Rush of that Name, otherwise called *Biblus*, growing chiefly in *Egypt* about the Banks of the *Nile*; though it was also found in *India*; and *Gualandinus* assures us, he saw in *Chaldea*, at the Confluence of the *Tygris* and *Euphrates*, large Fens, wherein with his own Hands he plucked a *Papyrus* differing in nothing from that of the *Nile*. *Strabo* speaks likewise of a Sort of *Papyrus* growing in *Italy*; but we do not find it was ever used for making Paper. Ours is made of Linnen or Hempen Rags, beaten to a Pulp in Water, and moulded into square Sheets of the Thickness required. This Kind of Paper is of some Use in Medicine; for Pieces of it are lighted, to make Women, attacked with the hysteric Vapours, receive the Smoke of it, who are very often eas'd by that disagreeable Smell, as by several others of the same Nature. There is an Oil and a Spirit extracted from *Paper* in the following Manner:

We fill a stone Retort with Pieces of white *Paper*, folded in the Form of a small Cork, and place that Retort into a reverberatory Furnace; and having adapted a large Recipient to it, and luted exactly the Joints, we make under it a very small Fire, for

two Hours, to heat the Retort, and afterwards increase it with two or three Coals; when we have continued it thus for three Hours, we push it at last to the third Degree, and then the Recipient fills with white Clouds. We put out the Fire, when it has done distilling; and unluting the Vessels, when they are cold, we pour all the Liquor contained in the Recipient into a Funnel, garnished with grey *Paper*, the Spirit runs through, and a thick black Oil remains on the Filtre of an ungrateful Smell, which we keep in a Vial.

This Oil of *Paper* is a very good Remedy for Deafness, by introducing, from Time to Time, some Drops of it, on a Piece of Cotton, into the Ear. It is good likewise for the Tooth-Ach, and the Hysteric Vapours, when put under the Nose of Women afflicted with that Disorder.

The Spirit can be rectified, by Distillation, at a Sand-Heat, and is then a very good Aperitive, especially to provoke Urine. The Dose is from six to twenty Drops, in some Liquor appropriated to the Distemper.

Note, That the Oil of *Paper* is good for Deafness, because that Malady is often caused by a phlegmatick Humour, which being dried and hardened in the Ear stops the Auditory Nerve, but the Oil of *Paper*, by dissolving and rarefying that Humour, disposes it to be evacuated. 'Tis for the same Reason that it dissipates the Noise in the Ear, which is nothing but Wind shut in by that Humour.

It is Time we should recreate our Nose offended by the disagreeable Smell of the foregoing Operations, with something capable to flatter the olfactory Nerve; therefore we'll order our Man *Spagerick*, to bring in *Cinnamon* for the Subject of the next following one.

CINNAMON is an agreeable aromatick Spice, brought from the *East-Indies*; and the Bark of a Tree, growing in the Island of *Ceylon*, and, as some say, also in *Java*, and in *Malabar*.

The *Cinnamon-Tree* grows in Woods like other Trees. It never rises high: Its Leaves resemble those of the Laurel, both as to Substance and Colour; when they first begin to open they are red as Scarlet; and if rubbed between the Hands, yield an Odour more like that of Cloves than of *Cinnamon*. *Seba* says he found them blue, and of the Bigness of the *Italian* Bean Flowers. The Fruit resembles an Acorn or Olive; and has neither the Smell nor Taste of the Bark. When boiled in Water, it yields an Oil, which, as it cools and hardens, becomes as firm and as white as Tallow; and is called by the *Dutch* *Cinnamon-Wax*: Its Smell is agreeable, and they make Candles of it, which are only allowed to be burnt in the King's Palace. It is also used in Physick as a Balsamick and Healer.

The chief Virtue of the *Cinnamon-Tree* is in its Bark; which when green, appears to be double; its exterior Surface being brownish, and the Inner of the common *Cinnamon* Colour. It is then Divisible into two Barks of different Colours; but these drying together become inseparable, and pass for the same Bark; the brownish Colour changing in Proportion as it dries. When the *Cinnamon* is fresh taken from the Tree, it is flat, has little Taste, Smell, or Colour; but it twists and convolves as it dries, in Form of a Stick or Cane, whence the *French* call it *Canelle*. By thus exhaling its superfluous Humidity it acquires a sweet brisk Smell and a sharp pungent Taste. It is said that after the Tree has been stripped of its Bark, in three Years it forms a new one, which is as good as the first; but this is not very probable, or rather it is false; a Tree once bare never recovers its Coat, but decays and dies. The *Ceylonesse* cut down their *Cinnamon-Trees* as soon as they are stripped close to the Root: From the Stump spring up new ones, which in five or six Years Time become Trees fit for barking. A Sort of Pigeons, which feed on the Fruit of *Cinnamon-Trees*, are the chief Agents in propagating it: In carrying it to a Distance to their Young, they drop it in various Places, where

where it takes Root. Some hold that the small Branches of the same Tree make the *Cassia*, but that must be a Mistake. The Natives draw from the Roots of the Tree a Liquor, in all Respects resembling Camphire, and which in Reality is a true Camphire.

Cinnamon, to be good, must have a brisk, agreeable Taste, and a bright brown Colour. Its Qualities are to heat and dry; to promote the Menses, to fortify the Spirits, and to help Digestion; but its chief Use in Medicine is an Astringent; with which Intention it is prescribed in Diarrhæas and Weakness of the Stomach.

The *Cassia Lignea* differs from *Cinnamon*, in that it is not so pungent, nor so odorant; it grows mucilaginous in the Mouth when chewed, which *Cinnamon* does not.

The Chymical Preparation of *Cinnamon* is that of its Oil, or *Essence*, and of its *æthereal Water*, and its Tincture extracted thus: Four Pounds of the best *Cinnamon* are bruised, and put to steep in six Quarts or twelve Pounds of common Water; the whole is left in Digestion in an earthen Vessel, well corked, for nine or ten Hours; and the Infusion poured afterwards into a large copper Alembick, to which is adapted a large Recipient, and the Joints thereof are exactly luted with wet Bladders; then three or four Pounds of the Liquor are distilled at a great Fire, and the Alembick being unluted afterwards, the distilled Water in the Recipient is decanted into the Alembick, and the Oil found at the Bottom of the Recipient into a Vial, which must be very well corked; the Liquor is distilled as before, and the Oil found at the Bottom of the Recipient mixed with that in the Vial: Those Cohobations are reiterated 'till no more Oil ascends, then the Fire is put out, and the Water in the Recipient rectified in the same Manner we rectify the Spirit of Wine.

The Oil of *Cinnamon* is an excellent Corroborative; it strengthens the Stomach, and helps Nature in its Evacuations; it is given to accelerate the Birth, to Women in Labour, and to promote the Menses; it also excites the Seed.

The *Spirituuous Water* of *Cinnamon* has the same Virtues. The Dose of the Water is two or three Drachms; and that of the Oil from six to fifteen.

The Tincture of *Cinnamon* is an Exaltation of the most oily Particles of *Cinnamon* in Spirit of Wine, prepared in the following Manner.

We put what Quantity we please of bruised *Cinnamon* into a Matrafs, and pour upon it Spirit of Wine 'till it rises a Finger's Breadth above the *Cinnamon*. We stop well the Matrafs, and put it, in Digestion, in a Dunghil, during four or five Days: By that Time the Spirit of Wine will have took a Tincture of *Cinnamon*; we separate that Tincture from the *Cinnamon*, filtrate it, and keep it in a Vial well corked.

This Tincture is an excellent Cardiack, it strengthens the Stomach, and rejoices all the vital Parts: The Dose is less than that of *Cinnamon-Water*.

Our next Operations are to be on *Quinquina*, or *Quina Quina*, called also *Cbina Cbina*, and *Kin Kina*.

QUINQUINA is a medicinal Bark, brought from the *West-Indies*, called also by Way of Eminency the *Bark*; and *Cortex Peruvianus*, the *Peruvian Bark*, from the Country whence it is brought; and popularly the *Jesuit's Bark*, because at its first Introduction chiefly sold and administered by the Jesuits.

The Tree which yields this *Bark* grows in divers Provinces of *Peru*, but chiefly *Quenca*, *Ayavaca*, and *Loxa*. The best and finest comes from the Mountains fourteen Leagues round the City of *Loxa*. That Tree is tall, and its Trunk thicker than a Man's Thigh, tapering from the Root upwards, but without any Branches 'till near its Top, where they grow regular, as if lopp'd by Art, and with their Leaves forming an exact Hemisphere. The Bark is blackish on the Outside, but sometimes mixed with white Spots, where grows a Kind of Moss, by the *Spaniards* called

Barbas. Its Leaves resemble the Leaves of our Plumb-Trees.

The *Spaniards* distinguish four Sorts of this precious Bark, viz. the *Cascarilla Colorada*, or reddish Bark: *Amarylla*, or yellowish; *Crespilla* or Curling: and *Blanca* whitish. The *Colorada* and *Amarylla* are reckoned the best: The *Crespilla* is the Produce of the same Sort of Tree growing in a cold, frosty Climate, which impairs the Quality of the Bark, and renders it whitish on the Outside, of Cinnamon Colour within, and unfit for medicinal Use. For the *Blanca* it is procured from another Species of the Tree, of a much bigger Trunk, the Leaves of a lighter green Colour, and the Bark of a very thick spongy Substance, whitish on the Outside; being withal so tough as to require the Force of an Ox to slice it from the Tree. When first cut down it is as bitter as the best Sort, and has then the same Virtue in the Cure of intermitting Fevers; but when dry, and kept any Length of Time, it grows insipid and good for nothing. In Reality both Sorts are found to have much surer and quicker Effects when green than when dry; so that the *Europeans* only come in for the second Virtues: What is worse, the bad Sort is in great Plenty, and the good very scarce and hard to come at; for which Reason with a little of the fine Bark sent yearly to *Panama* for *Europe*, large Quantities of the worse Sort are mixed.

The Season for cutting the Bark is in *August*, the only dry Time in the Country. The Cutters are *Indians*, provided each with a large Knife and a Bag. When they have sliced down the Bark as high as they can reach, they fasten short Sticks with Withs to the Tree at proper Distances, like the Steps of a Ladder, and thus mount and slice to the very Top; when the Bag is full they carry it to the low Country, to a neighbouring Hut, to dry, which is done by spreading it in the open Air, and frequently turning it. If it happen to have been cut wet, they carry it directly to the Low Country to dry; otherwise it loses its Colour, turns black and rots. After a Tree has been barked it requires eighteen or twenty Years to grow again.

Mr. *Arrot*, a *Scotch* Surgeon, who had gathered the Bark in the Place where it grows, and from whom we receive this Account, by Means of Mr. *Gray*, is of Opinion, that the better Sort of Bark will soon be at an End, or at least inaccessible, partly by Reason of its Distance from any inhabited Place, and the Impenetrability of the Woods where it grows, and partly by the Want of *Indians* to cut it, whose Race, through the Cruelty of the *Spaniards* is like to be totally extinct.

The *Quinquina* was but little known in *Europe* 'till the Year 1640. The Jesuits of *Rome* first brought it in Vogue in *Spain* and *Italy* in 1649; and in 1650, the Cardinal *De Lugo*, of that Order, brought it into *France*. It was at first sold for its Weight in Gold: When reduced into a Powder, it is called, by some Nations, the *Cardinal's Powder*; among us usually the *Father's Powder*, *Pulvis Patrum*. It met with a World of Opposition at first. *Chifflet* and *Plempius* distinguished themselves against it; but it is now universally allowed one of the greatest and best Remedies within the whole Province of Medicine, and the most secure to suspend the Ferment of intermitting Fevers.

The Manner of using it has been for a long Time that of taking from half a Drachm to one Drachm of it, in Powder, at the Beginning of the Paroxysm, in some white Wine; but that Method has been often changed since. The best, in my Opinion, and for the Success thereof I could answer, from my own Experience; is to have an Ounce of it macerated in two Pints of good old red Wine, for forty-eight Hours, in *Balneo Mariæ*; and after the Infusion has been percolated, to take every Day, at some Distance from the Paroxysm, three half Glasses of it, which must be continued for fifteen Days at least.

The Patient ought to be well purged before he takes the *Quinquina*, otherwise the Humours, which that Remedy

Remedy stops, or fixes, for some Time, beginning to ferment a-new, would cause, perhaps, Maladies more dangerous than that which it has cur'd; as the Asthma, Dropsy, Rheumatism, Dysentery, Suppression of the Menfes in Women, and several others; which have but too often succeeded to the Cure of Fevers by Means of the *Quinquina*.

The Use of *Quinquina* is also very dangerous, for those who have Abscesses in their Body; for it fixes the Humours for some Time, which fermenting afterwards, cause the Gangrene in those Parts. The Patient must abstain from Milk, and other Aliments of the like Nature, while he takes the *Quinquina*, because of the caseous Parts of those Aliments, which would be infallibly stopp'd, and corrupted in the Vessels.

The *Quinquina* may also be administer'd in Bolus's, and Pills, by reducing it into Powder, and mixing it with a sufficient Quantity of Syrup of Wormwood. The Dose is from Half a Drachm to 3 Drachms. One Dose must be taken at the Beginning of the Paroxysm, and the Day following a small Dose, Morning and Night, at some Distance from Meals. The large Dose carries off, ordinarily, the Paroxysm; and the small ones hinder the Fever from returning 15 Days afterwards, as it does often, when those Precautions have been neglected. The Patient must take it thus twice a Day, for 8 Days successively; and once a Day for 8 Days more afterwards; in that Manner he takes the *Quinquina* for 15 Days successively; and, to be safer in the Cure, he should take every 12th Day, for 2 Months together, a Drachm of *Quinquina*, in Powder, in white Wine, or a Bolus.

It is likely enough that the *Quinquina* fixes the Humour of Fevers almost in the same Manner as an Alkali stops the Motion of an Acid, *i. e.* that it keeps it embarrass'd, and forms a Sort of *Coagulum* of it; that Humour remains at Rest, and in some Measure condensed, and even for about 15 Days resists the violent Shocks it receives from the Blood in its Circulation; till at last, unable to resist any longer those frequent Assaults, 'tis carry'd off by the Impetuosity of that Torrent, where 'tis put into a new Ferment, by the Agitation of the Spirits the Blood is loaded with, and thereby causes the Return of the Fever. The Patient may easily perceive that this Humour is thus fix'd during the Time the Fever leaves him, by his being heavy, and in some Measure puffed up. But if after the Body has been well purg'd, the Use of the *Quinquina* is continu'd, it fixes the Humour in such a Manner, as to dispose it to be precipitated, and entirely evacuated, either by Stool, or by Urine, or by insensible Perspiration, that the Fever returns no more: For the Spirits of the Body expel, as much as they can, all that disturb the Economy of their Parts.

The Action of the *Quinquina* is seldom perceiv'd, except in some Constitutions, which it purges, a little, at first, especially when taken in Infusion: This Effect hinders the Fever from being so soon stopp'd, but is not prejudicial to the Patient; on the contrary, by evacuating thus the superfluous Humours before they are fix'd, it cures surely the Fever. Therefore the Practice of some Physicians who mix Purgatives with the *Quinquina*, is not to be blam'd; but the Patient should never be purg'd after the Fever has been stopp'd by the *Quinquina*; for Purgatives, by rarefying the Humour, and putting it into a new Ferment, occasion the Return of the Fever.

The Patient should feed on solid Aliments, and drink Wine while he takes the *Quinquina*, to absorb and soften the acrimonious and penetrating Salt contain'd in that Remedy, which otherwise would act on the Membranes of the Stomach, and irritate them, if it was to find nothing to damp its too great Activity; but that Sort of Diet must be moderate, otherwise it would chance to throw the Patient into a continual Fever.

Our chymical Preparations of *Quinquina*, will be, its Tincture, and its Extract.

The TINCTURE OF QUINQUINA, is an Extraction

of its most oleaginous and loose Particles in Spirit of Wine, made in the following Manner: We put into a Matrafs 4 Ounces of good *Quinquina*, coarsely pulveriz'd, and when we have pour'd upon it enough Spirit of Wine to raise it four Fingers Breadth above the Matter, we stop the Matrafs with another, to make of it a circulatory Vessel, which we lute exactly, and place in Dung to the vaporous Bath for 4 Days, shaking the Vessel from Time to Time; the 4 Days elapsed, we unlute the Vessels, and filtrate the Tincture, which is red, through a grey Paper, and keep it in a Bottle, well cork'd.

This Tincture is a Febrifuge for Intermitting Fevers, which must be taken 3 or 4 Times every Day, at some Distance from the Paroxysm, and the Use continu'd for 15 Days successively. The Dose is from 10 Drops to a Drachm, in Water of Centaury, or of Juniper-berries, or Wormwood, or in Wine.

Note, That this Tincture operates like the Infusion of *Quinquina* abovemention'd, and is more commodious, because it may be kept as long as we please; but it is not so efficacious, because Wine is more proper to extract the saline and sulphurous Substance of a Mixt, than Spirit of Wine. If we steep some Coriander, or Cinnamon, in Wine, or Water, dissolve some Sugar in the Colature, and mix it with the Tincture of *Quinquina*, we shall have a Sort of febrifuge Ratafea, which may be easily given to Children.

The EXTRACT OF QUINQUINA, is a Separation of the most substantial Particles of the *Quinquina*, made thus: Eight Ounces of *Quinquina* are put to steep, warm, in a sufficient Quantity of distill'd Water of Walnuts, for 24 Hours, which being expir'd, the Infusion is made to boil gently, and after it has been percolated with a strong Expression, the *Quinquina* left is put to steep again in other Water of Walnuts, and the Infusion made to boil, and percolated, as before; which done, the Colatures are mix'd together, and left to settle: When settled, the clear Liquor a-top is decanted, and the Humidity left, made to evaporate, in a glass or stone Vessel, at a slow Sand Heat, to the Consistence of thick Honey.

This Extract is a Febrifuge like the preceding ones. The Dose is from 12 Grains to Half a Drachm, in Pills, or dissolv'd in Wine.

Note, That Wine, and Spirit of Wine, are very proper for the Tincture of *Quinquina*, but not so proper for the Extract; because in the Evaporation the Spirit carries off the most subtil Particles of the Mixt: The Walnut-water is best for this Operation; for besides that it dissipates less of the volatile Substance, it is itself a Febrifuge. Instead of this Water, may be employ'd that of Juniper-berries, Centaury, or Wormwood. This Extract is commodious for those who can't bear the Taste of the Remedy; because it may be taken wrapp'd in Wafers, or some other Thing, to disguise the Taste. It must not be imagin'd that it is possible to separate the febrifuge Virtue of *Quinquina* by Distillation; on the contrary, it would be entirely destroy'd; since the Distillation would break the Harmony and Union of the Particles, and there would remain but a stinking Spirit, and a burnt Oil, of no Use. From the *Quinquina*, we'll pass to our Operations on Cloves.

CLOVE, is an aromattick Fruit, somewhat in Form of a Nail, whence the Term *Clove*, from the French *Clou*, Nail, bore on a Tree of the same Name, by the Latins also call'd *Caryophyllum*. The *Clove-tree* was antiently very common in the *Molucca* Islands, where all the European Nations, who traffick in Spices to the Indies, furnish'd themselves with what Quantity of Cloves they requir'd. At present, there are scarce any found but in the Island of *Ternate*; the Dutch, in order to render themselves Masters of that Merchandise,

having dug up the *Clove-trees* of the *Molucca's*, and transplanted them to *Ternate*: So that there are none now to be had but through their Hands.

The Tree is very large, it only bears Fruit once in 8 Years, but holds, at this Rate, an hundred: Its Bark resembles that of the Olive-tree, and its Leaves those of the Laurel. Its Fruit falling takes Root, and thus multiplies itself without any Culture. It is said, it will not allow any other Herb or Tree near it; its excessive Heat drawing to it all the Humidity of the Soil. When the *Clove* first begins to appear, it is of a greenish white Colour; as it ripens, it grows brown. Nor is there any Preparation necessary to render it such as it comes to us, but to dry it in the Sun; whatever some Authors talk of first steeping it in Sea-water, to preserve it from Worms. Towards the Head it separates into four, and the four Quarters being shap'd angle-wise, their Apices meeting at the Top, form a kind of Crown, somewhat in the antique Manner.

Cloves must be chosen dry, harsh to the Touch, well grown, of a dusky red Colour, a hot aromatick Taste, an agreeable Smell, and, if possible, with the Shank on.

Their Properties are to warm and dry, to correct a fetid Breath, sharpen the Sight, dissipate Films in the Eyes, fortify the Stomach and Liver, and stop Vomiting. They are us'd in Apoplexies, Palsies, Lethargies, and other Diseases of the Brain.

There is but one *chymical* Preparation made of *Cloves*, *per descensum*, which is its Oil, extracted in the following Manner:

We take several Drinking-glasses, which we cover each with a Linnen Cloth ty'd round it, taking Care that there should be a Cavity in the Middle, where we put the *Cloves*, in Powder, covering each Glass with a small earthen Pan, or the Bottom of a Scale, which can stop it so close that no Air may enter between the Edge of the Covercle and that of the Glass: We fill those Pans, or Bottoms of Scales, with hot Ashes, to heat the *Cloves*, and procure the Distillation to the Bottom of the Glass, first of a small Quantity of Spirit, and afterwards of a clear and white Oil: We continue the Fire till nothing more falls to the Bottom of the Glass, then separate the Oil through a Funnel garnish'd with a grey Paper, and keep it in a Vial, well cork'd.

This Oil is very good in malignant Fevers, and the Plague; it fortifies the Brain and Stomach. The Dose is 2 or 3 Drops, in some Liquor appropriated to the Distemper. It must be mix'd with some Sugar-candy, or the Yolk of an Egg, else it could not be dissolv'd in Water. It is also good for the Tooth-ach, but is apt to burn the neighbouring Teeth.

Note, That some dissolve Opium in the *Oil of Cloves*, and use that Dissolution for the Tooth-ach. This Remedy appeases the Pain in a very short Time, but it is to be fear'd that the Patient should grow deaf afterwards, though that Accident happens but seldom.

NUTMEG, (which will be the Subject of our next Operations) call'd by the *Latins* *Nux Muscata*, is a delicate Kind of aromatick Fruit, or Spice, brought from the *East-Indies*; whereof there are 2 Kinds, *Male* and *Female*. The *Female* is that chiefly us'd among us; its Form is round, its Smell agreeable, and its Taste hot and pungent. The *Male* is a wild Nut, of a longish Form, and without either Taste or Smell; yet sometimes put off, while yet in the Pod, for the *Female*.

Nutmegs are inclos'd in four different Covers; the first a thick Husk, somewhat like that of our Walnuts; under this lies a thin reddish Coat, of an agreeable Smell, and aromatick Taste, call'd Mace, by others, though improperly, Flower of *Nutmeg*; this wraps up the Shell, and opens in Proportion as the Pod grows. The Shell, which makes the third Cover, is hard, thin, and blackish; under this is a greenish Film, of no Use; and in this is found the *Nutmeg*,

which is properly the Kernel of the Fruit. Every *Nutmeg* has a little Hole in it, which some ignorantly take for a Defect.

The best *Nutmegs* are those gather'd in *April*. They must be chosen heavy, of a whitish brown Colour, well marbled without-side, reddish within, having a fat unctuous Moisture, and an agreeable Smell.

Nutmegs confited green, are excellent to fortify the Stomach, and restore the natural Heat. They are particularly esteem'd carminative, *i. e.* good to expel Wind. The Powder call'd *Duke*, esteem'd a sovereign Remedy against Rheums, is only *Nutmeg* pulveriz'd with Sugar, and a little Cinnamon.

The sole *chymical* Preparation of *Nutmegs* is the Oil, extracted thus: Sixteen Ounces of good *Nutmegs* beat in a Mortar till they are almost reduc'd into a Paste, are put on a *Tamis*, and the *Tamis* cover'd with a strong Piece of Linnen Cloth, and an earthen Pan; which done, it is plac'd in a Bason full of Water, and the Bason put on the Fire, that the Vapour of the Water may heat, gently, the *Nutmeg*; when 'tis found, by touching the Pan, that it is so hot, as to be impossible to bear the Hand upon it, the *Tamis* is taken off, and the Matter being pour'd into a Linnen Cloth, and the four Corners of the Cloth quickly ty'd together, 'tis put to the Press, between 2 wooden Plates made very hot; then the earthen Pan is plac'd under it, to receive an Oil, which congeals in cooling. The Matter is press'd strongly, till it gives no more Oil, which Oil is kept in a Pot, well stopp'd.

The *Oil of Nutmegs* is an excellent Stomachick, apply'd outwardly, or given inwardly. The Dose is from 4 Grains to 10, in Broth, or some other Liquor; 'tis mix'd with Oil of Mastic, to anoint the Region of the Stomach.

The **JUNIPER-BERRIES** are the Basis of those comfortable Draughts, which have, for several Years past, so well exhilarated the Spirits of the Vulgar, notwithstanding the strong Opposition they have met with from the better Sort of People, and all the best Endeavours used to banish it from a civil Society, as but too often contrary to the good Order which should reign among us; that I do not question, in the least, that I shall please a vast Number of Persons, if I demonstrate plainly, by the several *chymical* Preparations I'm going to make of that Fruit, that it has several excellent Qualities, and can produce very good Effects, if used with Discretion, and Moderation.

The *Juniper-berries* are the Fruit of the Shrub *Juniperus*, much used in Medicine. *Etmuller* had a vast Opinion of *Juniper-berries*. They are certainly cephalick, nerval, stomachical, cardiack, aperitive, carminative, hysteric, proper against Infection, and an inveterate Cough. These *Berries* must be chose new, large, well-fed, and of a strong and aromatick Smell.

We'll make 3 *chymical* Preparations of *Juniper-berries*, *viz.* their *Tincture*, *Extract*, and *Distillation*.

The **TINCTURE OF JUNIPER-BERRIES**, is Spirit of Wine impregnated with the most essential Substance of the *Berries*; which Impregnation is conducted thus: We bruise what Quantity we please of *Juniper-berries*, very ripe, large, and fleshy, and put them into a Matraass, leaving Half of it empty; we pour upon the *Berries* as much Spirit of Wine as will raise it 5 or 6 Fingers Breadth above the Matter, then stirring the whole together, and stopping well the Matraass, we put it in a warm Digestion for 4 or 5 Days, or till the Menstruum has took a brownish red Colour; which done, we filtrate the *Tincture*, and keep it in a Bottle, well cork'd.

This *Tincture* is good for the Nerves, fortifying, resolutive, proper for the Palsy, Lethargy, Apoplexy, and the Plague. 'Tis used outwardly and inwardly. The Dose is from 20 Drops to 2 Drachms.

The **EXTRACT OF JUNIPER-BERRIES**, is a Separation of the purest and most dissoluble Substances of the *Berries* from their terrestrial and coarser Particles; made thus: Four or five Pounds of the best *Juniper-berries* are bruised, and put in Infusion for 12 Hours, in

in 9 or 10 Pints of common Water, and afterwards boil'd gently for about an Hour and a Half; the Decoction is percolated through a Linnen Cloth, with Expreſſion, and the Grounds put again to boil in other Water; and the Decoction having been percolated, as before, both Decoctions are mix'd together, and left to ſettle: When ſettled, they are percolated through a Flannel, and the Humidity put to evaporate in an earthen Pan, at a ſlow Fire, to the Conſiſtence of Honey.

This *Extrakt* is cardiack, ſtomachical, proper to reſiſt bad Air, and to expel bad Humours by Perſpiration; for malignant Fevers, the Plague, to fortify the Brain and Nerves, to promote Urine, for an inveterate Cough, and all Sorts of Cholicks. The Doſe is from Half a Drachm to 3 Drachms.

The DISTILLATION OF JUNIPER-BERRIES, is an Extraction of the moſt eſſential Particles of the *Berries*; done in the following Manner:

Juniper-berries having been bruised in a Mortar, are put into a large Copper Cucurbite, and a great deal of River-water pour'd upon it, that it may ſurpaſs the Matter about 2 Feet; the Cucurbite is cover'd with its Refrigeratory, and having adapted a Recipient to it, and the Joints luted with a wet Bladder, the Veſſel is put in Diſtillation at a pretty ſtrong Fire, which is continu'd in the ſame Condition till the Matraſs is full to the Top; then it is taken off, and another put in its Place, which is left to be fill'd in the ſame Manner: There riſes in the Neck of the Matraſs an eſſential Oil, which is ſeparated from the Water with ſome Cotton, and kept in a Bottle, well cork'd; which done, the Cucurbite is uncover'd, and the diſtill'd Water pour'd into it, to be diſtill'd again, and when diſtill'd, and the eſſential Oil a-top gather'd, the Cucurbite is empty'd of its Grounds, other *Juniper-berries* put into it, bruised as before, and the diſtill'd Water, with as much River-water pour'd upon them as is neceſſary; then the Veſſel is put in Diſtillation, as before, and the eſſential Oil, which will alſo be raiſed in this Diſtillation, ſeparated from the Water, till the Artiſt has enough eſſential Oil, which is of a brown Colour, and of a very good Smell of *Juniper*.

This *eſſential Oil of Juniper-berries* is incifive, attenuative, aperitive, proper for the Nephritick, Stone, Lethargy, Apoplexy, and Hyſtericks. The Doſe is from 15 Drops to 20, in Water of *Juniper-berries*. 'Tis alſo uſ'd outwardly, for the Palfy, Sciatica, and the Debility of the Nerves.

The diſtill'd Water from which the eſſential Oil has been ſeparated, is cephalick, ſtomachical, ſudoriſick, and aperitive. The Doſe is from 1 Ounce to 5.

The Grounds left in the Alembick after the Diſtillation, are mix'd with ſome Wood of *Juniper*, and reduc'd into Aſhes, and of thoſe Aſhes a Lixivium is made, and the Lixivium, after it has been well filtrated, made to evaporate, to extract from it a fix'd Salt of *Juniper*; which is attenuative, aperitive, reſolutive, proper for the Stone and Gravel. The Doſe is from 12 Grains to 2 Scruples.

Though we have not mention'd *Acorns* in the Catalogue of Vegetables we promiſed to operate upon, we'll nevertheleſs make it, in this Place, the Subject of one ſingle *chymical* Preparation.

ACORN is the Fruit of Oak, which every Body knows; and it is employ'd with its *Cupola*, in ſeveral aſtringent Remedies. It is good for the windy Cholick, After-pains of lying-in Women, and the Dyſenteria. The Doſe is from a Scruple, in Powder, after its Huſk has been taken off, to four, in ſome Liquor appropriated to the Diſtemper.

An Oil is extracted from *Acorns* in the following Manner: We have 23 or 24 Pounds of *Acorns* dry'd in the Sun, which we divest of their *Cupola's*, and firſt Huſk, and reduce them into a ſubtile Powder; we put what Quantity we pleaſe of it into a ſtone Mortar, and pour upon it Oil of Small-nuts, newly drawn by Expreſſion; we ſtir the Powder with a wooden Peſtle, till it be in a Paſte, a little more liquid than Almonds

pounded, which Paſte we beat, then; with the ſame Peſtle, for the Space of an Hour, and put it afterwards into a ſtone Pot, which we ſtop very well, and put it for a Fortnight in Diſteſtion in *Balneo marie*, or a hot Dunghil, agitating the Matter from Time to Time with a wooden Spatula; we have it afterwards heated by a ſtronger Fire in *Balneo marie*; or at the vaporous Bath; which done, we put it to the Preſs in a ſtrong linnen Bag between two wooden Plates very hot, whereby a yellowiſh Oil is extracted from it: We mix that Oil with a ſufficient Quantity of other *Acorns*, in Powder, to make a Paſte of it, which we put in Diſteſtion for another 15 Days, and afterwards to the Preſs, to extract the Oil, as before, reiterating the Infuſion, Diſteſtion, and Expreſſion, twice more: We have then the Oil of *Acorns*, which we keep in a Bottle, well cork'd.

This Oil (which is but an Oil of Small-nuts impregnated with the moſt oily and eſſential Part of the *Acorns*) is proper for the Spitting of Blood, Dyſenteria, and the Cholick. The Doſe is from 2 Drachms to an Ounce. The Parts of the Body are alſo anointed with it, to beautify the Skin, and to fortify thoſe Parts.

Note, That to extract the Oil of Small-nuts, vulgarly call'd *Spaniſh-nuts*, in *French Avelines*, they are broken, and the Kernels pounded in a ſtone Mortar, till they are reduc'd into a Paſte, then put to the Preſs between two wooden Plates heated: There comes out of it an Oil, which is good for the Acrimonies of the Thorax. The Doſe is from 2 Drachms to an Ounce. 'Tis alſo uſed to ſoften and poliſh the Skin.

The DISTILLATION OF MELISSA, is conducted thus: A good Quantity of *Meliſſa*, newly gather'd, and while in its Strength, is pounded in a Mortar, and put afterwards into a large earthen Pot; a ſtrong Decoction of other *Meliſſa* is made, and enough of it pour'd upon that in the Pot to humect it; which done, the Pot is cover'd, and having been left in Diſteſtion for 2 Days, the Matter is pour'd afterwards into a large Copper Cucurbite, which being cover'd with its Capital, is plac'd in a Furnace, a Recipient adapted to it, and the Joints exactly luted: Then a Fire of the ſecond Degree is made under it, to diſtil about Half the Water which has been pour'd upon the *Meliſſa*; the Veſſels are left to grow cold, and being unluted afterwards, there is found in the Recipient a very good Water of *Meliſſa*, which is pour'd into a Bottle, and expoſed uncork'd for 5 or 6 Days to the Sun, and afterwards cork'd, and kept.

Water of Meliſſa is uſed in the Hyſtericks, Palfy, Apoplexy, and malignant Fevers. The Doſe is from 2 to 6 Ounces.

What is left in the Alembick, is expreſſed ſtrongly through a linnen Cloth, and the Expreſſion having been left to ſettle, is filtrated afterwards, and the Humidity evaporated in a glaſs or ſtone Veſſel at a ſlow Fire, to the Conſiſtence of thick Honey; which is the *Extrakt of Meliſſa*.

The *Extrakt of Meliſſa* is a good Remedy for all Diſeaſes proceeding from the Corruption of Humours; it operates by Perſpiration, or Urine. The Doſe is from a Scruple to a Drachm, diſſolv'd in its own proper Water.

The Grounds left after the Expreſſion, are dry'd, and afterwards burnt with a good Quantity of other *Meliſſa*, which has been dry'd likewise; out of the Aſhes is extracted, by Lixivation, an alkali Salt, in the ſame Manner we have done the Salt of Guaiac. This Salt is aperitive and ſudoriſick. The Doſe is from 10 Grains to a Scruple, in Water of *Meliſſa*.

Note, That the Water, Extrakt, and fix'd Salt of all the other odoriferous Plants, can be extracted in the ſame Manner, as thoſe of Sage, Marjoram, Thyme, Hyſſop, &c. The diſcalceated Carmelite Friars of *Paris* have invented a compoſed, or

magisterial *Water of Melissa*, which is much in Vogue throughout all *Europe*, and call'd, in *French*, by their Name, *l'Eau des Carmes*, of which this is the Description: They take 6 Handfuls of the most tender, green, and most odoriferous Leaves of *Melissa* newly gather'd; 2 Ounces of the yellow exterior Rind of Lemons, thinly par'd; Nutmeg, and Coriander-seed, an Ounce of each; Cinnamon and Cloves, Half an Ounce of each: They pound and bruise well all the Ingredients, put them into a Cucurbite of Glafs or Stone, and pour upon them white Wine and Brandy, of each 2 Pounds; they stop well the Vessel, and leave it in Digestion for 3 Days, and put it afterwards in Distillation in *Balneo marie*, whereby they have an aromattick spirituous Water, very proper for the Hystericks, Maladies of the Brain, to fortify the Heart and Stomach, for Palpitations, fainting Fits, and to resist Venom. The Dose is from a Drachm to an Ounce.

The Distillation of a Plant which is not odoriferous, such as *CARDUUS BENEDICTUS*, is conducted in this Manner: We pound in a Mortar a good Quantity of *Carduus Benedictus*, while in its greatest Strength, and having fill'd the third Part of an Alembick with it, we draw, by Expression, a sufficient Quantity of the Juice of other *Carduus Benedictus*, which we pour into the Alembick, that the Herbs swimming in the Juice may not be in Danger of sticking to the Bottom of the Cucurbite during the Distillation: We adapt a Capital, with its Recipient, to the Cucurbite, and having luted exactly the Joints, we cause to be distill'd, at a Fire of the second Degree, about Half the Liquor.

The Water of *Carduus Benedictus* is sudorifick; 'tis used in the Small Pox, Plague, and malignant Fevers.

We express through a Linnen Cloth what remains in the Alembick, and after we have left the Juice to settle, and filtrated it, we cause two Thirds of the Humidity to be evaporated in a glafs or stone Vessel, at a slow Fire, and carry the Vessel to a cool Place, where we leave it for 8 or 10 Days, during which Time, there are Crytals form'd round the Vessel, which we separate, and keep in a Vial, well cork'd. These Crytals are call'd *essential Salt*, which is sudorifick. The Dose is from 6 to 16 Grains, in its own Water.

The Extract of *Carduus Benedictus* is made in the same Manner we have made that of *Melissa*.

Note, That Chicory, Fumitory, Scabious, and all other Plants which are not odoriferous, and have a great deal of Juice, are to be distill'd like the *Carduus Benedictus*; and this Method will serve to extract the Salt of any Plant. When we want but the *Salt fix'd* of some Plants, we have no Need of the Distillation of the Plant to extract it, since we can do it by only drying the Plant, burning it, to reduce it into Ashes, and throwing those Ashes into boiling Water, leave them there, to steep; we afterwards filtrate the Infusion, and causing the Humidity to be evaporated in an earthen Pan, we find left in the Vessel a brownish Salt, which we calcine afterwards in a Crucible till it grows white; which done, we have it melted in Water, filtrate the Dissolution, and have all the Humidity evaporated in an earthen Pan: There remains a very pure and white Salt, which we keep in a Bottle, well cork'd. The Manner of burning Plants for the Extraction of their Salt, is not so indifferent as could be imagin'd, since there is a greater Quantity of Salt extracted by one Method, than by another. The best of these Methods is, While in the Country, in fair Weather, and when there is a great Quantity of Herbs to be burnt, to dig a Hole in the Earth, to put the Plant, well dry'd, into it, to set Fire to it, and to cover the whole with Stones, or other Earth, leaving no other Aperture than what is necessary for the Admission of Air, to keep

up the Fire: The Plant will be burnt gently, and calcin'd. The Operation is ended when the Earth a-top is quite cold; then the Hole is uncover'd gently, and the Ashes are found in it, adhering to one another by Lumps, which is a Mark of a good Calcination, and of the reasonable Quantity of Salt they contain. The best Method to burn Plants in a Laboratory, is, to have a Furnace of Fusion, and placing that Furnace under the Chimney, to fill it up with the Plant, well dry'd; and having set Fire to it, to cover the Furnace with its Dome, and little Chimney. The Plant burns slowly; when it is half consum'd, the Furnace is fill'd up with another Quantity of it, continuing thus to put in the Plant till it is all gone, or the Furnace is full of Ashes; then they are left to calcine, for if the Plant has been crowded into the Furnace every Time it was put into it, the Ashes will remain lighted for 10 or 12 Hours after they have done smoaking: They are gather'd when quite cold.

Note, also, That the Distillation of these Waters gives us not only an Idea of what happens in the World with Regard to Rain, and Dew; but demonstrates, likewise, how Fountains are form'd on the Tops of Mountains; for the subterraneous Fires must heat the Waters found ordinarily in great Quantity in the Bowels of those Mountains, which annoy very much those who work in the Mines: Those Waters being heated, there arise from them Vapours which spread throughout the whole Mountain, in penetrating the Earth. Most of those Vapours are condensed in their Way, and can form Fountains in several Places; or else they fill with Water the inward Cavities of the Mountain: But that Part of those Vapours which is more rarefy'd, and the volatile Particles thereof more exalted, and put into a more rapid Motion, by a greater Heat, ascend to the Top. 'Tis there where it meets with a kind of Capital to receive it, and to resolve it, by its Coldness, into small Drops, which joining together, form larger Drops; and those large Drops uniting, likewise, form small Streams of Water, and from the Junction of those small Streams ensue small Brooks, which Brooks finding a Cavity, or other small Aperture in the Mountain, chuse their Course, and form a Fountain. These Waters are often impregnated with some Particles of the Metals or Minerals they have run upon, then they are medicinal; but sometimes are as pure as common Water. This is a very good Opportunity to answer the Gentleman who was pleased to ask I should give him an *Analysis* of Spring-water; if he means an *Analysis* of Mineral-waters, I'll have the Pleasure to obey his Orders, in my short Treatise of *Mineral-waters*, under the Letter *M*; but if he means only common Spring-water, the small Quantity of essential Salt it contains is so much exalted, that it is entirely dissipated in the Evaporation, let the Fire be ever so slow; or so weak, and so well wrapp'd in the terrestrial Particles left at the Bottom, or round the Vessel, after the Evaporation, that it can by no Means be render'd sensible, much less demonstrated. Those Sort of Waters are distinguish'd, not by the Principles they are compos'd of, all drown'd in the Phlegm, but by their Ponderosity; which Ponderosity proceeds as well from the Phlegm, which being not sublimated by the saline Particles to be met with in the Minerals, follow their natural Propensity downwards, as from the terrestrial Particles that Phlegm is mix'd with; and are more or less esteem'd, and more or less healthful, as they are more or less ponderous; the lightest being always preferred to those which are found heavy; because being supposed, then, to contain less Terrestricity, more essential Salt, and more sulphurous Particles, all much exalted, and dignoscible at their Taste, they are supposed, likewise, of an easier Digestion. We'll instruct our Readers how to weigh Waters, in our *Treatise of Mineral-waters*.

The SPIRIT OF WATER-CRESSSES, is extracted by pounding that Plant, newly gather'd, and while in its greatest Vigour, in a stone Mortar, till it be reduc'd to the Consistence of a Paste; and having fill'd Half of a large stone Vessel with it, pouring upon it Juice of other Cresses, newly extracted, and a little warm, till it rises above the Matter to the Height of Half a Foot, or thereabouts; to this Mixture is added a Pound of Beer Yest: The whole having been well stirr'd together, the Vessel is plac'd in the Sun, or at the Heat of a Dunghil, during 3 or 4 Days, or till the Liquor, which will have fermented, has done boiling; then all the Matter is pour'd into a large Copper Cucurbite, and its Capital, or Refrigeratory, being adapted to it, it is plac'd on the vaporous Bath, where a Recipient is adapted to the Cucurbite, and its Joints exactly luted, and a moderate Fire made under it, whereby 2 Pounds of the Liquor are distill'd, which is its most spirituous Part, and which must be pour'd into a Matrafs with a long Neck, to which a Capital, with its Recipient, is adapted, and the Joints are exactly luted, for the Distillation of Half the Liquor, which Half is a very good Spirit of *Water-cresses*; to be kept in a Bottle, well cork'd.

This Spirit is a very good Remedy against the Scurvy, Dropsy, Rheumatism, Stone, Gravel, Nephritick, Yellow Jaundice, King's Evil, and the Retention of the Menfes; it purifies the Blood, and promotes the Seed and Urine. The Dose is from 15 Drops to a Drachm, in some Liquor appropriated to the Distemper.

What remains in the Matrafs is a very good Water of *Cresses*, which has the same Virtues of the Spirit, but the Dose must be larger.

Note, That after the Spirit of *Water-cresses* has been extracted, 'tis proper enough to distil Part of the Humidity left in the Cucurbite; but this Operation wants a stronger Fire, because the Water can't ascend with that Facility the Spirit does. This Water will be better than that extracted by the common Method; because the essential Salt having been volatiliz'd by the Fermentation, a great Quantity of it is left in the Water.

ROSES (which will be the Subject of the next following Operations) are divided into two general Species, viz. wild *Roses*, which grow in the Hedges, call'd *Cynorrhodon*, or *Cynosbaton*; and domestick *Roses*, cultivated in Gardens.

Wild Roses are simple, and not so odoriferous as the domestick pale *Roses*, but more than the red *Roses*. They are esteem'd astringent; the Button left after the Leaves are fallen, which do not last long, grows big, and ripens like other Fruits: It is gather'd in Autumn, when very red, and employ'd in aperitive Ptisans: It is also prepar'd into a Conserve, by taking out its Down and Seeds, putting it in a Cellar, between two earthen Pans, where it grows soft, pounding it in a stone Mortar, straining the Pulp through a Tamis, and preserving it with twice its Weight of Sugar.

This Conserve is an excellent Diuretick, and consequently very good for the Stone and Gravel, to stop Diarrhæa's, Spitting of Blood, and to fortify the Stomach.

There are several Sorts of domestick *Roses*: Those used in Medicine are damask *Roses*, common white *Roses*, muscadine *Roses*, and red *Roses*.

The simple damask *Roses* are more odorant, and better than the double, because their Virtue is gather'd in a less Number of Leaves. They are purgative, rarefy the Blood, and purify it; but they excite Vapours. Their Smell alone rarefies often the Pituita of the Brain, which falling into the Stomach, causes Vomiting. It is with these *Roses* that the Syrup of *Roses*, and several other purgative Compositions, are made.

The muscadine *Roses* are thus call'd, because they smell of Musk. Their Colour is white, and never blow but in Autumn. They are a great deal more

purgative than the damask *Roses*, especially in hot Climates, where 3 or 4 can purge.

Common white *Roses* are very odoriferous, and are used but in Distillations.

Red *Roses* have but very little Smell; they are gather'd before they are quite blown, because when entirely blown, they lose much of their Virtue. They are astringent, and with them are made Conserve of *Roses*, Honey of *Roses*, and several other Compositions: They are also dry'd to be employ'd in several Remedies, and are more astringent then, than while they are fresh gather'd.

We'll make two chymical Preparations of *Roses*, viz. the *Water of Roses*, and the *Spirit of Roses*.

WATER OF ROSES, is a Separation of the most aqueous and odoriferous Part of the *Roses*, by Distillation, conducted thus: Ten or 12 Pounds of *Roses* the most odoriferous, gather'd some Time before Sun-rising, in dry Weather, and separated from their Pecule, are pounded in a Mortar till they are reduc'd to the Consistence of Paste; and being put afterwards into a large Copper Cucurbite, the Juice of other *Roses*, newly extracted, is pour'd upon them, till they are sufficiently humected; then a bolt Head, with its Refrigeratory, and a Recipient, are adapted to the Cucurbite, and the Joints exactly luted: The Cucurbite, thus prepar'd, is plac'd in a Furnace on a moderate Fire, and the Water in the Refrigeratory chang'd as often as it grows hot: When about Half the Liquor is distill'd, the Fire is put out, for Fear the Matter should stick to the Bottom; the Vessels are separated, and what remains in the Cucurbite strain'd through a Cloth with Expression; the Liquor, or Juice, extracted from it, is put into a Cucurbite, and two Thirds of its Humidity distill'd at a slow Fire: This second Distillation is mix'd with the first, and afterwards put in Bottles, which are left, uncork'd, exposed to the Sun, for several Days, to excite the Fragrancy of it; and the Bottles are afterwards cork'd.

Rose Water is employ'd in Injection to stop Gonorrhœa's; 'tis also used to wash the Eyes after the Small Pox, in Inflammations, and to cleanse off the Gum, when mix'd with Plantane-water: As for the other Virtues attributed to it, except that of being good in Perfumes, they are chimerical. The Water of all other fragrant Flowers is extracted in the same Manner.

Note, When it is wanted to draw the Water of Flowers which have but little Humidity, as Flowers of *Lavender*, *Betony*, *Sage*, *Rosemary*, &c. they must be humected with white Wine, and having been left 2 Days in Maceration, they are distill'd in *Balneo maria*, or at the vaporous Bath.

THE SPIRIT OF ROSES, is an Exaltation of the most oily, subtle, and essential Part of the *Roses*, into a Liquor, made in the following Manner: Fourteen or 15 Pounds of damask *Roses*, with their Pecule, are pounded, and put into a large stone Pot, one Third whereof, at least, is left empty; 6 Pounds of Juice of other *Roses*, but of the same Kind, which has been heated, and 8 or 10 Ounces of Beer Yest, mix'd with it, are pour'd upon it: The Mixture is well stirr'd with a Stick, and the Pot, being well stopp'd, is put in Digestion, in a Dunghil, for 3 or 4 Days, which being expir'd, the Matter is put in Distillation to the vaporous Bath; and when about 4 Pounds of the Liquor is distill'd, the Fire is put out, the Recipient taken off, and what it contains rectify'd in a Matrafs, in the same Manner we have done the Spirit of *Water-cresses*.

The Spirit of *Roses* fortifies the Heart and Stomach, either taken inwardly, or apply'd outwardly: It is administer'd to Men for Syncope, and the Palpitations of the Heart; but is not proper for Women, because it excites the Vapours. The Dose is from Half a Drachm to 2 Drachms, in *Rose-water*.

Though Flowers of *Oranges* have not much Strength in these cold Climates, we'll nevertheless prepare the *Water of those Flowers*, such as they can be found here,

here, in the following Manner: We'll gather 6 Pounds of *Flowers of Oranges*, while in their greatest Perfection, and put them into a stone Jug, adding to them 6 Ounces of the first Rind of Sevil Oranges, cut in small Pieces: we pour upon it white Wine, and Water of Melissa, 4 Pounds of each, and having stirr'd the Mixture with a Stick, we stop the Jug, and place it in Digestion in a Dunghil for 2 Days; which being elapsed, we unstop the Vessel, and pour quickly the Matter into a large stone or glass Cucurbite, adapting to it a Capital, and a Recipient; and after we have exactly luted the Joints, we put the Cucurbite in *Balneo marie*, or at the vaporous Bath, and by a pretty strong Fire distil all the Humidity, which will be a very good *Orange-flower Water*; to be kept in a Bottle, well cork'd.

This *Orange-flower Water* is very good against Vapours, and the Malignity of Humours; 'tis given in the Hystericks, to promote the Menfes, and to fortify the Stomach and Brain. The Dose is from 2 Scruples to an Ounce.

WALNUT-TREES furnish us, likewise, with an excellent Water, which we distil thus: We pound in a Mortar 10 or 12 Pounds of *Flowers of Walnut-trees*, which we put in a large Copper Cucurbite, and make afterwards a strong Decoction of other *Flowers of Walnut-trees*, with which, after it has been percolated, we humect the *Flowers* in the Cucurbite, so that they may swim in the Liquor; we adapt a bolt Head, with its Refrigeratory, and a Recipient, to the Cucurbite, lute exactly the Joints, and place it in a Furnace, making under it a slow Fire, for the Distillation of about Half the Liquor; we leave the Fire to go out, and percolate, with Expression, what remains in the Alembick, putting the Colature in the same Vessel, to distil two Thirds of it: We mix these distill'd Waters together, and keep them.

We pour out the Liquor left in the Alembick, and percolate it, after it has been left to settle, through a Flannel, and have the Humidity evaporated in a stone Pan, to the Consistence of Pills.

We gather *Walnuts*, while yet very young, and having bruised them in a Mortar, we fill Half of a large Cucurbite with them, and pour upon them all the Water extracted from the *Walnut-tree* Flowers; and having adapted afterwards to the Cucurbite a bolt Head, with its Refrigeratory, and a Recipient, and left it in Digestion for 24 Hours, we conduct the Distillation, and make the Extract as before.

We take a sufficient Quantity of *Walnuts*, when they are fit to be pickled, bruise them, and fill with them about a Third of the Copper Cucurbite, and pour upon them our Water of *Walnuts*; we cover the Cucurbite with a bolt Head, and its Refrigeratory, and having left the Matter in Infusion for 24 Hours, we adapt a Recipient to the Vessel, lute exactly the Joints, and proceed to the Distillation of the Humidity, as before.

This *Water of Walnuts* is an excellent Sudorifick; it is given in intermitting and malignant Fevers, the Plague, and the Small Pox; it fortifies the Stomach, gives Ease in the windy Cholick, and appeases the Hystericks. 'Tis also used against the Bite of venomous Beasts. The Dose is from 1 Ounce to 7.

We percolate and purify the Liquor left in the Cucurbite after the Distillation, and have the Humidity evaporated in a stone Pan, at a Sand Heat, to the Consistence of Syrup; then we mix our two former Extracts, and make of the three Substances a sole Extract, by placing again the Pan on the Fire, and reducing the Matter to the Consistence of Pills, which we keep in a Pot.

This *Extract of Walnuts* is sudorifick, aperitive, and febrifuge; it may be given to raise Obstructions, resist the Malignity of Humours, and to fortify the Stomach. The Dose is from a Scruple to a Drachm, in Pills, or dissolv'd in its own Water. *Sugar* is to be the Subject of our next Operations.

SUGAR is the essential Salt of a kind of Canes, or Reed's, growing in great Plenty in the *East* and *West-*

Indies; particularly in *Madera*, *Brazil*, and the *Caribbee* Islands.

It is a Question not yet decided among Botanists, &c. whether the Antients were acquainted with this Cane, and whether they knew how to express the Juice from the same? What we can gather from the Arguments advanc'd on either Side, is, that if they knew the Cane, and the Juice, they did not know the Art of condensing, hardening, and whitening it, and in Consequence knew nothing of our *Sugar*. Some ancient Authors, indeed, seem to mention *Sugar* under the Name of *Indian Salt*; but they add, that it ooz'd out of the Cane of itself, and there harden'd, like a Gum, and was even friable between the Teeth, like our common Salt; whereas *Sugar* is expressed by a Machine made on Purpose, and coagulated by Fire. Theirs, *Salmasius* tells us, was cooling, and loosening; whereas ours, the same Author asserts, is hot, and excites Thirst. Hence some have imagin'd, that the ancient and modern *Sugar* Plants were different; but *Matthioli*, and *Dioscorides*, c. 72. make no Doubt that they were the same: And others are even of Opinion, that ours has a laxative Virtue, as well as that of the Antients, and that it purges Pituita.

The Generality of Authors, however, agree, that the ancient *Sugar* was much better than the modern, as consisting only of the finest and maturest Parts, which made themselves a Passage, and were condensed in the Air. The Interpreters of *Avicenna* and *Serapian* call *Sugar*, *Spodium*; the *Persians*, *Tabazir*; and the *Indians*, *Mambu*. *Salmasius* assures us, that the *Arabs* have used the Art of making *Sugar*, such as we now have it, above 800 Years. Others produce the following Verses of *P. Terentius Varro Atacinus*, to prove that it was known before *Jesus Christ*.

*Indica non magna nimis arbore crescit arundo,
Illius extentis premitur radicibus humor,
Dulcia cui nequeunt succo contendere mella.*

Another Question among Naturalists, is, Whether the *Sugar* Canes be originally of the *West-Indies*, or whether they have been translated thither from the *East*? The Learned of these last Ages have been much divided on the Point; but since the Dissertation of F. L'Abat, a Dominican Missionary, publish'd in 1722, there is no longer Room to doubt but that the *Sugar* Canes are as natural to *America*, as *India*: All that can be said in Favour of the latter, is, that the *Spaniards* and *Portuguese* first learn'd from the Orientals the Art of expressing its Juice, boiling it, and reducing it into *Sugar*.

The first Elaboration given to *Sugar*, is, in making the Juice coming out of the Canes, when pressed and broke between the Rollers, run through a little Canal into the *Sugar* House, which is near the Mill, where it falls into a Vessel, whence it is convey'd into the first Copper, or Caldron, where it is only heated by a slow Fire, to make it simmer; with the Liquor is here mix'd a Quantity of Ashes and Quick-lime; the Effect of which Mixture, assisted by the Action of the Fire, is, that the unctuous Parts are separated from the rest, and raised to the Top in Form of a thick Scum, which is kept constantly skimming off. The Juice, in the next Place, is purify'd in a second Copper, where a brisker Fire makes it boil, and all the Time the casting up of its Scum is promoted by Means of a strong Lye, composed of Lime-water, and other Ingredients. This done, it is purify'd, and scumm'd in a third Boiler, wherein is cast a kind of Lye, that assists in purging it, collects together its Impurities, and makes them rise to the Surface, whence they are taken with a Skimmer. From the third it is remov'd to a fourth Boiler, where the Juice is further purify'd by a more violent Fire; and hence to a fifth, where it is brought to the Consistence of a Syrup. In a sixth Boiler the Syrup receives its full Coction, and here the Impurities, left from the former Lyes, are taken away by a new Lye, and a Water of Lime and Allum cast into it. In this last Copper there is scarce found

found one Third of what was in the first, the rest being wasted in Scum.

By thus passing successively a Number of Coppers, the *Sugar Juice* is purify'd, thicken'd, and render'd fit to be converted into any kind of *Sugar*.

SUGAR-CANDY, *Saccharum Candum*, or *Crystallinum*, is *Sugar* depurated, and crystalliz'd, thus: The *Sugar* to be used therein is first dissolv'd in a weak Lime-water, then clarify'd, skimm'd, strain'd through a Cloth, boil'd, and put in Forms, or Moulds, that are traversed with little Rods, to retain the *Sugar* as it crystallizes: These Forms are suspended in a hot Stove, with a Pot underneath, to receive the Syrup that drops out at the Hole in the Bottom, which is half stopp'd, that the Filtration may be the gentler. When the Forms are full, the Stove is shut up, and the Fire made very vehement. Upon this the *Sugar* fastens to the Sticks that cross the Forms, and there hangs in little Splinters of Crystal. When the *Sugar* is quite dry, the Forms and the *Sugar* are taken out, candy'd. Red *Sugar-Candy* they make, by casting into the Vessel where the *Sugar* is boiling a little Juice of the *Indian Fig*; and if it is desir'd to have it perfum'd, they cast a Drop of some Essence in, when the *Sugar* is putting into the Forms. This Method of making *Sugar-Candy*, is that of *F. Labat*, practis'd in the *Caribees*; the Method in *Europe*, describ'd by *Pomet*, is somewhat different.

White *Sugar-Candy* they make of white refin'd *Sugar*, boil'd with Water into a thick Syrup, in a large Pan. It is candied in a Stove, where it is carry'd, inclosed in brass Peels, crossed with little Rods, about which the Crystals fasten as they are form'd. The Fire of the Stove is kept equable for 15 Days, after which, the *Sugar* is taken out of the Peels to be dry'd. Red or brown *Sugar-Candy* is made like the white, except that they only use brown *Sugar*, and earthen Pots.

BARLEY SUGAR, *Saccharum Hordeatum*, is a *Sugar* boil'd till it is brittle, and then cast on a Stone anointed with Oil of sweet Almonds, and form'd into twisted Sticks, about the Length of the Hand, and the Thickness of a Finger. It should be boil'd up with a Decoction of Barley, whence it takes its Name; but in lieu thereof they now generally use common Water, to make the *Sugar* the finer. To give it the brighter Amber Colour, they sometimes cast Saffron into it. It is found very good for the Cure of Colds and Rheums.

Sugar is very good for the Maladies of the Breast and Lungs, because it attenuates and incises Phlegm, which embarrasses sometimes the Fibres of those Parts; but it is to be used as little as possible in the Hystericks, because it excites the Vapours. Red *Sugar* is also often employ'd in deterfive Clysters.

Its Sweetness consists in an acid essential Salt, wrapped in the oily Particles *Sugar* is composed of; for the Texture of those oily Particles being like a curious Piece of Philagry, perforated throughout with an infinite Number of small and imperceptible Holes, and every Particle of a globulous Form; those Globules sliding gently on the gustatory Nerve, cause its being agreeably irritated by the smooth Angles of those saline Particles they contain, put in Motion by the Heat of the Mouth.

We'll make but one single chymical Preparation of *Sugar*, which is its *Spirit*; which *Spirit* is a Mixture of the Acid of the *Sugar* with Flowers of Sal Ammoniack; made thus: We pulverize and mix 8 Ounces of *Sugar-Candy* with 4 Ounces of Sal Ammoniack, and fill a third Part of a stone or glass Cucurbite with the Mixture; we adapt a Capital to it, and a Recipient, lute exactly the Joints, and place it in a Furnace on Sand, making a small Fire in the Furnace for an Hour, to heat the Vessel, then increasing it to the second Degree, a Liquor will drop into the Recipient, and towards the End of the Operation white Vapours rise to the Capital, which when we perceive, we increase the Fire till nothing comes out of the Cucurbite; which we unlute, when cold, and find in the

Recipient 4 Ounces of a brown Liquor of a bad Smell, and a small Quantity of black Oil sticking to its Sides. We pour the whole into a glass Cucurbite, and having adapted a Capital and a Recipient to it, and luted exactly the Joints, we distil at a Sand Heat, 3 Ounces and a Drachm of a very acid Spirit; clear, agreeable to the Taste; and without any Smell of *Empyrume*.

This *Spirit of Sugar* is a very good Aperitive against the Gravel and Dropsy; it is proper to stop Diarrhæa's and Dysenteria's; some believe it good for the Diseases of the Breast. The Dose is from 10 Drops to an agreeable Acidity, in some Liquor appropriated to the Distemper. What remains at the Bottom of the Cucurbite may be used to clean old Ulcers.

We could very well regale ourselves, in our Laboratory, with some Glasses of that enlivening Juice, *WINE*, which is to be the Subject of our next Operations, to wash down the Smoak our Throats are fill'd with, after so many laborious Preparations we have made of so many different Sorts of Mixts; if our penurious Condition of Author had not forc'd us to content ourselves with what we justly want, of that divine Liquor for our chymical Preparations, that Liquor which serv'd to defalterate the Gods themselves, and was pour'd by *Ganymede* into the Cup of the great *Jove*; that Liquor which banishes Melancholy, and inspires Mortals with Mirth, even while under the greatest Affliction, and the greatest Blockhead with Wisdom; that Liquor which uncases an Hypocrite of his borrow'd Skin, and makes, sometimes, a Phana-tick speak true; that Liquor, as often the Source of all Evils, as it is of all Kinds of Felicity; since when used without Moderation, it deprives us of our Reason, and reduces us to a despicable Condition, even beneath that of Brutes, capable of all that's bad, and incapable of any Good: It makes a Priest forget that he is the Minister of the living God, a Woman forsake the Modesty natural to her Sex; it renders a Monarch incapable of governing himself and others; a Judge deaf to the Dictates of the Laws he is to administer, since he can't so much as hear those of his Reason. It excites Tumults, Disorders, Jars, Quarrels, Divisions; causes Profanations, Sacrileges, Blasphemies, Murders, and all that's the most contrary to the good Order which should subsist in a civil Society: But, praised be Heaven, Fortune has took great Care to shelter us against all those Dangers; for if it can be supposed that we have some Reason left, she has reduc'd us to the Impossibility of ever drowning it in *Wine*; which we do not consider as a very great Hardship, since we have never had any Inclination to be rank'd among *Bacchus's* Favourites.

WINE, *Vinum*, is a brisk, agreeable, spirituous, and cordial Liquor, drawn from the Fruit of the Vine, hence call'd *Wine*. *Wine* is more or less coarse, as it abounds more or less with Tartar.

When white *Wine* is made, the *Must*, or white Grapes, is left to ferment alone; but red *Wine* must have fermented on the Rape of the Grape: Therefore red *Wine* is more loaded with Tartar than white, and remains longer in the Body. The *Wines* of hot Climates are ordinarily more tartarous than others, because of the abundance of Salts they draw from the Earth. Muscat, and *Spanish Wine*, are not made to ferment till after a considerable Part of the Phlegm has been evaporated, or by the Heat of the Sun, or that of Fire; which is the Cause that they are glutinous as Syrup. However, many different Sorts of *Wine* can be made, as many different Sorts of Fermentation can be excited in the *Must*.

In order to discover what passes in that Fermentation, we must, previously to it, take Notice, that the *Must* is a sweet Liquor, which raises no Vapours to the Head to inebriate, whatever Quantity be drank of it. If it be distill'd, there ascends, first, a great Quantity of insipid Water, and afterwards a stinking Oil, with a small Portion of weak Spirits, which are but an essential Salt resolv'd; and, lastly, it remains

a terrestrial Mass, out of which can be extracted a Quantity of fix'd Salt, by Lixivation. Among all these Substances, can't be found those Spirits which make Brandy, and, nevertheless, when *Must* has fermented some Time, it makes a *Wine*, out of which can be extracted a considerable Quantity of inflammable Spirits. This Effect is produc'd by the great Quantity of essential Salt contain'd in the *Must*, which essential Salt, by the violent Efforts it makes in the Fermentation, to break through the Texture of the oily Particles it is wrapp'd in, lacerate, and divide those oily Particles, till, by its subtile and sharp Points, it has rarefy'd them into a Spirit: These Efforts cause the Ebullition of the *Wine*, and, at the same Time, its Purification; for they separate and disperse its coarser Particles, which appear in Form of Scum, over the Liquor; a Part thereof sticks, and is petrify'd at the Side of the Cask; and the other is precipitated to the Bottom, and are what we call Tartar and Lee.

What happens in the Fermentation of *Wine*, can serve much towards the Explanation of several Diseases, and of the Small Pox in particular; for it may be reasonably supposed, that in the Small Pox the Blood boils, and ferments in the Vessels, nearly in the same Manner *Wine* ferments in the Cask; the small Pustules which rise on the Flesh, are a Tartar separated from the Blood, towards the Skin, just as Tartar is separated from the *Wine* towards the Sides of the Cask; and therefore produce the same Effect, by corroding the Skin. Children are more subject to this Malady than grown Persons, because their Blood, like *Must*, is more subject to Fermentation. The Small Pox happens ordinarily but once in our Life, neither does *Must* ferment but once.

From these general Observations on *Wine*, we'll pass to our chymical Preparations of it, which we reduce to three, viz. the *Distillation of Wine into Brandy*, *Spirit of Wine*, and the *Spirit of Wine with Tartar*.

For the DISTILLATION OF WINE INTO BRANDY, we fill a large Copper Cucurbit half full of *Wine*, cover it with a Refrigeratory, adapt a Recipient to it, and lute exactly the Junctures; and afterwards raise the Liquor with a little Fire, till about a fourth Part be distill'd, or till we perceive that what falls into the Recipient is not at all inflammable.

Note, That *Brandy* is a Spirit of *Wine* full of Phlegm, usher'd out with it in the Distillation. *Brandy* can be extracted from all Sorts of *Wine*, but some *Wines* give more *Brandy* than others; for Example, the *Wines* made in the Neighbourhood of *Orleans*, *Paris*, and in *Britanny*, give more *Brandy* than others which seem stronger; because those *Wines* which appear strong, being loaded with a great Quantity of Tartar, have their Spirits as if they were fix'd; whereas the others, having but a moderate Quantity of Tartar, leave their Spirit looser. There are several Means used to try the Goodness of *Brandy*; first, it is put in Glasses, to see its Colour, which should be white, and clear; 'tis tasted, the best leaving less Acrimony in the Mouth. Secondly, An equal Quantity of divers *Brandies* to be compar'd together, is burnt, in a Place shelter'd from the Wind, till the Spirits being quite exhausted, the Flame goes out; then the Quantities of Phlegm left in the Glasses are compar'd together, and the *Brandy* which has left the least Phlegm is the strongest. Thirdly, A little Oil of Olives is put in Glasses, and the *Brandies* to be try'd pour'd upon it; that where the Oil will ascend soonest a-top, is the most phlegmatick, and consequently the weakest. Fourthly, That *Brandy* will bear the Test, or Proof, which, in pouring into a Glass, forms, a-top of it, a little white Lather, which, as it diminishes, makes a Circle call'd by the *French Brandy Merchants* the *Chapelet*; by the *English* the *Bead*, or *Bubble*. When the *Wine* is drank, there happens in the Body a Separation of its Spirits, in some Measure like that caused by Distillation; for being heated by

the Intestines, the most volatile Particles are separated from its coarser Substance, and those Particles penetrating all the Pores, Part of them mix with the Blood, and rarefy it; whence it happens, that *Wine* exhilarates the Heart, and strengthens the Body: But as those Spirits are inclinable to a still greater Exaltation, the greater Part of them ascend to the Brain, where they accelerate the Motion of the animal Spirits, and thereby render them capable of performing their respective Functions with a greater Alacrity and Ease. Hence that Quickness of Apprehension, and Sublimity of Thought, when *Wine* is used with Moderation. But if *Wine*, moderately taken, proves beneficial to the Body, it is also attended with dangerous Consequences, when drank to Excess; for the spirituous Particles of that Liquor ascending in too great a Quantity to the Brain, they circulate there with so much Rapidity, that they interrupt the natural Course of the animal Spirits, and throw them into Confusion, and make them represent, to the Imagination, Objects double, and Walls as if they had chang'd Places. That Disorder continues till those volatile Particles, having at last, by their violent Rotation, dissolv'd, or melted the Pituita, are in Part condensed with it, or evaporated through the Pores. It happens, also, then, that the Person thus inebriated falls asleep; because the Pituita having been liquify'd by the Spirits of *Wine*, or the Phlegm usher'd along with them, it insinuates itself into the Ventricles of the Brain, and retards the Circulation of the animal Spirits, by its being agglutinated with them. The Drowsiness caused by the Excess of *Wine* lasts ordinarily till those Spirits have rarefy'd the Pituita, and thereby re-assum'd their former natural and uninterrupted Course. Those drunk with Beer, or other such like Liquors, remain longer in that deplorable Condition, and sleep longer than those drunk with *Wine*; because the Spirits of those Liquors have carry'd to the Brain a viscous Phlegm, which is not so soon rarefy'd, and consequently keeps longer the Circulation of the animal Spirits interrupted. The Accidents abovemention'd, caused by the immoderate Use of *Wine*, are but the first, and the less prejudicial; for every Body knows that frequent Debauches render at last a Man stupid, because the Spirit of *Wine* not only rarefies the Pituita, and disturbs the animal Spirits in their Functions; but likewise carry off, in their Exaltation, abundance of the same animal Spirits. Drunkards are subject to spit often, to Fluxions, Catarrhs, and the Gout; because the Pituita having been render'd more fluid by the Spirits, and the Phlegm of the Liquor, is forc'd to run through the lymphatick Vessels, and if it meets with the least Obstruction in those Vessels, it takes its Course through the Nerves, and falls on all the Parts of the Body. If, at last, the Excess of *Wine* causes the Apoplexy and Palsy, 'tis because the Pituita being in Part dissolv'd by the Spirits, and the Phlegm of the *Wine*, it causes Obstructions in the Brain, and hinders the natural Course of the animal Spirits through the Nerves. I could mention a great many more Accidents caused by the immoderate Use of *Wine*; but this Digression is long enough: Therefore let us return to our Alembick.

SPIRIT OF WINE, is the oleaginous Part of the *Wine*, rarefy'd by acid Salts, thus: We fill a large Matrafs, with a long Neck, half full of Brandy, and having adapted a Capital and a Recipient to it, and luted exactly the Junctures, we place it on a Pot half full of Water, to distil, at the vaporous Bath, the Spirit, which will be separated of its Phlegm, and ascend pure; we continue that Degree of Fire till it has done distilling, and we have a *Spirit of Wine* divested of its Phlegm, in the first Distillation.

Spirit of Wine serves as a Dissolvent to several Things in Chymistry; Half a Spoonful of it is given in the Apoplexy and Lethargy, to make the Patient come

come to himself. 'Tis a very good Remedy for Burns, if apply'd as soon as it is made; it is also very good for the Palsy, Contusions, and other Maladies where the Pores are to be open'd.

SPIRIT OF WINE WITH TARTAR, is a Preparation of the Spirit of *Wine* which has exalted a small Portion of Salt of Tartar, in its Separation from its Phlegm. This Preparation is made in the following Manner:

A Pound of Tartar is put in a glass Cucurbite, and 4 Pounds of Spirit of *Wine* pour'd upon it; the Vessel is plac'd in a Furnace, on the Sand, and cover'd with a Capital, and a Recipient adapted to it, the Junctures having been exactly luted with a wet Bladder; a graduate Fire is made under it, and continu'd till about three Parts of the *Spirit of Wine* are distill'd; then the Fire is put out, and the *Spirit* kept in a Bottle, well cork'd.

This *Spirit* is more subtle than the common *Spirit of Wine*, but has the same Virtues. The Dose is from Half a Drachm to 2 Drachms, in some Liquor appropriated to the Distemper.

Spirit of Wine serves also for the Preparation of *Hungary-water*, which is but a *Spirit of Wine* impregnated with the most essential Particles of the Flowers of Rosemary. The Operation is conducted thus: A glass or stone Cucurbite is half fill'd with Flowers of Rosemary, gather'd while they are in their greatest Vigour, and as much *Spirit of Wine* pour'd upon them as is necessary to steep them; the Cucurbite is plac'd in *Balneo maris*, and cover'd with a Capital, with its Recipient, and its Junctures exactly luted; then a Fire of Digestion is made under it for 3 Days successively, which being expir'd, the Vessels are unluted, and what is distill'd pour'd into the Cucurbite, and the Capital and Recipient having been re-adapted to it, the Fire is increased strong enough for the Distillation of the Liquor, so that the Drops follow close one another; and when about two Thirds of the Liquor have been extracted, the Fire is put out, the Vessels left to cool, and being unluted afterwards, there is found in the Recipient a very good *Hungary-water*, which must be put in a Vial, well cork'd.

Hungary-water is good for Palpitations of the Heart, fainting Fits, the Palsy, Lethargy, Apoplexy, and Hystericks. The Dose is from 1 Drachm to 2. 'Tis also used outwardly, for Burns, Tumours, the Palsy, Vapours, and all Maladies where it is necessary to raise the Spirits. Ladies mix about Half an Ounce of it with 6 Ounces of Water of white Lillies, or of Flowers of Beans, to wash their Faces.

Note, That *Hungary-water* can be prepar'd in a Moment, by putting some Drops of Oil, or Essence of Rosemary, (which is made like that of Cinnamon) in some *Spirit of Wine*; but this Preparation will not have the Virtue of that abovemention'd, especially if taken inwardly. But as Flowers of Rosemary are not very plenty in cold Climates, where it is almost impossible to find enough to prepare *Hungary-water* entirely of those Flowers; the following Preparation can very well supply the Defect of the first: Take 32 Ounces of Flowers of Rosemary, the Leaves of the Plant, and the Summits of Thyme; of Lavender, Savory, Sage, and Marjoram, 4 Ounces of each; bruise them, and put them in a large glass or stone Cucurbite, and mix with them Sal Ammoniack, and Salt of Tartar, an Ounce of each; pour upon them 6 Ounces of *Spirit of Wine*, stop the Cucurbite well with its Capital, adapt a Recipient to it, lute exactly the Joints, and proceed to the Digestion and Distillation, as in the preceding *Hungary-water*: You'll have a Water of a subtle Smell, and stronger than the other; because the Sal Ammoniack, and Salt of Tartar, being humected with the Humidity of the Flowers, there comes out of it an oily and volatile Spirit, which mixes in the Water, and renders it more penetrating and efficacious than the common *Hungary-water*, against Va-

pours, and those Diseases where it is necessary to rouse powerfully the Spirits.

As we often want *distill'd Vinegar* in our Laboratory, for several of our *chymical* Preparations; we must take Care to provide ourselves with a good Quantity of it.

VINEGAR, *Acetum*, (the Word is *French*, *Vinaigre*, form'd from *Vin*, Wine, and *aigre*, sour,) is an agreeable acid, penetrating Liquor, prepar'd from Wine; for that prepar'd from Cyder, Beer, and other Liquors, is not fit for our Purposes.

Any Sort of vinous Liquor being mix'd with its own Fæces, Flowers, or Ferment, and its Tartar first reduc'd to Powder; or else with the acid and austere Stalks of the Vegetable from whence the Wine was extracted, which holds a large Proportion of Tartar; and the whole being kept frequently stirring in a Vessel which has formerly held *Vinegar*, or set in a warm Place full of the Steams of the same, will begin to ferment a-new, conceive Heat, grow sour by Degrees, and soon after turn into *Vinegar*.

The proper Ferments for this Operation, whereby *Vinegar* is prepar'd, are, 1. The Fæces of all acid Wines. 2. The Lees of *Vinegar*. 3. Pulveriz'd Tartar, especially that of Rhenish Wine, or the Cream or Crystals thereof. 4. *Vinegar* itself. 5. A wooden Vessel well drench'd with *Vinegar*, or one that has been long employ'd to contain it. 6. Wine that has often been mix'd with its own Fæces. 7. The Twigs of Vines, and the Stalks of Grapes, Currants, Cherries, or other Vegetables of an acid austere Taste. 8. Baker's Leaven, after it is turn'd acid. 9. All Manner of Ferments compounded of those already mention'd.

It will not be improper to observe, in this Place, the divers Changes which Fermentation causes in the Juice of the Grape, and how its Acids are preserv'd under various *Envelopes*, and when they destroy themselves.

The Grape, while yet very green, is acerb, and stiptick, because the Acid it contains is embarrassed in a vast Quantity of terrestrial Particles, which have not been yet well digested by the Heat of the Sun. The Grains of the Grape growing bigger, its Juice becomes less stiptick, and sourer, 'tis what we call Verjuice; because then a light Fermentation has happen'd, which having, in some Measure, rarefy'd and soften'd the Fibres of the Fruit, the Acids are not so much confin'd within their terrestrial Capsules, whose narrow Limits have been extended by that Fermentation, and their Pores dilated so as to leave the acid Points more at Liberty than they were before, to prick the gustatory Nerve. The Grape grows ripe, and from sour becomes sweet; because the Fermentation extending the oily Particles, which had not yet appear'd, tho' they were in Embrio in the Fruit, they wrap up the Points of the Acids, and thereby hinder them from affecting the Nerve of the Tongue, otherwise than by gliding softly upon it, and thereby causing to it a Sort of agreeable Tickling; for it must not be imagin'd that the oily Capsules the Acids are wrapp'd in, blunt entirely their Points, or obstruct their Action, otherwise the Juice of the Grape would be quite insipid.

The Juice of the Grape can never ferment enough, while in the Fruit, to become Wine; but when, by Expression, the Fibres of the Fruit have been broke, and the Arrangement of its Parts chang'd, then there happens a violent Fermentation, which rarefying the Oil, set the Acids at full Liberty to follow their natural Activity, though always wrapp'd in very thin oleaginous Shafts, which can't hinder them from making a stronger Impression on the Tongue than while in the Fruit, and cover'd with a thicker Coat; but, however, not so violent a one as they could were they divested, likewise, of that thin Coat.

Lastly, There happens another Fermentation, which fixing and destroying, in some Measure, the sulphurous Spirits of the Wine, lacerate, at last, those thin Coats

the Acids were covered with, and leave them at full Liberty to act with all their Might, and to make what Impression they please on the Tongue; as we see it happen in *Vinegar*; though the Strength of those Spirits is not everlasting, for they are soon blunted, and afterwards entirely broken and destroyed, by their frequent and violent Shocks against an infinite Number of small Rocks, formed by the Agglutination and the sulphurous and terrestrial Particles of the Wine, which being deprived of those Acids, which was a Vehicle to them, float continually in the Phlegm, and have no other Motion but what they receive from it, just as a little Stone rolled in Water; which is the Cause of the *Vinegar* growing insipid at last.

Vinegar is distilled; by putting six Quarts of very strong *Vinegar* in a glass or stone Alembick, and distilling it at a pretty strong Sand-Heat, 'till nothing remains in the Vessel but a thick Substance. *Vinegar* thus distilled is kept in a Bottle well corked, and is what some call *Spirit of Vinegar*.

The principal Use of *distilled Vinegar* is to dissolve and to precipitate some Bodies. 'Tis also sometimes mixed in Cardiack Julep to resist Putrefaction. The Dose is half a Spoonful. 'Tis mixed with Water, and that Oxycrat is used to stop Hæmorrhages taken inwardly, and to temperate Inflammations applied outwardly. We are not to administer *Vinegar* nor other Acids to the Melancholicks, because they fire too much the Humours, and emaciate those who take much of them, because by giving too much Consistence to the Blood, they hinder the Chyle from being distributed to the Parts of the Body in a Quantity sufficient for their Nourishment.

Note, That all Acids are Cardiacks, and good against the Malignity of the Humours caused by a too great Agitation, because by fixing and coagulating them, they moderate the Motion of those Humours. Therefore in Places where the Air is corrupted, and pestiferous, *Vinegar* is a good Preservative. The Dose is half a Spoonful, every Morning fasting: But in Diseases proceeding from tartarous Humours, as is the hypochondriacal Melancholy; 'tis rather hurtful than beneficial, because it fixes still more the Humour. From *Vinegar* we'll proceed to *Tartar*, which is likewise a Production of the Wine.

TARTAR, *Tartarus*, or *Tartarum*, is a Kind of Salt which rises from Wine, and sticking to the Top and Sides of the Casks, forms a Crust, which hardens to the Consistence of a Stone. *Tartar*, says an ingenious Author, has the Juice of the Grape for its Father, Fermentation for its Mother, and the Cask for its Matrix. Its Goodness rather depends on the Number of repeated Fermentations, which a Succession of new Wines in the same Cask for several Years, makes, than on the Soil or Climate where the Wine is produced.

Tartar is either *white* or *red*, according to the Colour of the Wine it is raised from. That brought from *Germany* is the best, as being taken out of those monstrous Tuns, some whereof hold a thousand Pipes of Wine; so that the Salt has Time to come to its Consistence, one of the chief Qualities to be regarded in *Tartar*. That of *Montpelier* is the next in Order; then that of *Lyons*, *Paris*, &c.

White Tartar is preferred to red, and is really better, as containing less of the droffy or earthy Part. The Marks of good *Tartar* of either Kind are, its being thick, brittle, brilliant, little earthy.

The Lee of Wine is also a *Tartar* precipitated at the Bottom of the Tun, where it remains liquid, because mixed with the most phlegmatick and viscous Parts of the Wine. This liquid Consistence gives it a greater Disposition to Fermentation than has the petrified *Tartar*, and its Salt is more exalted.

Those who make *Vinegar*, separate by Expression the most liquid Part of the Lee of Wine, and use it for *Vinegar*; but they dry the Grounds; then have them dried, burnt, and calcined in great Holes dug

in the Earth. This calcined Matter is what we call *Cineres Cavellati*. They are in little white, greenish Pieces, much like common calcined *Tartar*; and like *Tartar*, are full of a fixed, alkali, and very acrimonious Salt, but more loaded with Earth; their volatile Salt has been dissipated in the Calcination. These *Cineres Cavellati* must be kept in a dry Place, for they are easily humected because of the Salt Alkali they contain. They are deterfive, escaronick, resolute, and aperitive.

We design to make eleven Chymical Preparations of *Tartar*, viz. *Crystal of Tartar*, *Soluble Tartar*, *Chalibeated Crystal of Tartar*, *soluble chalibeated Crystal of Tartar*, *emetick Tartar*, *dissoluble emetick Tartar*, *Distillation of Tartar*, *fixed Salt of Tartar*, and its Oil per Deliquium, *Tincture of Salt of Tartar*, *Magistery of Tartar*, and *volatile Salt of Tartar*.

CRYSTAL, or CREAM OF TARTAR is but the *Tartar* purified of its most terrestrial Particles, Thus: We boil what Quantity we please of *Tartar* in Water 'till it is melted, and strain the Liquor hot, through a Flannel, into a earthen Vessel; and having caused about half the Humidity to be evaporated on the Fire, we carry the Vessel to a cool Place for two or three Days; during that Time little Crystals are formed at the Sides of the Vessels, which we take out; and have again half of what is left of the Humidity evaporated, carrying afterwards the Vessel to a cool Place, where will be formed Crystals as before; we continue thus 'till we have extracted all our *Tartar*, which we dry in the Sun and keep for Use.

The *Cream*, or *Crystal of Tartar* is purgative and aperitive, proper for the Dropsy, Asthma, Tertian and Quartan Ague. The Dose is from half a Drachm to three Drachms, in Broth, or some other Liquor.

Note, That when the *Crystal of Tartar* is taken in a Liquor, it must be boiled in that Liquor, and the Liquor drunk very hot, otherwise the *Crystal of Tartar* would precipitate to the Bottom of the Porringer.

SOLUBLE TARTAR is the *Cream of Tartar*, reduced in Form of Salt, in the following Manner. Eight Ounces of *Cream of Tartar*, and four Ounces of fixed *Tartar*, are pulverised and mixed together; the Mixture is put in a glazed earthen Pot, and about three Pounds of common Water poured upon it, then boiled for half an Hour; and after it has been left to cool, 'tis filtrated, and the Humidity evaporated to Siccity. There remains eleven Ounces and six Drachms of a white Salt, which must be kept in a Bottle.

This *Soluble Tartar* is a very good Aperitive and Laxative, proper for the Cachexy, the Dropsy, and all other Maladies proceeding from Obstruction. The Dose is from half a Drachm to half an Ounce, in Broth, or some Liquor appropriated to the Distemper. 'Tis also called Salt Vegetal.

Note, That a very good mineral Water can be counteracted, by melting in a Pint and a half of common Water, six Drachms of Salt Vegetal. A Glass of that Water given in the Morning Fasting, every Quarter of an Hour, or every half Hour, will purge the Patient without heating him, provided he walks while he takes it.

CHALIBEATED TARTAR is a Preparation of *Cream of Tartar*, impregnated with the most dissoluble Part of Iron: The Operation is conducted thus: We pulverise and mix a Pound of very good white *Tartar* with three Ounces of Rust of Iron; and make the Mixture boil in an Iron Pot, with five or six Quarts of Water, for half an Hour, or 'till the *Tartar* be dissolved: We strain the Liquor hot through a Flannel, then leave it to settle in an iron or earthen Pot for ten or twelve Hours; there will be formed Crystals of a brown Colour, at the Sides, and at the Bottom of the Pot: We decant the Liquor, and gather the Crystals: Then cause about half the Liquor to be evaporated in the

the same Pot, on the Fire, leave it to settle, and take out the Crystals as before; continuing those Evaporations and Crystallisations 'till we have extracted all our Tartar. We dry the Crystals in the Sun.

This *Chalibeated Tartar* is a good Remedy for the Obstructions of the Liver and of the Mesentery, for the Cachexy, Melancholy, and the Quartan Ague. The Dose is from fifteen Grains to two Scruples, in Broth, or some Liquor appropriated to the Disease.

Note, That to avoid too much Trouble, the Liquor, instead of being put to crystallise, may be evaporated to Siccity, it will remain a brown Powder in the Vessel, which will be as efficacious as the Crystals. When the *Chalibeated Tartar* is to be taken it must be boiled in the Liquor, otherwise it would not melt, and the Liquor drank hot, for Fear it should crystallise at the Bottom of the Porringer or Cup.

SOLUBLE CHALIBEATED TARTAR is the *Soluble Tartar*, impregnated with the most saline Part of Iron. The Process of the Operation is this: We put in a stone or glass Vessel four Ounces of *Soluble Tartar*, and sixteen Ounces of Tincture of *Mars*: We place the Vessel on the Sand, and by Means of a little Fire cause the Humidity of the Liquor to be evaporated to Siccity. There remain eight Ounces of a brown Powder, which we keep in a Bottle well corked.

This *Chalibeated Tartar* has the Virtues of the Tincture of *Mars*, and is proper to raise all Sorts of Obstruction; therefore it is prescribed in the Cachexy, Dropsy, the Retention of the Menfes, in the Nephretick, and the Retentions of Urine. The Dose is from ten Grains to half a Drachm, in Broth, or Lozenges.

EMETICK TARTAR is the *Cream of Tartar*, impregnated with the sulphurous Particles of the Liver of Antimony, Thus: Eight Ounces of *Cream of Tartar*, and three Ounces of Liver of Antimony are pulverised and mixed together: The Mixture is put in a glazed earthen Pot, and about three Pounds of common Water poured upon it; the Pot is covered and put on the Fire to make the Liquor boil for eight or nine Hours, the Matter stirred at the Bottom from Time to Time with a wooden Spatula, and warm Water put into the Vessel, to re-implac that which has been evaporated; the Liquor is afterwards strained through a Flannel, and put on the Fire to be evaporated to Siccity; there remains in the Vessel a whitish Powder, which is the *Emetick Tartar*.

Emetick Tartar is a Vomitive, which operates gently enough. The Dose is from three to twelve Grains, in some Liquor, or mixed with a Conserve.

A stronger *Emetick Tartar* can be prepared by having boiled in Water one Part of white Flowers of Antimony with four Parts of *Cream of Tartar*, for twelve or fifteen Hours; proceeding in the Filtrations and Evaporations, as in the Preparation above described. The Dose of this *Emetick Tartar* is but from two to six Grains.

Note, That *Tartar* impregnated with any Preparation of Antimony is at least as great an *Emetick* as Antimony itself.

DISSOLUBLE EMETICK TARTAR is a *Soluble Tartar*, impregnated with a Portion of Liver of Antimony, which renders it vomitive; the Operation is conducted in this Manner: We put in a glass Vessel four Ounces of Crystal of *Tartar* in Powder, and pour upon it Spirit of Urine, 'till it surpasses the Matter to the Height of two Fingers Breadth; an Ebullition happens, because the *Cream of Tartar* is dissolved in the Spirit of Urine. When the Dissolution is perfected, we add to it an Ounce and a half of Antimony in very subtle Powder, and eight or ten Ounces of Water. We make the whole boil, at a Sand-Heat, for seven or eight Hours, taking Care to re-implac the Liquor evaporated with hot Water; afterwards we filtrate it, and cause all the Humidity to be evaporated slowly at a Sand-Heat. There remain in the Vessel

three Ounces of a greyish Powder, which we keep in a Bottle well corked. This *Emetick* is not very violent. The Dose is from four to fifteen Grains, in Broth.

A *Soluble Emetick Tartar* may also be prepared by boiling an Ounce of Liver of Antimony in Powder, with four Ounces of *Soluble Tartar*, for seven or eight Hours, filtrating it afterwards, and causing all the Humidity to be evaporated. A white Powder remains in the Vessel, which has the Virtue of the other, and is administered in the same Dose.

Note, That these *Soluble Emetick Tartars* are not so strong as the *Emetick Tartar*, I have described first, because of the alkali Salts mixed with them, which Salts soften and blunt in Part the Points of the Acid of Antimony, hindering them from pricking the Fibres of the Stomach, so violently as they would, if they were not mixed.

THE DISTILLATION OF TARTAR is a Separation of the Phlegm, of the Spirit, and of the Oil of *Tartar* made by Means of Fire in the following Manner.

The two Thirds of a Retort are filled with *Tartar* coarsly pulverised; the Retort is placed in a Reverberatory Furnace, and a large Recipient having been adapted to it, the Distillation is began by a very little Fire, for three Hours, to heat the Retort, and to bring out the Phlegm, which comes out dropping into the Recipient: That Phlegm is rejected as useless; and the Recipient being re-adapted to the Retort, and the Junctures exactly luted, the Fire is increased by Degrees, 'till the Recipient begins to be filled with white Clouds; and continued in the same Degree 'till the Oil comes out likewise; and when it has done distilling, the Vessels, after they have been left to cool, are unluted, and the Liquor contained in the Recipient poured into a Funnel, garnished with grey Paper, to separate the black Oil which will remain on the Paper.

This Oil is kept in a Vial, and is good to be given, to smell, to Women afflicted with the Hystericks. It would be very proper to anoint the paralytical Parts of the Body, was it not so stinking.

The Spirit is poured into an Alembick of Glass, and rectified, by having it distilled at a Sand-Heat. This Spirit is good for the Palsy, the Asthma, and the Scurvy. It is diuretick and sudorifick. It is also used in the Hystericks and the Epilepsy. The Dose is from a Drachm to three, in some Liquor appropriated to the Distemper.

A black Mass is found at the Bottom of the Retort, out of which can be extracted a Salt of *Tartar*.

THE FIXED SALT OF TARTAR, and its Liquor, called *Ole per Deliquium*, are prepared in the following Manner: We break the Retort which has served for the Distillation of *Tartar*, and take out the black Mass found in it, which we calcine between the Coals, 'till it be white: When white, we throw it into a great deal of Water, and make a Lixivium of it, which having filtrated into a glass or stone Vessel, we cause afterwards all the Humidity to be evaporated at a Sand-Heat. There remains at the Bottom of the Vessel a white Salt, which is called *Alkali Salt of Tartar*.

This Salt is aperitive, it is used to extract the Tincture of Vegetables, and given for Obstructions. The Dose is from ten Grains to thirty, in Broth, or in laxative Infusions.

If this Salt be exposed for some Days in a flat Glass or stone Vessel, in the Cellar, or some other damp Place, it will resolve into a Liquor, improperly called *Oil of Tartar, per Deliquium*.

This *Oil of Tartar* is used for the Ring-Worms, and to resolve Tumours; Ladies mix it with Water of white Lillies, to wash their Face and their Hands.

TINCTURE OF SALT OF TARTAR is an Exaltation of some Part of the Salt of *Tartar* in Spirit of Wine, made in the following Manner. Twenty Ounces of Salt of *Tartar* are melted in a large and strong Crucible; and when the Matter is in Fusion the Crucible is covered with a Tile, and surrounded with Coals,

Coals; then the Artift blows round the Crucible to excite a stronger Heat, than if he was to melt Gold; he continues that Degree of Fire for about two Hours, 'till the *Salt of Tartar* has took a red marble Colour, which he knows by introducing the End of a Spatula into the Crucible, for in taking it out he sees some of the Matter sticking to the Spatula: Then he takes the Crucible off the Fire, and pours the Matter into a hot Mortar, where it will congeal soon, and which he pulverizes as soon as it is congeal'd, putting it afterwards into a Matrafs, heated before, and pouring upon it tartariz'd Spirit of Wine, which raises four Fingers Breadth above the Matter: He stops the Matrafs with another, to make of it a circulatory Vessel, lutes exactly the Junctures with a wet Bladder, and puts it on the Sand, where he heats it, by a graduate Fire, to make the Spirit of Wine boil for the Space of 7 or 8 Hours; during which Time, it will take a red Colour: He leaves afterwards the Vessels to cool, and unluting them, decants the Tincture, which he keeps in a Vial, well cork'd.

The *Tincture of Salt of Tartar* is an excellent Aperitive; it purifies the Blood, and resists the Malignity of the Humours: 'Tis used in the Scurvy. The Dose is from 10 to 30 Drops, in some Liquor appropriated to the Distemper.

Note, That in this Preparation the Artift ought to use Spirit of Wine well rectify'd; for if there was the least Phlegm left, he would have no *Tincture*.

MAGISTERY OF TARTAR, or *vitriolated Tartar*, is the Salt of *Tartar* impregnated with the Acids of Spirit of Vitriol, thus: We put in a glass Cucurbite Oil of *Tartar per deliquium*, and pour gently upon it rectify'd Spirit of Vitriol; there happens an Effervescence, we continue pouring till the Ebullition is over; we place, then, our Cucurbite on the Sand, and having caused all the Humidity to be evaporated at a slow Fire, we find left in the Vessel a very white Salt, which we keep in a Vial, well cork'd.

This *vitriolated Tartar* is a very good Aperitive, and a little purgative. 'Tis given to the hypochondriacal Melancholics, for the Quartan Ague, and the Scrophulæ, and for all other Maladies where the Pores are to be open'd, and where it is necessary to promote Urine. The Dose is from 10 to 30 Grains, in some Liquor appropriated to the Distemper.

Note, That *vitriolated Tartar* can be made as well with the Salt of *Tartar*, as with the Oil of *Tartar*. The Acid is always a Dissolvent when pour'd on the Matter to be dissolv'd, in a Quantity sufficient to dissolve it; but it forms always a *Coagulum*, if being pour'd in too little a Quantity its Points have sheath'd themselves in the Pores of the Matter, and have not Strength enough to dilate them, in such a Manner as to be capable to come out of their Sheaths; as is plainly seen when Spirit of Vitriol is pour'd on the Liquor of Salt of *Tartar*: For if the Artift pours of that Acid but what is absolutely necessary to penetrate the Salt, the Points of the Acid remain sheathed in that Salt, and by hooking in one another, with that Part left on the Outside of the Sheath, approach, by Means of that Concatenation, each saline Particle they have penetrated, still nearer and nearer, till they have form'd of them a thick, compact, and heavy Body; but if as much more acid Liquor be added to that pour'd before on the Salt of *Tartar*, the *Coagulum* will disappear; because those new acid Points, seizing and penetrating on an opposite Side the saline Particles already shaken, by the repeated Efforts of the Points, whereby they have been penetrated first, help those Points, by their combin'd Strength, to disengage themselves, by lacerating and destroying the Texture of the saline Parts, whereby the Acid appears predominant in the Mixture. The same Phenomenon can be observ'd in all Matters capable of being dissolv'd by Acids; for if an Acid

be pour'd on some of those Matters, there will ensue an Effervescence, and afterwards a *Coagulum*; but if the Quantity of the Acid be augmented, a Dissolution of the Matter will ensue. If Milk curdles by Means of an Acid, 'tis because it contains a great Quantity of caseous Particles, which the Acid penetrates, and where it produces the same Effects, we have observ'd in the *vitriolated Tartar*: Therefore, the Curds made with Runner, or other such weak Acids, precipitate less than that made with a stronger Acid: And if, for Curiosity Sake, we would pour still more Acid on the precipitated Curd, we should see an entire Dissolution of those Curds. Almost all Fermentations are nothing but Dissolutions made by Acids, either natural, or foreign: Thus the Fermentation of Wine proceeds, as we have observ'd, from the Dissolution of the oily Particles of the *Must* made by Acids. The Fermentation of Dough, and other Matters of that Kind, proceeds from the Salts having been put in Motion, by Trituration, or some other Cause, rarely and oppose, as much as they can, all that opposes their Motion; but as those acid Salts unfold themselves but slowly, and meet with a great Resistance, the Dissolution is but slow, and the Pores they have enter'd, dilated but with great Difficulty; 'tis that Dilatation of the Pores which occasions the swelling up of the Dough, and increases its Volume. Leaven increases the Fermentation in the Dough, because the Leaven being a Dough whose Salts have been unfolded by a long Fermentation, those Salts mix with the other Dough, and help its Rarefaction and Dissolution. The same can be said of all other acid Matters which excite Fermentation. But when the Acids have rarefy'd the Matter as much as they can, they lose their Motion, and then happens a Coagulation, *i. e.* that the Matter re-assumes its first Volume. Acids produce, still, an Effect which seems different from those abovemention'd, which is, that they preserve certain Bodies put in them, as Salt preserves Meat: Thus when Cucumbers, Walnuts, Capers, Olives, &c. are put in Vinegar, there happens no Fermentation, nor, consequently, Corruption; because the Particles of the Cucumbers and other Things here mention'd, being very viscous, though the Points of the Acids penetrate them, to dissolve them, they are so much embarrassed, and entangled in the Ramosity of those Particles, that they have not a free Motion to shake and separate those Particles: Therefore the Acid of the Vinegar penetrates only the Pores of those Matters, and is there coagulated. This Coagulation hinders the Corruption of the Cucumbers, because the acid Points stop their Pores, and, as so many little Pegs, support and keep the Particles which form those Pores firm, and steady. Sea Salt, which is an Acid, preserves Meat, and other Matters, for the same Reason. We can easily discover, by this Reasoning, what happens in the Digestion of Aliments in the Stomach. Several of our modern Philosophers have not spar'd Acids, when they have undertook to explain Digestion; for they have drench'd all the Membranes of the Stomach with it, and some of them finding not Acid enough, yet, to satisfy themselves, have oblig'd the Pancreas, and the Melt, to usher each their Quota of an acid Juice into that *Viscera*; but if those Acids were all in the Stomach, they would cause in it a Coagulation of the Aliments, and consequently an Indigestion, as it happens often when we have used too much Acid in our Meals. Since it is needless to search those imaginary Acids for the Digestion, since the *Saliva* mix'd with our Aliments, during their Trituration under the Teeth, furnishes Acid enough to excite a Fermentation in the Stomach; there wants but a little Quantity of volatile Acid to put the Particles in Motion; and when they are once in Motion, they contain Salts and Acids enough of the same Nature, which being excited by the Heat of the Stomach, search an Issue, and break their Pri-

ions; whence there necessarily ensues an Attenuation of the Matter into a chylous Substance. It will be, perhaps, objected, against this Sentiment, that Hunger can't be explain'd otherwise than by the Impression made by the sharp Points of those Acids against the Membranes of the Stomach, which finding no more Aliments to act upon, act on those Membranes; but that Phænomenon is better accounted for by saying that the *Saliva*, finding itself in the Stomach, depriv'd of Aliments, ferments alone, and produces that Erosion, since the *Saliva* is full of Salt.

Note, also, That what we here establish with Regard to Acids, can serve, likewise, to explain the principal Symptoms of Fevers. 1. When there are some Obstructions made in our Bodies, the Matter stopp'd ferments, and grows sour, like Dough, Wine, and several other Things which become sour as they grow old; this Matter, in fermenting, sends Salt, or acid Vapours, into the Mass of Blood, which cause in it several Alterations, according to their Quantity, or Quality; for Acids are commonly mix'd with Sulphurs; which serve for a Vehicle to them, and which are more or less corrupted; as the Matter, whence they exhale, has more or less sojourn'd in the Place of the Obstruction: If then those acid Vapours spread themselves in the Vessels, but in a Quantity capable only of a Sort of Leaven, they'll cause a too great Rarefaction; and as that Rarefaction must necessarily increase the Motion and Heat of the Blood, a Fever ensues. That Fever must last as long as the Ferment remains in the Blood, or according as it leaves behind a new Ferment, after Nature, by its Struggles, and repeated Efforts, has evacuated the first. But if from those Obstructions, already mention'd, arise all on a sudden a greater Quantity of Acids, they must form a Sort of Coagulation; for the Acids penetrating, then, the Pores of the coarser Substance of the Blood, entangle themselves in such a Manner in the ramous Texture of those Pores, that they, being thereby depriv'd of Part of their Motion, calm the Agitation of the Blood, in fixing its Particles. The Shaking, or Shivering, which happens at the same Time, and is so strong, in some *Febricitants*, that it even makes the Bed shake, is a Sort of Convulsion excited by a *Coagulum*, form'd by the acid Points, of the ramose Particles of the Blood, where they remain absorb'd; which *Coagulum* obstructs the Circulation of the Blood, in those Places of the Vessels where they meet together; which Shivering, or Shaking, lasts till the Spirits, which circulate with the Blood, by their repeated and violent Efforts, and their Vivacity, have rarefy'd, and entirely dissolv'd that Congelation. The *Coagulum* once dissolv'd, the Blood should circulate with greater Facility; but because the Matter of that *Coagulum* has been converted into a Leaven, that Leaven causes an excessive Fermentation in the Blood, which Fermentation occasions the Fever. The Fever lasts till the Blood is purify'd of that Ferment, or by Perspiration, or Urine; though we do not understand by that *Coagulum*, a *Coagulum* like that form'd by Acids in Milk, or in the Blood of an Animal when an Acid has been syring'd into its Vessels; for those Coagulations are too strong: And very near the same Thing would happen then, that happens to the Animal, which falls immediately into Convulsions, and dies; because the Course of the Spirits, and of the Blood, would be entirely intercepted, and could not have Strength enough to conquer so strong an Obstacle; but we only mean that the Blood is grown a great deal thicker, and has not its Motion so free as before; which is enough to cause a cold Fit in a Fever. It remains, at present, to explain why the Fever returns by regular Paroxysms; which may easily be conceiv'd, if we consider that the Matter of the Obstructions, which we establish for the primary Cause of Fevers,

does not make enough; nor does it spread in the Blood its acid Salt to excite the Fever, till it has been gather'd in a certain Quantity in the opilated Vessels. This Matter must be produc'd in equal Intervals of Time, while the Obstruction continues; because the Humours which circulate towards the obstructed Parts, where they can be stopp'd, are always of an equal Celerity, and in an equal Quantity; but as in Tertian Agues the Vessels where there is Obstruction acquire in 48 Hours Matter enough to produce the Obstruction and the Fermentation heretofore mention'd, the Paroxysms happen every other Day: And as in the Quartan Ague the Humours are coarser, and more terrestrial, and flow with less Celerity; the Fermentation must be slower, and consequently there ought to be a greater Interval between the Paroxysms. The Fever call'd Quotidian, is caused by a salt Pituita, which is fluid enough to make the Matter ferment in a short Time; therefore the Paroxysms happen every Day. More of this in my Treatise of Diseases, or Maladies.

VOLATILE SALT OF TARTAR; is the Salt of Lees of Wine render'd volatile by Fermentation, thus: Two Thirds of a large Retort, of Stone or Glass, are fill'd with Lees of Wine, dry'd at a slow Fire; and the Retort being plac'd in a reverberatory Furnace, and a large Recipient adapted to it, a little Fire is made under it, at first, to heat gently the Retort, and to procure the Distillation of an insipid Phlegm: When Vapours begin to appear, the Phlegm is thrown away, and the Recipient being re-adapted to the Retort, and the Junctures exactly luted, the Fire is increased by Degrees, till the Recipient be fill'd with white Clouds; the Fire is continu'd in that State, and when the Recipient begins to grow cold, is push'd to the last Violence, and continu'd thus till no more Vapours come out; then the Vessels, having been left to cool, are unluted, and the Recipient is shaken, to make the *volatile Salt*, sticking to it, fall to the Bottom: The Liquor contain'd in the Recipient is pour'd into a Matrafs with a long Neck, a Capital, with its Recipient, adapted to the Matrafs, and its Junctures having been exactly luted, it is plac'd on the Sand, and a little Fire made underneath it, to make the volatile Salt ascend, which will stick to the Capital, and to the Top of the Matrafs; that Capital is taken off, and another adapted in its Place; the Salt is gather'd off the Matrafs which has been taken off, and the Fire continu'd: When no more Salt ascends, there distils a Liquor, 2 or 3 Ounces whereof must be extracted, then the Fire is put out.

The *volatile Salt of Tartar* is much esteem'd to purify the Blood by Sweat and Urine; it may be used in the Palsy, Apoplexy, the Quartan and Tertian Agues, and to raise Obstructions. The Dose is from 6 Grains to 15, in some Liquor appropriated to the Distemper. The distill'd Liquor is a *volatile Salt* which has ascended with the Phlegm; it is call'd *volatile Spirit of Tartar*, and has the same Virtues of the Salt. The Dose is from 8 to 24 Drops.

Our next *chymical* Operations are to be on MANNA, which is a white sweet Juice oozing from the Branches and Leaves of the Ash-tree, chiefly in *Calabria*, during the Heat of Summer.

MANNA has been commonly held a kind of *Mel Acridum*, or Honey Dew, like that which fell in the Desert during the Peregrination of the Children of *Israel*; which falling in the Night, gathers on certain Trees, and even on Rocks, and the Earth itself, where it hardens with the Sun. But what refutes this Opinion, is, that such Dews melt in the Sun, whereas *Manna* whitens, and hardens in it. Add, that such Dews are only found on the Tops and Extremes of the Leaves; whereas *Manna* is chiefly found to lodge near the Trunks of the Branches; and that the Honey Dew falls only on Trees open to the Air; whereas *Manna* is found on Trees which are under Cover, as was experienc'd by Dr. *Cornelius*, who gather'd *Manna*

Coals; then the Artift blows round the Crucible to excite a stronger Heat, than if he was to melt Gold; he continues that Degree of Fire for about two Hours, 'till the *Salt of Tartar* has took a red marble Colour, which he knows by introducing the End of a Spatula into the Crucible, for in taking it out he fees some of the Matter sticking to the Spatula: Then he takes the Crucible off the Fire, and pours the Matter into a hot Mortar, where it will congeal soon, and which he pulverizes as soon as it is congeal'd, putting it afterwards into a Matrafs, heated before, and pouring upon it tartariz'd Spirit of Wine, which raises four Fingers Breadth above the Matter: He stops the Matrafs with another, to make of it a circulatory Vessel, lutes exactly the Junctures with a wet Bladder, and puts it on the Sand, where he heats it, by a graduate Fire, to make the Spirit of Wine boil for the Space of 7 or 8 Hours; during which Time, it will take a red Colour: He leaves afterwards the Vessels to cool, and unluting them, decants the Tincture, which he keeps in a Vial, well cork'd.

The *Tincture of Salt of Tartar* is an excellent Aperitive; it purifies the Blood, and resists the Malignity of the Humours: 'Tis used in the Scurvy. The Dose is from 10 to 30 Drops, in some Liquor appropriated to the Distemper.

Note, That in this Preparation the Artift ought to use Spirit of Wine well rectify'd; for if there was the least Phlegm left, he would have no *Tincture*.

MAGISTERY OF TARTAR, or *vitriolated Tartar*, is the Salt of *Tartar* impregnated with the Acids of Spirit of Vitriol, thus: We put in a glass Cucurbite Oil of *Tartar per deliquium*, and pour gently upon it rectify'd Spirit of Vitriol; there happens an Effervescence, we continue pouring till the Ebullition is over; we place, then, our Cucurbite on the Sand, and having caused all the Humidity to be evaporated at a slow Fire, we find left in the Vessel a very white Salt, which we keep in a Vial, well cork'd.

This *vitriolated Tartar* is a very good Aperitive, and a little purgative. 'Tis given to the hypochondriacal Melancholicks, for the Quartan Ague, and the Scrophulæ, and for all other Maladies where the Pores are to be open'd, and where it is necessary to promote Urine. The Dose is from 10 to 30 Grains, in some Liquor appropriated to the Distemper.

Note, That *vitriolated Tartar* can be made as well with the Salt of *Tartar*, as with the Oil of *Tartar*. The Acid is always a Dissolvent when pour'd on the Matter to be dissolv'd, in a Quantity sufficient to dissolve it; but it forms always a *Coagulum*, if being pour'd in too little a Quantity its Points have sheath'd themselves in the Pores of the Matter, and have not Strength enough to dilate them, in such a Manner as to be capable to come out of their Sheaths; as is plainly seen when Spirit of Vitriol is pour'd on the Liquor of Salt of *Tartar*: For if the Artift pours of that Acid but what is absolutely necessary to penetrate the Salt, the Points of the Acid remain sheathed in that Salt, and by hooking in one another, with that Part left on the Outside of the Sheath, approach, by Means of that Concatenation, each saline Particle they have penetrated, still nearer and nearer, till they have form'd of them a thick, compact, and heavy Body; but if as much more acid Liquor be added to that pour'd before on the Salt of *Tartar*, the *Coagulum* will disappear; because those new acid Points, seizing and penetrating on an opposite Side the saline Particles already shaken, by the repeated Efforts of the Points, whereby they have been penetrated first, help those Points, by their combin'd Strength, to disengage themselves, by lacerating and destroying the Texture of the saline Parts, whereby the Acid appears predominant in the Mixture. The same Phenomenon can be observ'd in all Matters capable of being dissolv'd by Acids; for if an Acid

be pour'd on some of those Matters, there will ensue an Effervescence, and afterwards a *Coagulum*; but if the Quantity of the Acid be augmented, a Dissolution of the Matter will ensue. If Milk curdles by Means of an Acid, 'tis because it contains a great Quantity of caseous Particles, which the Acid penetrates, and where it produces the same Effects, we have observ'd in the *vitriolated Tartar*: Therefore, the Curds made with Runner, or other such weak Acids, precipitate less than that made with a stronger Acid: And if, for Curiosity Sake, we would pour still more Acid on the precipitated Curd, we should see an entire Dissolution of those Curds. Almost all Fermentations are nothing but Dissolutions made by Acids, either natural, or foreign: Thus the Fermentation of Wine proceeds, as we have observ'd, from the Dissolution of the oily Particles of the *Must* made by Acids. The Fermentation of Dough, and other Matters of that Kind, proceeds from the Salts having been put in Motion, by Trituration, or some other Cause, rarely and oppose, as much as they can, all that opposes their Motion; but as those acid Salts unfold themselves but slowly, and meet with a great Resistance, the Dissolution is but slow, and the Pores they have enter'd, dilated but with great Difficulty; 'tis that Dilatation of the Pores which occasions the swelling up of the Dough, and increases its Volume. Leaven increases the Fermentation in the Dough, because the Leaven being a Dough whose Salts have been unfolded by a long Fermentation, those Salts mix with the other Dough, and help its Rarefaction and Dissolution. The same can be said of all other acid Matters which excite Fermentation. But when the Acids have rarefy'd the Matter as much as they can, they lose their Motion, and then happens a Coagulation, *i. e.* that the Matter re-assumes its first Volume. Acids produce, still, an Effect which seems different from those abovemention'd, which is, that they preserve certain Bodies put in them, as Salt preserves Meat: Thus when Cucumbers, Walnuts, Capers, Olives, &c. are put in Vinegar, there happens no Fermentation, nor, consequently, Corruption; because the Particles of the Cucumbers and other Things here mention'd, being very viscous, though the Points of the Acids penetrate them, to dissolve them, they are so much embarrassed, and entangled in the Ramosity of those Particles, that they have not a free Motion to shake and separate those Particles: Therefore the Acid of the Vinegar penetrates only the Pores of those Matters, and is there coagulated. This Coagulation hinders the Corruption of the Cucumbers, because the acid Points stop their Pores, and, as so many little Pegs, support and keep the Particles which form those Pores firm, and steady. Sea Salt, which is an Acid, preserves Meat, and other Matters, for the same Reason. We can easily discover, by this Reasoning, what happens in the Digestion of Aliments in the Stomach. Several of our modern Philosophers have not spar'd Acids, when they have undertook to explain Digestion; for they have drench'd all the Membranes of the Stomach with it, and some of them finding not Acid enough, yet, to satisfy themselves, have oblig'd the Pancreas, and the Melt, to usher each their Quota of an acid Juice into that *Viscera*; but if those Acids were all in the Stomach, they would cause in it a Coagulation of the Aliments, and consequently an Indigestion, as it happens often when we have used too much Acid in our Meals. Since it is needless to search those imaginary Acids for the Digestion, since the *Saliva* mix'd with our Aliments, during their Trituration under the Teeth, furnishes Acid enough to excite a Fermentation in the Stomach; there wants but a little Quantity of volatile Acid to put the Particles in Motion; and when they are once in Motion, they contain Salts and Acids enough of the same Nature, which being excited by the Heat of the Stomach, search an Issue, and break their Pri-

sons; whence there necessarily ensues an Attenuation of the Matter into a chylous Substance. It will be, perhaps, objected, against this Sentiment, that Hunger can't be explain'd otherwise than by the Impression made by the sharp Points of those Acids against the Membranes of the Stomach, which finding no more Aliments to act upon, act on those Membranes; but that Phænomenon is better accounted for by saying that the *Saliva*, finding itself in the Stomach, depriv'd of Aliments, ferments alone, and produces that Erosion, since the *Saliva* is full of Salt.

Note, also, That what we here establish with Regard to Acids, can serve, likewise, to explain the principal Symptoms of Fevers. 1. When there are some Obstructions made in our Bodies, the Matter stopp'd ferments, and grows sour, like Dough, Wine, and several other Things which become sour as they grow old; this Matter, in fermenting, sends Salt, or acid Vapours, into the Mass of Blood, which cause in it several Alterations, according to their Quantity, or Quality; for Acids are commonly mix'd with Sulphurs; which serve for a Vehicle to them, and which are more or less corrupted; as the Matter, whence they exhale, has more or less sojourn'd in the Place of the Obstruction: If then those acid Vapours spread themselves in the Vessels, but in a Quantity capable only of a Sort of Leaven, they'll cause a too great Rarefaction; and as that Rarefaction must necessarily increase the Motion and Heat of the Blood, a Fever ensues. That Fever must last as long as the Ferment remains in the Blood, or according as it leaves behind a new Ferment, after Nature, by its Struggles, and repeated Efforts, has evacuated the first. But if from those Obstructions, already mention'd, arise all on a sudden a greater Quantity of Acids, they must form a Sort of Coagulation; for the Acids penetrating, then, the Pores of the coarser Substance of the Blood, entangle themselves in such a Manner in the ramous Texture of those Pores, that they, being thereby depriv'd of Part of their Motion, calm the Agitation of the Blood, in fixing its Particles: The Shaking, or Shivering, which happens at the same Time, and is so strong, in some *Febricitants*, that it even makes the Bed shake, is a Sort of Convulsion excited by a *Coagulum*, form'd by the acid Points, of the ramose Particles of the Blood, where they remain absorb'd; which *Coagulum* obstructs the Circulation of the Blood, in those Places of the Vessels where they meet together; which Shivering, or Shaking, lasts till the Spirits, which circulate with the Blood, by their repeated and violent Efforts, and their Vivacity, have rarefy'd, and entirely dissolv'd that Congelation. The *Coagulum* once dissolv'd, the Blood should circulate with greater Facility; but because the Matter of that *Coagulum* has been converted into a Leaven, that Leaven causes an excessive Fermentation in the Blood, which Fermentation occasions the Fever. The Fever lasts till the Blood is purify'd of that Ferment, or by Perspiration, or Urine; though we do not understand by that *Coagulum*, a *Coagulum* like that form'd by Acids in Milk, or in the Blood of an Animal when an Acid has been syring'd into its Vessels; for those Coagulations are too strong: And very near the same Thing would happen then, that happens to the Animal, which falls immediately into Convulsions, and dies; because the Course of the Spirits, and of the Blood, would be entirely intercepted, and could not have Strength enough to conquer so strong an Obstacle; but we only mean that the Blood is grown a great deal thicker, and has not its Motion so free as before; which is enough to cause a cold Fit in a Fever. It remains, at present, to explain why the Fever returns by regular Paroxysms; which may easily be conceiv'd, if we consider that the Matter of the Obstructions, which we establish for the primary Cause of Fevers,

does not make enough; nor does it spread in the Blood its acid Salt to excite the Fever, till it has been gather'd in a certain Quantity in the opilated Vessels. This Matter must be produc'd in equal Intervals of Time, while the Obstruction continues; because the Humours which circulate towards the obstructed Parts, where they can be stopp'd, are always of an equal Celerity, and in an equal Quantity; but as in Tertian Agues the Vessels where there is Obstruction acquire in 48 Hours Matter enough to produce the Obstruction and the Fermentation heretofore mention'd, the Paroxysms happen every other Day: And as in the Quartan Ague the Humours are coarser, and more terrestrial, and flow with less Celerity; the Fermentation must be slower, and consequently there ought to be a greater Interval between the Paroxysms. The Fever call'd Quotidian, is caused by a salt Pituita, which is fluid enough to make the Matter ferment in a short Time; therefore the Paroxysms happen every Day. More of this in my Treatise of Diseases, or Maladies.

VOLATILE SALT OF TARTAR; is the Salt of Lees of Wine render'd volatile by Fermentation, thus: Two Thirds of a large Retort, of Stone or Glass, are fill'd with Lees of Wine, dry'd at a slow Fire; and the Retort being plac'd in a reverberatory Furnace, and a large Recipient adapted to it, a little Fire is made under it, at first, to heat gently the Retort, and to procure the Distillation of an insipid Phlegm: When Vapours begin to appear, the Phlegm is thrown away; and the Recipient being re-adapted to the Retort, and the Junctures exactly luted, the Fire is increased by Degrees, till the Recipient be fill'd with white Clouds; the Fire is continu'd in that State, and when the Recipient begins to grow cold, is push'd to the last Violence, and continu'd thus till no more Vapours come out; then the Vessels, having been left to cool, are unluted, and the Recipient is shaken, to make the *volatile Salt*, sticking to it, fall to the Bottom: The Liquor contain'd in the Recipient is pour'd into a Matrafs with a long Neck, a Capital, with its Recipient, adapted to the Matrafs, and its Junctures having been exactly luted, it is plac'd on the Sand, and a little Fire made underneath it, to make the volatile Salt ascend, which will stick to the Capital, and to the Top of the Matrafs; that Capital is taken off, and another adapted in its Place; the Salt is gather'd off the Matrafs which has been taken off, and the Fire continu'd: When no more Salt ascends, there distils a Liquor, 2 or 3 Ounces whereof must be extracted, then the Fire is put out.

The *volatile Salt of Tartar* is much esteem'd to purify the Blood by Sweat and Urine; it may be used in the Palsy, Apoplexy, the Quartan and Tertian Agues, and to raise Obstructions. The Dose is from 6 Grains to 15, in some Liquor appropriated to the Distemper. The distill'd Liquor is a *volatile Salt* which has ascended with the Phlegm; it is call'd *volatile Spirit of Tartar*, and has the same Virtues of the Salt. The Dose is from 8 to 24 Drops.

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from Branches cover'd on Purpose with Cloth. And *Lobelius* assures us, that *Manna* had been gather'd from Branches of the Ash, which has been thrown the Day before into a Cellar. It is much more rational to rank *Manna* amongst the Number of Gums, which exuding from the Juice of the Tree, and mixing with some saline Particles of the Air, is condensed into those Flakes in which we see it.

The *Italians* gather three Kinds of *Manna*: *Manna di Carpo*, which oozes spontaneously from the Branches of the Tree in the Month of *July*; *Manna forzata*, or *forzatella*, which is not gather'd till *August*, after an Incision of the Tree, when the Flux of the first has ceas'd; and *Manna di fronda*, which issues of itself in little Drops, like a kind of Sweat, from the nervous Parts of the Leaves of the Ash, and gathers into Grains, about the Bigness of those of Wheat, which are harden'd by the Sun in *August*. The Leaves are frequently found so loaded with these Grains, that they seem cover'd with Snow.

The *Manna* most esteem'd, is that in Tears, which many take to be factitious, and the Work of the *Jews* at *Leghorn*; but it is certainly natural; and what gives it this Figure, is, that they put Straw, and Slips of Wood, in the Incisions, along which the *Manna* gliding, is condensed as it comes out, and assumes this Form. Those Tears must be chosen long, pure, dry, light, white, and a little unctuous; sometimes hollow, and softish within.

Manna purges gently the bilious and ferous Humours; 'tis used to evacuate the Pituita from the Brain. The Dose is from 1 Ounce to 3.

We make but one chymical Preparation of *Manna*, which is its Distillation, conducted in the following Manner: We put 16 Ounces of *Manna* in a glass or stone Retort, two Thirds whereof are left empty; we lute the Retort, place it in a Furnace, and having adapted a Recipient to it, we begin the Distillation by a little Fire, to heat the Vessel, and to have about an Ounce and a Half of Phlegm distill'd, which is as clear and insipid as Water, and which some call the Dew of *Manna*; we re-adapt the Recipient, lute exactly the Junctures, and by a Fire, which we increase by Degrees, cause white Vapours to rise, which resolve into a Liquor: We continue a pretty strong Fire till it has done distilling; we unlute the Vessels, when cold, and find in the Recipient a brown Liquor, which we pour into a Funnel lin'd with grey Paper; the Spirit runs through, and is separated from a black and stinking Oil, which is left in the Funnel: We rectify the filtrated Liquor, by having it distill'd at a Sand Heat through a glass Alembick, and find in the Recipient a reddish Spirit, call'd the *Spirit of Manna*.

This *Spirit* is aperitive, it is supposed sudorifick, and proper to purify the Blood. The Dose is from a Drachm to a Drachm and a Half. The stinking Oil is given to smell to Women afflicted with Vapours.

OPIMUM, (which is to be the Subject of our next Operation) is a narcotick Juice commonly drawn from the Head of the white Poppy, and afterwards inspissated.

Most Authors have imagin'd, till now, that *Opium* is a gumous Juice, which flows of itself through the Incisions made in the Poppy Heads; but that as it is exceeding rare, the *Turks*, among whom it is produc'd, and who make great Use of it, never allow it to be exported: So that what they sell to the *Europeans* for *Opium*, is nothing but the Juice of the Heads of Poppies, extracted by Expression, inspissated, and wrapp'd in Leaves, to facilitate its Exportation; which Juice we call *Meconium*. Mr. *Chambers* entertains us, likewise, with the same Romance: but several Travellers have inform'd us, lately, that the *Opium*, such as represented by Mr. *Chambers*, and others, was but a Chimera; that it is to be found no where, neither in the Places where it is said to be produc'd, nor among the Curious. In Fact, those who have seen the *Turks* take *Opium*, even the most considerable among them, say, that it has appear'd to them in no wise different from that brought into *Europe*;

besides how could it be supposed that the *Turkish* Merchants, who are, at least, as greedy of Gain, as those of other Nations, would not seek after that *Opium* in Tears, so sell it at a vast Price to the *Europeans*; therefore we may reasonably believe that there is no other *Opium* but that which we call *Meconium*.

Opium brought over from *Thebes* or *Cairo*, is esteem'd the best. It must be chosen heavy, compact, near, viscous, of a reddish black Colour, inflammable, bitter to the Taste, a little acrimonious, and of a disagreeable Smell.

The Extract of *Opium*, called LAUDANUM, is the only Chymical Preparation made of it. This Preparation is the purest Part of the *Opium*, extracted by Rain-Water and Spirit of Wine; and sometimes reduced in Consistence of Extract; thus: We slice four Ounces of good *Opium*, and put it into a Matrafs: We pour upon it a Quart of Rain-Water very well filtrated, and stop well the Matrafs, which having placed on Sand, we make a little Fire under it at first, which we increase afterwards by Degrees, to make the Liquor boil for two Hours: We percolate that Liquor while hot, and pour it into a Bottle. We take the *Opium* left indissoluble in the Rain-Water, have it dried in a Pan on a little Fire, and put it afterwards in a Matrafs, pouring upon it Spirit of Wine to the Height of four Fingers Breadth: We stop the Matrafs, and put the Matter in Digestion on hot Ambers, for twelve Hours, and percolate the Liquor afterwards. We cause our two Dissolutions of *Opium*, viz. That with Rain-Water, and the other with Spirit of Wine, to be evaporated separately, in stone or glass Vessels, at a Sand-Heat, to the Consistence of Honey; then mix them together, and have that Mixture dried at a slow Fire, to give it the Consistence of Pills.

There is no other Difference between this solid *Laudanum* and the Liquid; but that in the Liquid there is Humidity enough left to render it fluid, that it may be kept in a Bottle. Which is effected by mixing both Impregnations together, without Evaporation of the Humidity.

Note, That *Opium* is composed of a spirituous Part, and of a coarse and terrestrial Resin; that the spirituous Part can easily be dissolved in Water, but the resinous wants a Menstruum, such as the Spirit of Wine; which Spirit of Wine could alone dissolve the two Parts of the *Opium*, were we not to fear that in the Evaporation it would carry off its most volatile Particles. By our Description all that is contained in the *Opium* is preserved; for the resinous Part dissolved in Spirit of Wine cannot be exalted along with it, since it is a vast deal heavier; and that Part called volatile, when compared with the other, is mixed with a certain Quantity of Resin, sufficient to hinder its Evaporation. *Willis*, *Sylvius*, and *Etmuller*, look on *Opium*, as a coagulating Poison, which fixes the Spirits in the Nerves. *Wepfer* and *Pitcairn*, on the contrary, maintain it to be a hot dissolving Poison, which subtilizes the Blood, exalts, and reduce it into Vapours, which bloat up the Arteries; and the bloated Arteries compressing the Veins and Nerves, shut up the Passage of the Spirit; but without examining if *Opium* be hot or cold, (though by the Analysis it appears to be all Sulphur) I'll only endeavour to explain its Effects, the most sensibly as possible, according to the Rules of Chymistry.

The Virtue of *Opium* is by calming the too great Impetuosity of the Spirits, to promote Sleep; for whereas Weakness is only excited by the violent Agitation of the Spirits, which rarefying the Humours in the small Conduits of the Brain, accelerate their Circulation; it can be said by a contrary Rule, that Sleep proceeds from the Condensation of those same Humours occasioned by the Repose of the Spirits in the Brain: Therefore, according to this Principle, there must be in *Opium*, and in all other Somnifers, some Substance, to embarrass the Spirits, so as to hinder them, for some Time, from circulating with the same Precipitation they used to do.

By the Analysis made of *Opium* a spirituous Part is observed first; but after it has been carried off by the Rain-Water, there remains a gummous and terrestrial Matter, very proper to produce that Effect; for we find nothing in Medicine more proper to inspissate the Blood and the other Humours than mucilaginous Matters: The Milk and Emulsions extracted from various Seeds, the Nenuphar, Letuces, and even all temperate Aliments, promote Sleep, because they are full of a gummous Substance, which mixing with the Blood agglutinate the Spirits, and moderate their Impetuosity. This supposed, it is easily conceived how *Opium* can promote Sleep, since it is filled with mucilaginous Particles, which can be carried and introduced into the Vessels.

It may be objected that *Opium* is full of subtle Particles, which instead of condensing the Spirits, ought to rarify them; besides that, according to my Manner of reasoning, all Sorts of gummous Matter should promote Sleep as well as *Opium*, which nevertheless is false. To this I'll answer, in the first Place, that the Spirits of *Opium* being excited by the Heat of the Stomach, they serve to exalt the gummous Particles, and to introduce them into the small Vessels of the Brain; that in that Exaltation, those Spirits being very weak of their Nature, and fatigued besides with that heavy Burthen they were loaded with, are entirely spent and exhausted, when they arrive at their Journey's End, and find themselves buried under their Burthen; so that there remains nothing of the *Opium* in the Vessels of the Brain but the mucilaginous Particles, they had ushered along with them; and therefore nothing but what is the most proper to embarrass, by the ramous Particles of its Texture, the animal Spirits, and thereby stop their too great Impetuosity. Secondly, I say, that all Sorts of gummous, or viscous Substances cannot excite Sleep as *Opium* does; because they have not the same Proportion of volatile Spirits to carry them up to the Brain; they may, by giving more Consistence to the Blood, moderate, a little, its Agitation, and excite some Disposition to Sleep, but they cannot do it so effectually, nor so quickly as *Opium*. If even volatile Spirits were mixed with those Matters, it would not follow hence, that they could become soporiferous as *Opium*, because as those Spirits could not be so intimately united with those Matters, as those of *Opium* are naturally with their viscous Substance, they would be separated in the Stomach, and the Matter could not be ushered up into the Canals of the Brains, as they should be to promote Sleep. The viscous Particles of *Opium* being introduced into the Brain are mixed with a glutinous Matter they meet with there, and together form a Kind of Coagulum, which is not quite so compact, as to stop entirely the Pores of the Nerves, through which the animal Spirits are distributed to all the Parts of the Body, or to fill up the Ventricles of the Brain with cold and fuliginous Vapours, capable to hinder the Formation of the animal Spirits, otherwise they would entirely suspend the whole Motion of the Machine, and thereby accelerate its Dissolution; but the Vapours exhaled from that Coagulum, serve only as a Refrigeratory in the Brain, not only to moderate the too great Agitation of the Spirits, but to interrupt likewise their natural Motion, which Phenomenon lasts 'till those Spirits being recruited by the continual Accession of vital Spirits ushered to them, by the Circulation of the Blood, (which volatile Spirits are soon changed in the Ventricles of the Brain into animal ones) find Means at last, by their Ingress and Regress through the Pores of that Coagulum, to rarely and disperse it, thereby they re-assume their natural Course; therefore the Sleep caused by *Opium* continues 'till that Rarefaction is perfected. While the Spirits are employed in it, we are entertained with those pleasant Dreams which ordinarily accompany a Sleep caused by *Opium*. The Obstruction of the Pores of the Nerves, by that Coagulum, suspend likewise for a Time, *i. e.* 'till it has been rarefied, the

Pains, which, before the taking of the *Opium*, were felt in any Parts of the Body; for as there is no Sensation in those Parts but what proceeds from the Circulation of the animal Spirits through them, by Means of the Nerves, and that Circulation being interrupted, so as to be rendered almost insensible by that Coagulum which obstruct the small Canals of the Nerves, through which the Spirits circulate in their Origination, consequently the Pain must cease, so long as the Obstruction continues. The *Delirium*, in a continual Fever, is also calmed by *Opium*, because the cold Fuliginosity exhaled from the Coagulum, tempers the violent Agitation of the Spirits, by embarrassing Part of them, and retarding the too quick Formation of others. *Opium* stops likewise the Disenteria's, and all immoderate Fluxes, by furnishing each saline Particles, which cause those Disorders with its Sheath, whereby their Action is suspended. Therefore *Opium* is one of the most sovereign Remedies we have in Medicine, when administered with Judgment, and in a reasonable Quantity; for when given otherwise, it so inspissates and agglutinates the Humours in the Brain, that the animal Spirits having not Strength enough to dissolve that too great Quantity of Matter, are forced to stop in the ramous Particles of the Coagulum, where being absorbed at last, or annihilated, all the animal and vital Functions are suspended, and Death ensues; though I don't make this last Observation to support the ridiculous and ignorant Opinion of those who condemn absolutely the Use of *Opium*, as dangerous in all Cases, and in whatever Quantity it may be administered; since I know, by Experience, that Patients have been relieved, in the most dangerous Maladies, by the Use of *Opium*; myself have prescribed it, with a vast Success, in continual Fevers, attended with *Delirium*; in those Cases it seldom fails to procure a favourable Crisis, by becoming then an excellent Sudorifick; because the natural Course of the Spirits being in Part obstructed by the Coagulum, formed in the Brain by the *Opium*, some of those Spirits, whose Velocity cannot be moderated by the Vapours exhaled from that Coagulum, force their Passage through the Pores of the Body, and usher out along with them part of the morbidick Humour, by which Evacuation the Patient is relieved; and what is left of that Humour better disposed to be evacuated the same or another Way. From this Preparation of *Opium* I'll pass to those of *Aloes*.

ALOES is the inspissated Juice of a ferulaceous Plant of the same Name, much used as a purgative Remedy. The *Aloe-Plant* grows in divers Parts of the *East* and *West-Indies*; and is also found in some Countries of *Europe*, as *Spain*, and particularly the Mountains of *Sierra Morena*. Its Leaves are green, very thick, hard, and prickly, yielding a Kind of Cotton, whereof Laces may be made. Out of the Middle of the Leaves arises a Stem, which bears the Flowers and the Fruit, the Seed whereof is very light and hemispherical.

Dioscorides, *Pliny*, and the ancient Naturalists seem only to have been acquainted with one Species of *Aloe*; which is the *Aloe Vulgaris* above described; but the late Travels into *Asia*, *Africa*, and *America*, have occasioned the Discovery of forty more Sorts unknown to Antiquity. The celebrated Mr. *Bradley* assures us, he has seen above sixty several Kinds in the Physick-Garden at *Amsterdam*; so that *Aloe* is now become the Denomination of a Genus. Among the Number, however, there are not above twelve that yield the purgative Juice above-mentioned.

The Juice of *Aloes* is usually distinguished into three Kinds. The first which is called *Succotrine*, as being brought from *Succotra*, is the purest and most transparent; being friable, inodorous, black in the Lump, but of a beautiful yellow Colour when broken. It is brought in Skins from the *Levant* and *East-Indies*.

The second is called *Hepatick*, because it is Liver-Colour;

lour; 'tis resinous, smells like Myrrh, has a yellow Colour when pounded, and is brought from *China*. Some confound this with the following Sort; as, in Effect, there are but two Sorts commonly known in our Shops.

The third is the most impure, blackest, and strongest. It was formerly used by the *Indians* to pitch their Vessels withal; and is of little Use among us, except for Horses, and Cattle; for which Reason, 'tis call'd *Caballine*, i. e. Horse *Aloes*. 'Tis prepar'd in *Jamaica* and *Barbadoes*, and brought over in large Gourds.

Some have imagin'd, that the Differences of *Aloes* were owing only to the greater or less Purification of the Juice, but this is a Mistake; it having been found that no Dissolutions or Purifications, how often soever repeated, will change *Hepatick* into *Succotrine*, nor *Caballine* into *Hepatick Aloes*.

The Manner of preparing *Aloes* is very easy, there being nothing to do but to cut the Leaves of the Plant, and to expose the Juices that ooze out of them, either spontaneously, or by pressing, to the Sun, till it becomes of a proper Consistence.

The *Aloe* is extremely bitter, and purgative; whence some have call'd it *Fel Naturæ*. Externally apply'd, either in Substance, or Tincture, it prevents Putrefaction and Gangrene. Its Bitterness makes it so nauseous, that it is rarely used in liquid Forms, but is generally made into Pills, whereof Half a Drachm is an ordinary Dose. Scarce any of the Official, or Shop Pills, are without this in their Composition.

Its cathartick Virtue is best employ'd in watery, cold, and corpulent Constitutions, as it heats and attenuates; being bad for thin and hectic Constitutions. It is efficacious in promoting the Menfes, and is also good to destroy Worms. *Guy Patin* decrees *Aloes* as a sorry and noxious Drug, which heats, and dries the Liver, disposes towards a Dropsy, causes the Piles, &c.

M. Boulduc, by his Analysis of *Aloes*, has found, that the *Succotrine* scarce contains Half the Resin, or sulphurous Part, but one Third more of the saline Part, found in the *Hepatick*. Hence the *Succotrine* comes to be preferable for internal Uses, and the *Hepatick* for external.

EXTRACT OF ALOES, (which is the sole chymical Preparation we design to make of it) is *Aloes* depurated of the Dross it contains, in the following Manner: We melt 8 Ounces of *Succotrine Aloes* on the Fire, in a sufficient Quantity of Juice of Roses, or in a strong Decoction of Flowers of Violets; we leave the Dissolution to settle, for the Space of 6 Hours, and then decant it, filtrate it, and make the Humidity evaporate gently, till the Matter has acquir'd a Consistence of Extract, which we keep in a Pot.

This Extract of *Aloes* is a very good Remedy to purge the Stomach, in fortifying it. The Dose is from 15 Grains to a Drachm, in Pills. It is also very good to promote the Menfes.

Note, That the Pills of *Aloes* are ordinarily taken with the Aliment, or immediately before. They seldom purge before the Day following. They excite the Piles, and the Menfes; because *Aloes* rarefy the Blood, by its fermentative Salt, and pushes it, with Impetuosity, out of the Veins.

It will not be improper to prepare, in this Place, the *Elixir Proprietatis*, which is a Tincture of Myrrh, *Aloes*, and Saffron, in Spirits of Wine and of Sulphur, thus: We pulverize coarsely, and mix together 2 Ounces of good Myrrh, as much *Succotrine Aloes*, and an Ounce of fine Saffron; we put the Mixture in a Matrafs, and pour upon it Spirit of Wine, to the Height of a Finger's Breadth; we stop very well the Matrafs, and leave the Matter in Digestion for 2 Days; which expir'd, we unstop the Matrafs, and pour into it Spirit of Sulphur, till the Liquor rises 4 Fingers Breadth above the Matter: We stir the whole

Mixture, and having stopp'd the Matrafs with another, to make of it a circulatory Vessel, we put it in Digestion in a Dunghil, or some other Heat like it, for 4 Days; we afterwards decant the Liquor, percolate it, and keep it in a Bottle, well cork'd.

This *Elixir* is a very good Cardiack, and Sudorific; it purifies the Blood, helps Digestion, appeases the Palpitations of the Heart, and hysterick Vapours, and promotes the Menfes. The Dose is from 7 to 10 Drops, in some Liquor appropriated to the Distemper.

TOBACCO, (the next Subject of our chymical Operations) is a medicinal Herb, not known in *Europe* till after the Discovery of *America* by the *Spaniards*, and first imported about the Year 1560. The *Americans* of the Continent call'd it *Petun*, (as do, likewise, to this present Time, the Clowns of *Britanny*, my Country, who would rather chuse to be without Bread, than without *Petun*, though it be sold at the extravagant Rate of 50 Sols a Pound) those of the Islands *Toli*. The *Spaniards*, who gave it the Name *Tabaco*, took it from *Tabaco*, a Province of *Yucatan*, where they first found it, and first learn'd the Use of it.

Tobacco is either taken by Way of Snuff, as a Sternutatory; or as a Masticatory, by chewing it in the Mouth; or by smoaking it in a Pipe. It is sometimes also taken in little longish Pellets put up the Nose, where it is found to produce very good Effects, to attract a deal of Water, or Pituita, unload the Head, resolve Catarrhs, and make a free Respiration; for the subtile Parts of the *Tobacco*, in Inspiration, are carry'd into the Trachea and Lungs, where they loosen the peccant Humours adhering thereto, and promote Expectoration. Some have left *Tobacco* in their Noses all Night, but this is found to occasion Vomiting the next Morning. Another Thing charg'd on this Way of Application, is, that it weakens the Sight.

Tobacco is held a first Rate Narcotick. When taken in great Quantity in the Way of Snuff, it is found to prejudice the Smelling, greatly diminishes the Appetite, and in Time gives Rise to a Phthisis. That taken in the Way of Smoak, (I mean to Excess, in all Cases) dries and damages the Brain. *Borbi*, in a Letter to *Bartholine*, mentions a Person who, through Excess of Smoaking, had dry'd his Brain to that Degree, that after his Death there was nothing found in his Skull but a little black Lump, consisting of mere Membranes; but I don't believe one Word of it.

Some People use the Infusion of *Tobacco* as an Emetick; but it is a very dangerous, and unjustifiable Practice, and often produces violent Vomitings, Sickness, and Stupidity. *Bates* and *Fuller* give some Receipts, in which *Tobacco* is an Ingredient, with mighty Encomiums, in asthmatick Cases. A strong Decoction of *Tobacco*, with proper Carminatives and Catharticks, given Clyster-wise, sometimes proves of good Effect in what is usually call'd the *Stone Cholick*, and also in the *Iliack Passion*.

A Drop or two of the chymical Oil of *Tobacco*, being put on the Tongue of a Cat, produces violent Convulsions, and Death itself, in the Space of a Minute; yet the same Oil used on Lint, and apply'd to the Teeth, has been of Service in the Tooth-ach; though it must be to those who have been used to the taking of *Tobacco*, otherwise great Sickness, Reachings, Vomitings, &c. happen; and even in no Case is the internal Use of it warranted by ordinary Practice.

A strong Decoction of the Stalks, with sharp-pointed Dock and Allum, is said to be of good Service, used externally, in cutaneous Distempers, especially the Itch: Some boil them, for that Purpose, in Urine. The same is said to be infallible in curing the Mange in Dogs.

Signor *Paulli*, Physician to the King of *Denmark*, in an express Treatise on *Tobacco*, observes, that the Merchants frequently lay it in Bog-houses, to the End

that becoming impregnated with the volatile Salts of the Excrements, it may be render'd the brisker, more fetid, and stronger.

Tobacco kills Serpents, Lizards, Vipers, and other like Animals, if, having pierc'd their Skins, a Bit of it is introduc'd into it; or if they be made to receive its Smoak.

To prepare the OIL OF TOBACCO, we *Chymists* put 8 Ounces of good *Tobacco* hached, into a glass Cucurbite, and pour upon it about the same Weight of Phlegm of Vitriol; we cover the Cucurbite with its Capital, and leave the Matter in Digestion; on a Sand Heat, for a whole Day; then adapting a Recipient to the Vessel, we distil, by a slow Fire, about 5 Ounces of the Liquor, which we keep in a Vial.

This Oil is a strong Vomitive; it is very good for Ringworms, and the Itch, by anointing, gently, the Parts with it.

We leave Tobacco, to operate on TURPENTINE, which is a transparent Sort of Resin, flowing either naturally, or by Incision, from several unctuous and resinous Trees; as the Terebinthus, Larch, Pine, Fir, &c.

We distinguish several Kinds of *Turpentine*s, as that of *Chio*, *Venice*, *Bourdeaux*, *Cyprus*, *Strasburg*, &c. The *Turpentine* of *Chio*, or *Sio*, which is the only genuine Kind, and that which gives the Denomination to all the rest, is a whitish Resin, bordering a little on green, very clear, and a little odoriferous; drawn by Incision from a Tree call'd *Terebinthus*, very common in that Island, as also in *Cyprus*, and some Parts of *France* and *Spain*.

The Resin must be chosen of a solid Consistence, almost without either Taste or Smell, and not at all tenacious, which distinguishes it from the false *Turpentine* of *Venice*, commonly substituted for it, which has a brisker Smell, a bitter Taste, and sticks much to the Fingers. This *Turpentine* of *Chio* is indisputably the best, but its Scarcity occasions it to be little in Use.

The *Turpentine* of *Venice* is falsely so call'd; for though there was a *Turpentine* antiently brought from *Venice*, yet that now so call'd comes from *Dauphine*. It is liquid, of the Consistence of a thick Syrup, and whitish; and flows either spontaneously, or by Incision, from the Larch-tree, chiefly in the Wood of the Pilatre. That flowing naturally, call'd by the Peasants *Bijon*, is a Kind of Balsam, not inferior in Virtue to that of *Peru*, for which it is frequently substituted. That drawn by Incision after the Tree has ceased to yield spontaneously, is of considerable Use for several Arts, and it is even of this that Varnish is chiefly made. It must be chosen white and transparent, and Care be taken it has not been counterfeited with Oil of *Turpentine*.

The *Turpentine* of *Bourdeaux* is white, and thick as Honey; it does not ooze from the Tree in the Manner it is sent to us, but is properly a Composition, wherein, among other Ingredients, is a white Sort of Resin call'd *Galipot*.

The *Turpentine* of *Strasburg*, the Produce of the Abies, or Silver Fir, is that most commonly used among us, and is preferr'd, in *England*, to that of *Venice*, which it is distinguish'd from by its green Hue, fragrant Smell, and Citron Flavour.

The Uses of *Turpentine*, in Medicine, are innumerable. It is a great Vulnerary, and very detergent, and as such is prescrib'd in Abscesses, Ulcerations, &c. It promotes Expectoration, and as such is prescrib'd in Diseases of the Lungs and Breast; but it is most famous for clearing the urinary Passages, and as such prescrib'd in Obstructions of the Reins, Gonorrhoea's, the Stone, Gravel, Nephritick, &c. It is given in Bolus's, or dissolv'd in some Liquor, by Means of the Yolk of an Egg. The Dose is from a Scruple to a Drachm. 'Tis also employ'd in Clysters, dissolv'd in Oil, or in the Yolk of an Egg.

The DISTILLATION OF TURPENTINE, is a Separation of the Oil of *Turpentine* from its terrestrial Parts; made in the following Manner: Three Pounds

of the best *Turpentine* are pour'd into a large stone Retort, Half whereof is left empty; a good Handful of Tow is added to it, to stop the coarser Part of the *Turpentine* while the Liquor ascends; the Retort is plac'd in a Furnace, to be distill'd at a naked Fire, and a Recipient having been adapted to it, and the Junc-tures exactly luted, the Distillation is begun by a very little Fire, to heat the Retort, and to bring out the volatile Spirit; the Fire is increas'd afterwards by Degrees, and then comes out a clear Oil; afterwards a yellow one, and, lastly, a red one: Care is taken to separate those Liquors, as they come out, and when the red Oil is perceiv'd to grow thick, the Fire is put out, and when the Vessels are cold, they are unluted; and the Liquors kept separately in Vials.

The volatile Spirit of *Turpentine* is a very good Aperitive; 'tis given from 2 to 12 Drops, for the Evacuation of Sand or Gravel from the Reins or Ureter, the Nephritick, and to dissolve Viscosities. It is also used in Gonorrhoea's.

The first Oil serves for the same Use; the second and third serve for a Balsam, to consolidate Wounds, resolve Tumours, and fortify the Nerves.

There is found in the Retort, when broke, a Mass, which must be melted, and strain'd, to separate the Tow from it; 'tis the false Colophony employ'd in Plaisters, for Desiccation and Consolidation.

BENZOIN, (on which we are going to operate) is also a medicinal Kind of Resin, imported from the Kingdoms of *Cochinchina*, *Lao*, and other Parts of the *East Indies*. Benzoin is the same with what is popularly call'd *Benjamin*, or *Benjoin*, sometimes, also, *Assa dulcis*.

Benzoin is procur'd by a Wound, or Incision, made in a Tree whose Leaves resemble those of the Lemon-tree, which some call *Laserpitium*. It is of a reddish Colour, (not yellowish, as *Chambers* says) and of an agreeable Smell.

There are 3 Sorts of *Benzoin*: The first is call'd *Amigdaloides*, because of its being interspersed with several white Spots, which resemble broken Almonds; this comes from *Siam*, and is the best: The second is black, and very odoriferous: It drops from young Trees, and comes from *Sumatra*. It is call'd *Benzoinum de Boninas*. The third Sort is also black, but less odoriferous; this is found in the Islands of *Java* and *Sumatra*.

Benzoin must be chosen neat, clear, transparent, of a reddish Colour, friable, and interspers'd with white Spots. It is us'd in Medicine, to resist the Malignity of the Humours, and to fortify the Heart and the Brain.

We'll make two chymical Preparations of *Benzoin*, viz. the Flowers of *Benzoin*; with its Oil; and the Tincture of *Benzoin*.

THE FLOWERS OF BENZOIN, WITH ITS OIL, are an Exaltation of the volatile Salts of *Benzoin*, and a Separation of its Oil by Distillation, thus: We put into an earthen Pot, a little deep, and with a small Edge, 3 or 4 Ounces of *Benzoin*, very neat, and coarsely pulveriz'd, and cover the Pot with a Cornet of Paper, glu'd, and double; which we tye all round, under the Edge; and place it, afterwards, on hot Embers; when the *Benzoin* is heated, the Flowers sublimare: We take off the Cornet every two Hours, and put another in its Place; we separate, with a Pen-feather, all the Flowers we find sticking to the Inside of the Cornet in fine, white, and shining Needles; and when those Flowers begin to appear yellowish, we take the Pot off the Fire, and leave it to cool: We gather all the Flowers which occupy not only the Inside of the Cornet, but likewise the Inside of the Pot.

Flowers of *Benzoin* have a very agreeable Scent, but very strong, and of an acid, penetrating Taste. They are good for the Asthma, to appease Vapours, for Palpitations, and to resist Venom. The Dose is from 2 Grains to 5, in Eggs, or Lozenges.

We find sticking, at the Bottom of the Pot, a black shining Matter, which we unloose with a hot Spatula:

The Matter is light, brittle, and odorous, when brought near the Fire; we pulverize it coarsely, and put it in a glass Retort, large enough that there may be but one Third of it fill'd: We place the Retort on the Sand, adapt a Recipient to it, lute exactly the Junctures, and make under it a little Fire, to heat it, and to distil an Oil, which thickens, in Part, in the Recipient; we continue the little Fire till it has done distilling, and keep that Oil in a glass Vessel. Its Colour is red, its Scent pretty agreeable, and its Taste acrimonious.

The *Oil of Benzoin* is deterfive, proper for Wounds and old Ulcers, and to resist the Gangrene, when apply'd outwardly. It may be taken inwardly, from 1 Drop to 4, to help Respiration, and to resist Venom. There remains in the Retort but a rarefy'd, light, and black Matter, of no Use.

The TINCTURE OF BENZOIN, is made by reducing into a coarse Powder 3 Ounces of *Benzoin*, and Half an Ounce of Storax, and putting them in a Bottle, or Matrafs, Half whereof must be left empty; a Pint of Spirit of Wine is pour'd upon it, and the Vessel, having been well stopp'd, is put in Digestion in a Dung-hil, for 15 Days; after which, the Liquor is filtrated, and kept in a Vial, well cork'd. Some add to it 5 or 6 Drops of Balsam of *Peru*, to give it a good Smell.

This Tincture is proper to carry off the Spots of the Face; about a Drachm of it is put in 4 Ounces of Water, which it changes white, like Milk: Ladies wash their Faces with that white Water, which is called *Lac Virginale*.

CAMPBOR, or CAMPHIRE, (the Subject of our next Operations) is a white, shining, transparent, friable, inflammable, odoriferous, volatile Gum, or Resin, of a bitterish Taste, and very hot in the Mouth, flowing from a Tree of the same Name, found frequently in the Islands of *Borneo*, *Ceylon*, and the neighbouring mountainous Coasts of *India*, resembling a Walnut-tree.

Camphor distils from the Tree in Manner of a Gum, and it is said most plentifully, in the Time of Earthquakes and Storms. M. L'Emery says, that *Camphor* is found at the Foot of the Tree, where it thickens into little Grains, of different Figures and Sizes, very dry, friable, light, of a bitterish Taste, &c. These little Grains falling on one another, adhere lightly together, and form Masses, which being squeez'd a little by the Fingers, granulate again into small Corpuscles, like Salt.

Some Authors make 2 different Kinds of *Camphor*, according to the different Parts of the Tree where they are found: That in the Veins of the Wood is said to be different from that which oozes out upon breaking the Bark.

The *Camphor*, it is said, being at first red, is whiten'd either by the Sun, or the Fire: In Effect, we have but little of the raw, natural *Camphor* among us; the *Dutch* take Care that it comes all refin'd by Sublimation, and prepar'd to our Hands.

Camphor has various Uses; as in Fire-works, making of Varnish, &c. In the Courts of the eastern Princes, 'tis burnt, together with Wax, to illumine the Night. It is exceedingly inflammable, so as to burn, and preserve its Flame under Water; and in burning it consumes wholly, leaving no *Scorium* behind; but its principal Use is in Medicine.

Camphor is the most efficacious Diaphoretick known, its great Subtlety diffusing itself through the Substance of the Parts, almost as soon as the Warmth of the Stomach has put it in Motion. 'Tis an excellent Remedy to appease the Hystericks, for 'tis not only given to smell to Women afflicted with those Disorders, and administer'd in Clysters; but is also taken inwardly: 'Tis set on Fire, and after it has been extinguish'd 5 or 6 Times in some Liquor appropriated to the Distemper, that Liquor is given to the Patient to drink.

A Drachm of *Camphor* is dissolv'd in 4 Ounces of Spirit of Wine, which Dissolution is call'd *camphorated*

Spirit of Wine. It is good for the Apoplexy, Scurvy, Hystericks, and to resist the Malignity of the Humours. The Dose is from 6 Drops to 15, in some Liquor appropriated to the Distemper. 'Tis also apply'd outwardly, in the scrophulous Tumours, when open, and in other Wounds, to resist the Gangrene.

Dr. Quincy observes, that *Camphor* begins to be mix'd, and that to good Purpose, with Mercurials, to guard against their stimulating Properties, and to send them into the finest Passages to operate by Fusion, and the Force of Impulse. For not only, says he, *Mercurius*, or *Calomel*, may be hereby restrain'd from manifest Operation in the Glands about the Mouth; but also the Mineral *Turbith*, which of itself works very strongly by Stool and Vomit, when mix'd with *Camphor*, will be much less felt in those Respects, and will go into the furthest Circuit of Motion, and promote the cutaneous Discharge in a more efficacious Manner than any Medicine of less specifick Gravity.

There is a common Verse to the Discredit of *Camphor*, as if its Smell emasculated:

CAMPHORA per Nares castrat odore Mares.

But the Proverb, according to *Scaliger* and *Tulpius*, is false. *Camphor* being boil'd in *Aqua vite*, in a close Place, till the whole be evaporated; if a lighted Torch, or Candle, be introduc'd, the Air in the whole Place will immediately catch Fire, and appear in a Flame, without doing any Damage to the Place, or the Spectators.

We make 2 Preparations of *Oil of Camphor*. The first *Oil* is the *Camphor* impregnated with the Acids of Spirit of Nitre, which liquefies it, thus: Three or 4 Ounces of good *Camphor* having been pulveriz'd, are put in a Matrafs, and twice as much Spirit of Nitre pour'd upon it; the Vessel, well stopp'd, is plac'd on a Pot half full of warm Water; the Matter is stirr'd, from Time to Time, to help the Dissolution, which is made in 2 or 3 Hours, and the *Camphor* converted into a clear *Oil*, which swims at the Top of the Spirit of Nitre: That *Oil* is separated, and kept in a Bottle, well cork'd.

This *Oil of Camphor* is good for the Caries of the Bones, to touch the uncover'd Nerves, in Wounds, and for the Tooth-ach.

Note, That some Artists blame this Preparation of *Oil of Camphor*, because, say they, of the Violence which the corrosive Spirit of Nitre makes to *Camphor*, in dissolving it; and of that considerable Quantity of its Particles introduc'd into it, whose Acrimony is subject to them. But as this *Oil* is seldom taken inwardly, the Objection seems frivolous. Besides, how could that Acrimony be suspect, since the Points of the Spirit of Nitre must necessarily be embarrassed in the Particles of the *Camphor*, which are all sulphurous, and be thereby much weaken'd? But if, notwithstanding these Reasons, there remains still some Scruple of making the *Oil of Camphor* with Spirit of Nitre; here is another Manner of preparing it, which will remove all Difficulties.

The second Preparation of *Oil of Camphor*, is its Dissolution in Oil of Turpentine, and a Distillation of all the Matter, thus: We put in a glass Retort 2 Ounces of *Camphor* coarsely pulveriz'd, or bruiz'd; and having pour'd upon it 8 Ounces of æthereal Oil of Turpentine, we place the Retort, with its Beak upwards, and stopp'd, in Digestion at a Sand Heat for 24 Hours, shaking it, from Time to Time, till all the *Camphor* be dissolv'd in the Liquor: We then place the Retort in Distillation on Sand, unstop it, adapt a Recipient to it, lute exactly the Junctures, and, by a moderate and graduate Fire, distil the Liquor till nothing comes out: We keep that Liquor in a Bottle, well cork'd.

This *Oil of Camphor* is deterfive, vulnerary, resolutive, hysterick, aperitive, and proper for Ulcers in the

the Reins, Bladder, and Matrix, administer'd inwardly. The Dose is from 4 Drops to 15. It also may be used outwardly, for Wounds, old Ulcers; Caries of the Bones, the Scurvy, and King's Evil. From these we'll pass to our Operations on the *Gum Ammoniack*.

Gum Ammoniack, is a Kind of Gum brought from the *East Indies*, supposed to ooze from an umbelliferous Plant.

Dioscorides says, 'tis the Juice of a Kind of *Ferula* growing in *Barbary*; and that the Plant that produces it is call'd *Agafyllis*.

Pliny calls the Tree whence it flows, *Metopion*, and says, the Gum takes its Name from the Temple of *Jupiter Ammon*, nigh which the Tree grows.

It ought to be in dry Drops, white within, yellowish without, easily fusible, resinous, somewhat bitter, and of a very sharp Taste and Smell, somewhat like Garlick. The good *Ammoniack* is of a high Colour, and not mix'd with any Scrapings of Wood, Stone, or Sand; 'tis call'd *σπαρμα*, Fragment. The other, which is full of Stones or Sand, is call'd *φυρμα*, Mixture. Some say this Gum serv'd the Antients for Incense in their Sacrifices.

Gum Ammoniack is used inwardly in the desopilative Opiates, for the schirrous Tumours of the Liver, Melt, and Mesentery; and is likewise employ'd outwardly in emollient and attractive Plaisters.

We make but one chymical Preparation of *Gum Ammoniack*, which is its *Distillation*, whereby a Separation is made of its Oil and Spirit, from its terrestrial Part, thus: We put a Pound of *Gum Ammoniack* in a stone or glass Retort, large enough that two Thirds thereof may be left empty; we lute the Retort, place it in a reverberatory Furnace, adapt a Recipient to it, and begin the Distillation by a very little Fire, to heat gently the Retort, and make a small Quantity of phlegmatick Liquor drop from it: When the Vapours begin to appear, we throw away what we find in the Recipient, re-adapt it to the Retort, lute exactly the Junctures, increase the Fire by Degrees, and continue till it has done distilling: Having left the Vessels to grow cold, we unlute them, and pour the Liquor contain'd in the Recipient into a Funnel lin'd with grey Paper: The Spirit runs through, and leaves a thick black Oil on the Paper, which Oil we keep in a Vial.

The Oil of *Gum Ammoniack* is good for the Palsy, and Hystericks, by anointing the Part with it. It is given to smell to Women, for the Hystericks.

We pour the Spirit into a glass Alembick, and rectify it, by distilling all the Humidity at a Sand Heat. This Spirit is a good Remedy against the Plague, and all malignant Maladies; 'tis used in the Scurvy, and for all Obstructions. The Dose is from 8 to 16 Drops, in some Liquor appropriated to the Distemper. In the same Manner may be extracted the Spirit of all Sorts of Gums. Our next Operations are to be on *Myrrh*.

MYRRH, *Myrrha*, from *μύρρα*, of *μύρα*, I run, or trickle, is a Kind of Gum, or Resin, issuing, by Incision, and sometimes spontaneously, from the Trunk, and larger Branches of a Tree growing in *Arabia*, *Egypt*, and especially *Abyssinia*.

Authors are not agreed about the Tree which produces this Gum: It is true, they all make it small and thorny, but disagree about the Form of its Leaves. The Incisions are made twice a Year, and the *Myrrh* oozing out, is receiv'd on Rush Mats, disposed underneath.

The Druggists sell two Sorts of *Myrrh*, viz. *Myrrh* in Tears, which they call *Stacte*; the other *Ungulata*, or in Nails. Of the first Kind the best is in bright, yellow, transparent Drops, friable, light, and of a strong disagreeable Smell, but this is very rare; and most of that in Use is the nail'd *Myrrh*, so call'd from the white Spots observ'd thereon, much like those on the Nails of the Fingers. The best is in little Masses, or Tears, red, and transparent; which, when broke, contains a Kind of unctuous Liquor, the

most precious Part of the *Myrrh*, and the real *Stacte* of the Antients.

Myrrh must be chosen friable, light, odorous, neat, in little Bits, of a yellowish Colour, and bitter Taste. *Myrrh* is aperitive, and resolutive; 'tis much esteem'd for the Obstructions of the Matrix, as to promote the Menses; and to hasten a Delivery: It likewise resists the Malignity of Humours, is employ'd in roborative Remedies, and resolutive Plaisters. There are extracted from *Myrrh*, a Tincture, and an Oil *per deliquium*.

The TINCTURE OF MYRRH, is a Dissolution of the oily Parts of the *Myrrh* in Spirit of Wine, thus: We put what Quantity we please of fine *Myrrh*; pulveriz'd, into a Matrafs, and pour upon it Spirit of Wine, to the Height of four Fingers Breadth; we stir well the Matter, and put it in Digestion, on a Sand Heat, for 2 or 3 Days, or till the Spirit of Wine be loaded with the Tincture of the *Myrrh*: We pour then the Liquor by Inclination, and keep it in a Vial, well cork'd.

Tincture of *Myrrh* can be used to hasten Delivery; promote the Menses, for the Palsy, Apoplexy, Lethargy, and all other Maladies proceeding from the Corruption of Humours. It is sudorifick, and aperitive. The Dose is from 6 Drops to 15, in some Liquor appropriated to the Distemper. It is also employ'd alone, or mix'd with Tincture of Aloes, to resolve cold Tumours; in Injections, to dissolve the gypsous Humour, and for the Gangrene. In the same Manner are made the Tinctures of Castoreum and Saffron, much esteem'd for the Hystericks. The Dose is from 4 Drops to 12, in Water of Melissa.

OIL OF MYRRH PER DELIQUUM, is a Dissolution of the looser Particles of the *Myrrh*, made by the Humidity of the Whites of Eggs, thus: We boil Eggs hard, cut them in Half, take out the Yolks, and fill up the Whites with *Myrrh*, in Powder; we place those Halves of Eggs, thus fill'd, on small Sticks; placed in Order, in a Dish, which Dish we carry to a Cellar, or some other damp Place: It distils a Liquor to the Bottom of the Dish, which we take out, and keep. It is the Oil of *Myrrh per Deliquium*.

This Oil is esteem'd to take the Spots off the Face, and for tetterous Humours.

It is very well for us that we have already run over two of our Kingdoms; for I find that my Finances are pretty much exhausted, and, considering that they were not very copious at my first setting out on my Travels, and that I knew no Bankers who would be kind enough to trust me with any Bills of Credit, on the single *Hipoteck* of the Smoak of my Laboratory, which, notwithstanding my Industry, and indefatigable Labour, has never prov'd very beneficial to me, otherwise than by furnishing me once with more Iron than I wish'd for; and by a Crew who expected to change that Iron into Gold, by the entire Dissolution of my parch'd Substance, but, happily for me, were disappointed; I'll think myself pretty well off, if I can make my scanty Cash defray my Expences throughout the *Animal Kingdom*, I am now going to enter.

It is, at present, the most probable Opinion, and the best receiv'd, that all *Animals* proceed from Eggs, and that they are contain'd in them, as Plants are contain'd in the Seed: But as the Eggs of all the *Animals* are not so easily found, as the Seeds of all the Plants, and the *Animal* can't be so easily discover'd in the Egg, as the Plant is perceiv'd in the Seed, thro' Means of a Microscope; there are, yet, some Authors who oppose that Opinion, with all the Evasions of the most subtle Philosophy.

But, however, the *Animal* being form'd, the nutritious Juice, and the Humours circulate so well in his Body, by Means of the Spirits, which serve as a Vehicle to them, that all is volatiliz'd in it: For we find but a very little Quantity of fix'd Matter in the Separations we make of the Principles of *Animals*.

It is true that their Substances are not found all volatile alike, for some are more, and others less volatile. The volatile Salts of the Toad, and of the Scorpion, are

are not so subtle as that of the Viper. The Hairs, the Urine, the Blood, give more volatile Salt than the Bones. The aquatick Animals produce less volatile Salt than the terrestrial. The Mille-pedes, Earthworms, and Snails have less volatile Salt than the Lizards and Serpents, the Hart, the Goat, the Dog, the Wolf, Fox, Castor, Cat, the Hare, the Rabbit, the Rat, and the Mouse, give more volatile Principles than the Calf, the Sheep, the Ox, the Horse and the Ass. The Parts of the human Body are all full of volatile Salt; there is but the Viper among Animals, which has a little more of it than any of the rest. The Bear has likewise a vast Quantity of it, the Hartshorn contains more of it than Ivory; the Hairs more than any other Part of the human Body; and the Milk less than any other Liquor found in Animals.

Animals, their Parts, and their Excrements, possess different Virtues, according to the more or less of their volatile Principles, and their Union among them. Those, whose Principles are much volatile, have commonly a sudorifick Quality, as human Blood, and the Cranium or Skull; the Viper and Hartshorn, because their Substance being heated in the Stomach spreads itself throughout the whole Body, and comes out through the Pores. But those whose Substances are less volatile, have often an aperitive Virtue, as the prepared Toad, the Mille-pedes, the Craw-fish; because their Salts being heavy are precipitated into the Blood, and open the urinary Ducts. Those, whose Principles have fermented, as what is improperly called the Testicle of Castor, the Urine, the Musk, the Civet, and the Excrements of several Animals, are proper, some for the Epilepsy, Apoplexy, Palsy; others for the Histericks, because their volatile Substance ascending to the Brain strengthens the Origination of the Nerves. Urine is a very good Remedy for the Gout, because it exalts and dissipates the Humour through the Pores by Stools and Urine. The Dose is two or three Glasses every Day. It is also very good for the Vapours.

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We'll choose but one whole Animal for the Subject of our Chymical Operations, and that will be the Viper. All our other Subjects are to be some Parts or Excrements of different Kinds of Animals, as Urine, Hartshorn, human Skull and Brain, Honey and Wax.

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This Animal is very common in Dauphiny, and in Poitou, two Provinces of the Kingdom of France, whence they are transported throughout the whole Kingdom. When in the Fields it hath several little Animals, on which it feeds; but when confined it may be kept alive a whole Summer without eating, provided it has Air enough. The Reason why the Viper can live so long without eating, is that the Pores of its Skin being very close and exiguous, as it appears, when narrowly examined, there is but a very little Dissipation made of its Spirits, therefore it does not want Aliments, like other Animals, for the Formation of new ones.

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L'Emery says, that the quickest Remedies for the Bite of the Viper, is to squeeze a little the Wound, to evacuate as much of *Sania*, and of Blood as possible, to make a strong Ligature, a little above the Wound, with a Pack-thread, to intercept the Course of the Venom, which would spread throughout the whole Habit of the Body; but that if the Part admits of no such Ligature, the Head of the Viper must be bruised and applied on the Wound, or a red hot flat Iron approached as near the Wound as it can be bore; or the Wound scarified, and a Mixture of Theriack, Garlick, and Sal-Armoniack, applied to it; or lastly, that Gunpowder may be burnt upon the Wound. He pretends that all these Topick Remedies can open the Pores

Pores of the Wound, and bring out the envenom'd Spirits which had enter'd into it; with this Caution, that those Remedies are to be apply'd immediately after the Bite; for if any Time was given to the Venom to penetrate further into the Vessels, they would prove ineffectual, because the Venom could not return to the Wound, however great could be the Dilatation of the Pores. After these necessary Applications on the Wound, the same Author prescribes the *volatile Salt* of *Vipers* to the Patient; for in Case, says he, the external Remedies should prove ineffectual, this alone is capable to perfect the Cure: Because it being a *volatile Alkali*, penetrates, in a short Time, all the Vessels, and dissolves the Blood, which the Venom of the *Viper* would have coagulated.

As to the Manner wherein the *Viper* conveys its Poison, Authors are a little disagreed. Several imagine, that the Malignity consists only in the irritated Spirits; 'tis the Sentiment of *Van Helmont* and *Potterius*, as related by *Zuulpher*, in his Remarks on the *Pharmacopœa* of *Ausbourg*; where he mentions the Troches of *Vipers*. *Zuulpher* says, that there have been so many great Men who have supported this Sentiment, with curious Observations on the Bites of *irritated Animals*, particularly those of a Man, Cat, Wolf, Horse, Dog, &c. and among them *Fabricius Hildanus*, in his *Chirurgical Operations*; that he was not himself oblig'd to add any Thing else to prove the Truth of their Opinions. If we see, continues he, Accidents happen, some more fatal, some less, they are to be attributed to a greater or less Degree of Wrath in the *Animal*.

This Sentiment seems to have been confirm'd by some Experiments related by *M. Charras*, in his Book of the *Viper*; where he not only shews that the irritated Spirits make, alone, the Venom of the *Viper*: But pretends, likewise, that the yellowish Liquor found in the two *Vesiculae*, or Bags, which cover the Base of the two canine Teeth, and which was suppos'd to be the Venom of the *Animal*, is not poisonous at all; that he has given it to Pigeons, as Food, without their being at all disorder'd thereby; that the *Viper's* Bite he has always found mortal to *Animals*, even after the Bag has been taken clear out, as well as before: And, lastly, that the Poison must lie in the irritated Spirits of the *Viper*, which it exhales in the Ardour of its Bite, and which are so cold, that they curdle the Blood, and stop the Circulation.

Francisco Redi maintains, on the contrary, that all the Venom of the *Viper* is contain'd in the two *Vesiculae*, or Bags, abovemention'd; whence, upon biting, the yellowish Liquor is squeez'd out into the Wound, where mixing with the Blood, and other Juices, it produces the dreadful Symptoms attending the Bite of the *Viper*. This Hypothesis he maintains by a good Number of Experiments, as of *Animals*, viz. Cocks, &c. being bitten by *Vipers*, after these *Vesiculae*, and their Juice, had been taken out, without any Sign of Poison, or any ill Consequence at all.

This Sentiment of *Redi* has found a vast Number of Partisans, and the excellent *Dr. Mead*, in particular, who supposes it the true one, in his Essay on the Poison of the *Viper*; and who adds to *Redi's* Account, that the Poison in the *Viper's* Bag is separated from the Blood by a conglomerate Gland, lying in the lateral anterior Part of the *Os Sincipitis*, behind the Orbit of the Eye; from which Gland is a Duct that conveys the Poison to the Bags at the Teeth. The Teeth, he adds, are tubulated, for the Conveyance and Emission of the Poison into the Wound; but their Hollowness does not reach to the Apex, or Tip of the Tooth, but ends in a long Slit below the Point, out of which the Poison is emitted.

These Slits, or Perforations of the Teeth, *Galen* says, the Mountebanks, of his Days, us'd to stop with some Kind of Paste; after which, they would publicly expose themselves to be bitten, without Danger.

In so great an Opposition of Sentiments and Experiences, a learned Author, to reconcile them, says, that it could very well happen that the yellow Liquor

of the *Vipers* might produce different Effects, according to the different Places they are born in: And therefore *M. Redi* could have found that yellow Juice venomous in *Italy*, whereas in *France*, where the Climate is colder, that Liquor shews no Venom, unless excited by the irritated Spirits of the *Viper*, which gives it its Penetration.

Some Persons assure us, that they have seen several *Animals* die in *France*, some Time after that yellow Liquor had been put in Wounds made on Purpose; which favours much the Sentiment of *M. Redi*. Besides what is said of that Liquor having been tasted, in *France*, without the least Prejudice to the Person who tasted it, is not a quite convincing Proof of its not being poisonous; because though the Spirit of Vitriol, for Example, or some other Acids, be not mortal, when taken by the Mouth; if, notwithstanding they be syring'd, in an equal Quantity, into the Veins, the *Animal* falls immediately into Convulsions, and dies. But as the Reason why the Spirit of Vitriol taken by the Mouth is not a Poison, is, that its Acids being weaken'd then by their Mixture with the *Saliva*, and that before they come to be mix'd with the Mass of the Blood, its Particles are so alter'd by the Ferment of the Places they pass through, that they only retain Virtue enough to cool the Blood: It can be said, likewise, that the yellow Juice of the *Viper*, when put on the Tongue, besides its being mix'd with the Humidity of the Mouth, and of the Stomach, is also altered by the Ferment of the Places through which it must pass, before it enters the Mass of Blood.

Others imagine, that the Venom of the *Viper* has its chief Seat in the Gall, whence 'tis carry'd to the *Alveoli*, when the *Animal* is irritated; but we find no Conduit in the Anatomy of the *Viper*, capable to make that Transport: Though it may be said, that in living Bodies the Pores are so open, that all Sorts of Liquor can pass through them. But we don't find that the Gall of the *Viper* produces any bad Effect, though it has been administer'd inwardly, and apply'd on Wounds made on Purpose: It only proves sudorific.

My own Sentiment is, that the Venom of the *Viper* consists in its irritated Spirits, (which meeting in their Passage from the Blood, whence they fall to the Mouth of the *Animal*, a vast Quantity of acid Particles) each of those Spirits forms to itself a *Capsule*, or Sheath, of those acid Particles, wherein it wraps itself, and flowing with Violence, or Impetuosity, from the Mouth of the *Animal*, when he bites, insinuate themselves into the Veins and Arteries, where meeting with the Alkali of the Blood, they ferment, and form a *Coagulum*; that 'tis not without a very great Appearance of Reason that the Venom of the *Viper* is supposed to consist in the yellow Juice contain'd in the *Alveoli*; for those Spirits insinuating themselves into those *Alveoli*, at the same Time they crowd to the Mouth of the *Animal*, while irritated, cause there so great an Effervescence, that the Membrane of the Bag, being thereby distended beyond its Strength, and therefore breaking, at its being compressed by the Part bitten, emits the Liquor it contains, in the Wound: That *that* Liquor, thus impregnated, can remain poisonous ever after, and produce the same bad Effects, when put in any other Wounds besides that made by the Bite of the *Viper*; because those Spirits, thus sheath'd, being put into a new Ferment by the Heat of the Part the Liquor is apply'd to, are directed to the same Action; and that the Difference of the Time, as well as of the Constitution of the *Animal*, when the Experiments of *M. Charras*, and *M. Redi*, have been made, may be the Cause of the different Effects the yellow Juice of the *Viper* has produc'd, (for it would be impertinent to deny Facts alledg'd by Men of their Integrity and Knowledge,) for it can't be reasonably supposed that a weak and cacoehimous *Animal* can emit so great a Number of Spirits, when irritated, as one more vigorous, and of a stronger Constitution; nor that a Liquor lately taken out of the Bag, could not be more apt to ferment, than that which has been a longer Time out of it,

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The Bite of the Viper is more dangerous than that of the other Serpents; the Cure seems very unsettled. Mr. Boyle and Mr. L'Emery found a hot Iron held near the Place successful, but it proved otherwise to Mr. Charras. Again the Snake-stone, from the East-Indies, immediately applied to the Place, is much commended: But Mr. Redi and Mr. Charras found it of no Use; yet *Baglivi*, and Dr. Havers give Instances of its good Success.

Dr. Mead adds, that the same Stone directly applied to a Pigeon, when bitten, saved its Life four Hours; whereas most of the other Pigeons bitten died in half an Hour. This Stone is not natural but fictitious; its Virtues lies in the Porosity, which is supposed to imbibe the Virus. The Viper-Catchers, Dr. Mead adds, have a Specifick they can so far confide in, as not to be afraid of being bitten. That Specifick is the *Axungia* of the Viper presently rubbed into the Wound; which consisting of clammy, viscid, penetrating, and active Parts, sheaths the Salts of the Virus. The same Author applying it to the Nostrils of a Dog bitten, found it well the next Day: When this is not timely applied, and the Virus has insinuated into the Blood, the Sal-Viper is excellent, given and repeated 'till Sweats be produced. This succeeded well with Mr. Charras; and Dr. Mead relates that it recovered one after the Virus had induced an universal Itch.

L'Emery says, that the quickest Remedies for the Bite of the Viper, is to squeeze a little the Wound, to evacuate as much of *Sania*, and of Blood as possible, to make a strong Ligature, a little above the Wound, with a Pack-thread, to intercept the Course of the Venom, which would spread throughout the whole Habit of the Body; but that if the Part admits of no such Ligature, the Head of the Viper must be bruised and applied on the Wound, or a red hot flat Iron approached as near the Wound as it can be bore; or the Wound scarified, and a Mixture of Theriack, Garlick, and Sal-Armoniack, applied to it; or lastly, that Gunpowder may be burnt upon the Wound. He pretends that all these Topick Remedies can open the

Pores of the Wound, and bring out the envenom'd Spirits which had enter'd into it; with this Caution, that those Remedies are to be apply'd immediately after the Bite; for if any Time was given to the Venom to penetrate further into the Vessels, they would prove ineffectual, because the Venom could not return to the Wound, however great could be the Dilatation of the Pores. After these necessary Applications on the Wound, the same Author prescribes the *volatile Salt* of *Vipers* to the Patient; for in Case, says he, the external Remedies should prove ineffectual, this alone is capable to perfect the Cure: Because it being a *volatile Alkali*, penetrates, in a short Time, all the Vessels, and dissolves the Blood, which the Venom of the *Viper* would have coagulated.

As to the Manner wherein the *Viper* conveys its Poison, Authors are a little disagreed. Several imagine, that the Malignity consists only in the irritated Spirits; 'tis the Sentiment of *Van Helmont* and *Poterrius*, as related by *Zuulpher*, in his Remarks on the *Pharmacopœa* of *Ausbourg*; where he mentions the Troches of *Vipers*. *Zuulpher* says, that there have been so many great Men who have supported this Sentiment, with curious Observations on the Bites of *irritated Animals*, particularly those of a Man, Cat, Wolf, Horse, Dog, &c. and among them *Fabricius Hildanus*, in his *Chirurgical Operations*; that he was not himself oblig'd to add any Thing else to prove the Truth of their Opinions. If we see, continues he, Accidents happen, some more fatal, some less, they are to be attributed to a greater or less Degree of Wrath in the *Animal*.

This Sentiment seems to have been confirm'd by some Experiments related by *M. Charras*, in his Book of the *Viper*; where he not only shews that the irritated Spirits make, alone, the Venom of the *Viper*: But pretends, likewise, that the yellowish Liquor found in the two *Vesiculae*, or Bags, which cover the Base of the two canine Teeth, and which was suppos'd to be the Venom of the *Animal*, is not poisonous at all; that he has given it to Pigeons, as Food, without their being at all disorder'd thereby; that the *Viper's* Bite he has always found mortal to *Animals*, even after the Bag has been taken clear out, as well as before: And, lastly, that the Poison must lie in the irritated Spirits of the *Viper*, which it exhales in the Ardour of its Bite, and which are so cold, that they curdle the Blood, and stop the Circulation.

Francisco Redi maintains, on the contrary, that all the Venom of the *Viper* is contain'd in the two *Vesiculae*, or Bags, abovemention'd; whence, upon biting, the yellowish Liquor is squeeze'd out into the Wound, where mixing with the Blood, and other Juices, it produces the dreadful Symptoms attending the Bite of the *Viper*. This Hypothesis he maintains by a good Number of Experiments, as of *Animals*, viz. Cocks, &c. being bitten by *Vipers*, after these *Vesiculae*, and their Juice, had been taken out, without any Sign of Poison, or any ill Consequence at all.

This Sentiment of *Redi* has found a vast Number of Partisans, and the excellent Dr. *Mead*, in particular, who supposes it the true one, in his Essay on the Poison of the *Viper*; and who adds to *Redi's* Account, that the Poison in the *Viper's* Bag is separated from the Blood by a conglomerate Gland, lying in the lateral anterior Part of the *Os Sincipitis*, behind the Orbit of the Eye; from which Gland is a Duct that conveys the Poison to the Bags at the Teeth. The Teeth, he adds, are tubulated, for the Conveyance and Emission of the Poison into the Wound; but their Hollowness does not reach to the Apex, or Tip of the Tooth, but ends in a long Slit below the Point, out of which the Poison is emitted.

These Slits, or Perforations of the Teeth, *Galen* says, the Mountebanks, of his Days, us'd to stop with some Kind of Paste; after which, they would publicly expose themselves to be bitten, without Danger.

In so great an Opposition of Sentiments and Experiences, a learned Author, to reconcile them, says, that it could very well happen that the yellow Liquor

of the *Vipers* might produce different Effects, according to the different Places they are born in: And therefore *M. Redi* could have found that yellow Juice venomous in *Italy*, whereas in *France*, where the Climate is colder, that Liquor shews no Venom, unless excited by the irritated Spirits of the *Viper*, which gives it its Penetration.

Some Persons assure us, that they have seen several *Animals* die in *France*, some Time after that yellow Liquor had been put in Wounds made on Purpose; which favours much the Sentiment of *M. Redi*. Besides what is said of that Liquor having been tasted, in *France*, without the least Prejudice to the Person who tasted it, is not a quite convincing Proof of its not being poisonous; because though the Spirit of Vitriol, for Example, or some other Acids, be not mortal, when taken by the Mouth; if, notwithstanding they be syring'd, in an equal Quantity, into the Veins, the *Animal* falls immediately into Convulsions, and dies. But as the Reason why the Spirit of Vitriol taken by the Mouth is not a Poison, is, that its Acids being weaken'd then by their Mixture with the *Saliva*, and that before they come to be mix'd with the Mass of the Blood, its Particles are so alter'd by the Ferment of the Places they pass through, that they only retain Virtue enough to cool the Blood: It can be said, likewise, that the yellow Juice of the *Viper*, when put on the Tongue, besides its being mix'd with the Humidity of the Mouth, and of the Stomach, is also altered by the Ferment of the Places through which it must pass, before it enters the Mass of Blood.

Others imagine, that the Venom of the *Viper* has its chief Seat in the Gall, whence 'tis carry'd to the *Alveoli*, when the *Animal* is irritated; but we find no Conduit in the Anatomy of the *Viper*, capable to make that Transport: Though it may be said, that in living Bodies the Pores are so open, that all Sorts of Liquor can pass through them. But we don't find that the Gall of the *Viper* produces any bad Effect, though it has been administer'd inwardly, and apply'd on Wounds made on Purpose: It only proves sudorifick.

My own Sentiment is, that the Venom of the *Viper* consists in its irritated Spirits, (which meeting in their Passage from the Blood, whence they fall to the Mouth of the *Animal*, a vast Quantity of acid Particles) each of those Spirits forms to itself a *Capsule*, or Sheath, of those acid Particles, wherein it wraps itself, and flowing with Violence, or Impetuosity, from the Mouth of the *Animal*, when he bites, insinuate themselves into the Veins and Arteries, where meeting with the Alkali of the Blood, they ferment, and form a *Coagulum*; that 'tis not without a very great Appearance of Reason that the Venom of the *Viper* is supposed to consist in the yellow Juice contain'd in the *Alveoli*; for those Spirits insinuating themselves into those *Alveoli*, at the same Time they crowd to the Mouth of the *Animal*, while irritated, cause there so great an Effervescence, that the Membrane of the Bag, being thereby distended beyond its Strength, and therefore breaking, at its being compressed by the Part bitten, emits the Liquor it contains, in the Wound: That *that* Liquor, thus impregnated, can remain poisonous ever after, and produce the same bad Effects, when put in any other Wounds besides that made by the Bite of the *Viper*; because those Spirits, thus sheath'd, being put into a new Ferment by the Heat of the Part the Liquor is apply'd to, are directed to the same Action; and that the Difference of the Time, as well as of the Constitution of the *Animal*, when the Experiments of *M. Charras*, and *M. Redi*, have been made, may be the Cause of the different Effects the yellow Juice of the *Viper* has produc'd, (for it would be impertinent to deny Facts alledg'd by Men of their Integrity and Knowledge,) for it can't be reasonably supposed that a weak and cacochimous *Animal* can emit so great a Number of Spirits, when irritated, as one more vigorous, and of a stronger Constitution; nor that a Liquor lately taken out of the Bag, could not be more apt to ferment, than that which has been a longer Time out of it,

it, during which, Part of the Spirits have been evaporated, and those left so weaken'd, and so much entangled and embarrassed in the ramous Particles of the yellow Liquor, as to be impossible for the Heat of the Part to make them ferment a-new, as to direct them to Action. The Constitution of the *Animal* on which the Application is made, can also contribute towards making that Liquor produce different Effects; for if the Blood of that *Animal* contains a great Quantity of tenacious and viscous Humours, capable to embarrass and blunt the Points of those acid Sheaths, the Spirits of the *Viper* are wrapp'd in, or its inward Heat is so vehement, as to be capable to change the Configuration of those acid Points, the Liquor produces no bad Effects. On the contrary, if the Blood is thin and fluid, and the Heat of the Body moderate, so as to be capable only to excite a new Ferment of the Liquor, and to direct the Spirits to Action; the Liquor may produce the bad Effects mentioned by M. Redi.

The Symptoms following the Bite of a *Viper*, are, an acute Pain in the Place wounded; a Swelling, first red, afterwards livid, spreading by Degrees; great Faintness; a quick, low, and sometimes interrupted Pulse; Sickness at the Stomach; bilious convulsive Vomitings; cold Sweats; sometimes Pains about the Navel; and Death itself, if the Strength of the Patient, or Slightness of the Bite, do not overcome it. If he does overcome it, the Swelling continues for some Time; and the Symptoms abating, from the Wound runs a sanious Liquor, little Pustules arise about it, and the Colour of the Skin is as if the Patient were icterical. By the Microscope the *Virus* has been found to consist of minute Salts in continual Motion; after which, a Number of *Spitula*, or Darts, appear'd, resembling, but much finer, a Spider's Web. This, when mix'd with Syrup of Violets, inclines to red, no wise to green; so that the Venom is not alkali. But M. Boyle, and M. Pitcairn, prove the Blood to be only an Alkali, which confirms my Sentiment of the Venom of the *Viper*.

The first Preparation made of the *Viper*, (which is not a *chymical* one) is the Powder, which to make, *Vipers* must be taken, while they are in their greatest Vigour; the Females full of Eggs, or with Young, are not so good as the others; having been skinn'd, gutted, and their Heads cut off, they are put to dry from the Sun, and afterwards pulveriz'd in a Mortar: But as that Powder is not easily kept, because Worms get into it, a Paste is made of it, with a sufficient Quantity of Gum Adraganth and Troches, and small Balls made of it, which must be pulveriz'd, when wanted.

This Powder is administer'd in the Small Pox, malignant Fevers, and all Maladies where 'tis necessary to resist Venom, and to purify the Humours by Transpiration. The Dose is from 8 Grains to 30, in Broth, or some other Liquor appropriated to the Distemper.

The Heart and the Liver are dry'd in the Sun, pulveriz'd together, and have the same Virtues as the Body of the *Viper*; but the Dose is a little less. This Preparation is call'd *Bezoar Mineral*.

The Gall of the *Viper* is sudorifick. The Dose is from 1 to 2 Drops, in Water of *Carduus Benedictus*.

The Fat found in the Entrails of the *Viper*, is melted, then strain'd, to separate it from its Membranes: It is clear as Oil, and used in several Countries for the Small Pox, and Fevers. The Dose is from 1 Drop to 6, in Broth. It enters, likewise, in Plaisters, and resolute Unguents.

Note, That I have no good Opinion of the Preparation of the Powder of *Vipers*, because I can't imagine that there are Salts enough left (in which should consist its Virtue) to operate in the Manner 'tis expected it should, since the volatile Salts, in which consists all its Virtue, are so much embarrassed in the coarser and viscous Particles of the *Viper*, as to

be impossible for them to be exalted so as to be capable to produce any considerable Effects; which can't be said of the following *chymical* Preparation we are going to make of the *Viper*.

This Preparation is the DISTILLATION OF THE *VIPER*, which is a Separation of the Principles of the *Viper*, viz. of its Phlegm, volatile Salt, and Oil, from its Terrestricity; which to perform, we put 6 Dozen of *Vipers*, dry'd from the Sun, as above, into a stone or glass Retort, which we lute, and place in a reverberatory Furnace; we adapt a large Recipient to it, and having luted exactly the Junctures, begin the Distillation by a little Fire, to heat gently the Retort, and to bring out a phlegmatick Water: When we perceive that it has done dropping, we increase the Fire by Degrees, to bring out white Clouds, the Spirits which fill the Recipient, and afterwards a black Oil, and the volatile Salt which sticks to the Inside of the Recipient: We continue the Fire till nothing more comes out, after which, we leave the Vessels to grow cold, and then unlute them; we shake, a little, the Recipient, to loosen the volatile Salt which sticks to the Side, and pour all into a Matrafs with a long Neck, to which we adapt a Capital, and a little Recipient, luting exactly the Junctures: We place our Matrafs on the Sand, and make under it a small Fire, to sublimate the volatile Salt, which will stick to the Capital, and to the superior Part of the Matrafs; which Salt we loosen, and keep in a Vial, well cork'd.

The volatile Salt of *Vipers* is one of the best Remedies we have in Medicine: It is good for malignant and intermitting Fevers, the Small Pox, Apoplexy, Epilepsy, Palsy, hysterick Distempers, and for the Bite of venomous Beasts. The Dose is from 6 to 16 Grains, in some Liquor appropriated to the Distemper.

We pour what remains in the Matrafs into a Funnel lin'd with grey Paper; the Spirit and the Phlegm runs through, but the stinking Oil remains on the Paper; which Oil may be given to smell to Women attack'd with the Hystericks, and serves also to anoint the Parts in the Palsy.

We pour the Spirit and the Phlegm, mix'd confusedly together, into an Alembick, and distil, at a vaporous Bath, about Half the Liquor, which is the Spirit of *Viper*, which has the same Virtues as the Salt. The Dose is from 10 to 30 Drops.

In the same Manner may be extracted the volatile Salt of Toads, Hartshorn, Ivory, Blood, the Cranium, Hair, and other Parts of Animals.

Note, That the Virtues of Animals consists, particularly, in their volatile Salts; 'tis that Salt which gives the Savour to Aliments, makes the Broth strong, and renders it into a Jelly, according as it is in a greater or less Quantity. The volatile Salt rarefies the Humours of the Body, because 'tis extremely penetrating; and by its being alkali, breaks the Points of the Acids, which kept the Humours condensed; after which, the Blood having a greater Motion than it had before, is easier purify'd by Perspiration, or Urine, of the foreign Matters which had gather'd in it.

Note, also, That several of our modern Physicians prescribe the Flesh of the *Viper*, either roasted, or boil'd, as an excellent Restorative; particularly in the Elephantiasis, incurable Consumptions, Leprosy, &c. and Dr. Mead thinks, they might be less sparing in the Quantity than they are: Instead of a little *Viper's* Flesh, he recommends the Broth, or Jelly of *Vipers*; or, as the Antients did, to boil, and eat them as Fish, or at least to drink *Vinum Viperinum*, i. e. Wine wherein they have been long infus'd. I am of Dr. Mead's Opinion, that *Viper's* Broth, or Jelly, is a greater Restorative than the Flesh, either boil'd, or roasted; because, as we have already observ'd, the Virtues of Animals consisting in their volatile Salts, the Flesh of the *Viper* must have

have been almost entirely divested of those *volatile Salts*, by the great Evaporation which attends those two Preparations of Roasting and Boiling: Therefore that Flesh, thus prepar'd, retains little or no Virtue, and is incapable of producing the least good Effect; even the Broth must be done at a very slow Fire, and the Vessel well stopp'd; otherwise it would be very near as inefficacious as the boil'd or roasted Flesh. I have sometimes prescrib'd the *Viper* for a Restorative, but I had it prepar'd otherwise: For I order'd, that a Piece of Beef, which we call here the Mouse Buttock, without Fat, should be cut into Stakes, and 2 or 3 *Vipers* (more or less, according to the Quantity of Liquor I design'd to have) skinn'd, gutted, and their Heads cut off, should also be cut in Pieces, and put, together with their Livers, and the Beef, into an earthen Jug, glaz'd within, and well luted a-top, to hinder Perspiration: That Jug, thus stopp'd, was put in *Balneo marie*, and boil'd there for 10 Hours, and Care taken to re-implace the Water of the Bath, evaporated in the Operation, with other boiling Water. The Operation ended, the Jug was taken out of the Bath, unluted, and the Liquor strain'd through a Cloth, with Expression, and the Meat thrown away as needless: The Fat found a-top of the Jelly, when cold, was quite taken off, and a Spoonful or two of that Jelly, warm, given by Intervals to the Patient. I have found this Restorative better than any other made of the Flesh of *Vipers*. I have order'd it, with Success, to a Gentleman attack'd with a Dropsy, whose Stomach nauseated all Sorts of Aliments.

URINE, (the next Subject of our Operations) is a ferous Liquor, impregnated with a great deal of volatile Salt, and a small Quantity of Oil, it has taken in circulating with the Blood. These active Substances give it a great many good Qualities, and render it proper for several Maladies. For Example, the Urine of a young Man, newly evacuated, being drank, and apply'd outwardly on the afflicted Part, is very proper to appease the Pains of the Gout, for the Itch; to raise Obstructions, and dissipate hysteric Vapours. Two or three Glasses of it drank every Day, purge by Stool. That of a young Man is preferable to any other.

Among the *Urines* of *Animals*, 'tis very probable, that the *Urine* evacuated by those which feed on Grass is the best; because 'tis properly an Extract of the best and wholesomest saline Particles of the Plants which those *Animals* eat; but the *Urine* of a Cow is preferable to all others; because this *Animal* being very humid, and pretty melancholy, 'tis suppos'd to participate of its Constitution, and to have less Acrimony than that of other *Animals*. This *Urine* has been us'd in France under the Name of *Eau de Millefleurs*. It must be chosen of a Cow which feeds in the Fields, which does not cohabit with the Bull, is young, and fat; and it must have been newly evacuated. Two or three Glasses of it must be drank, every Morning, fasting, at a Quarter of an Hour's Distance between each Glas; but it must have been strain'd first through a linnen Cloth, and the Patient must take a Walk after he has drank it, and take some Broth two Hours after.

This Remedy purges the Serosities by Stool and Urine, is good for the Yellow Jaundice, Rheumatism, Gout, Vapours, Dropsy, Sciatica, and the Asthma. The Use of it is continu'd for 9 or 10 Days successively. The most proper Season to drink this *Urine*, is the Spring, while the Cow eats the Top of the Herbs.

The DISTILLATION OF URINE, (which is the only chymical Preparation we make of it) is a Separation of the Spirit, volatile Salt, and Oil, from the Phlegm, and the Earth it contains; made in the following Manner: We cause the Humidity of 10 or 12 Quarts of *Urine*, newly evacuated by a healthy young Man, to be evaporated in a stone or glass Cucurbite, at a Sand Heat, till it

remains a Matter of the Consistence of Honey; then adapt a Capital, with its Recipient, to the Cucurbite; and having exactly luted the Junctures, we continue a little Fire, to bring out the rest of the Phlegm; after which, we increase it, by Degrees, and the Spirits ascend in Clouds with a little Oil; and afterwards the volatile Salt which sticks, in Form of Butterflies, to the Capital: We continue the Fire till nothing more ascends, and afterwards unlute the Vessels; and having separated the volatile Salt, we put it into a Matrafs with a long Neck, pouring upon it the Spirit found in the Recipient; then adapt a blind Capital to the Matrafs, and having luted the Junctures with a wet Bladder, and plac'd the Matrafs on Sand, we make sublimate, by a slow Fire, all the volatile Salt, as we have done that of the *Viper*. We separate that Salt, and keep it in a Vial, well cork'd.

The *volatile Salt of Urine* is a very good Remedy for quartan Agues, and malignant Fevers: It raises Obstructions, and is diuretick, and sudorifick. The Dose is from 6 to 16 Grains, in some Liquor appropriated to the Distemper.

We filtrate what is left in the Matrafs, the Spirit runs through, and there remains a small Quantity of a black and very stinking Oil, which is good to resolve cold Tumours, and for the Palsy. The Spirit may be rectify'd at a Sand Heat, to separate it from some Dirt which remains at the Bottom. This Spirit has the same Virtues of the Salt. The Dose is from 8 to 20 Drops, in some Liquor. Two Drachms of it are often mix'd with 2 Ounces of Brandy; to rub the paralytical Parts; 'tis also us'd for cold Pains, and the Sciatica.

Note, That the *Urine* of young Men is preferable to others; because it contains more Salt. This Remedy is never to be administer'd in Broth, because Broth being taken hot, the Heat exalts Part of the volatile Salt before the Cup can be carry'd to the Mouth of the Patient. From this we'll pass to our Operations on *Hartshorn*.

HARTSHORNS, are a Production of a glutinous Humour of the Brain, which being push'd out by the Spirits of the *Animal*, sublimate at first into two simple and tender Horns, without Branches; but the Nourishment flowing thither in Abundance, by the Vessels form'd in them, they soon grow considerably, and extend themselves by several Branches, which grow hard like Bones. The *Hart* unloads himself of his *Horns* every Spring, because that Part which sticks to the Head, having harden'd during the Winter, so that the glutinous Humour which in the Spring flows from the Brain, being incapable to penetrate it, there are form'd under it new *Horns*, which supplant the old ones.

Hartshorn rasp'd, is employ'd in Ptifans, for Diarrhæas, Spitting of Blood, to resist the Malignity of Humours, and to kill Worms. A Jelly is prepar'd of it, by its being boil'd, a long Time, in Water, or till the glutinous Part of the *Horn* be soften'd, and dissolv'd in the Water. Sugar, white Wine, Lemon Juice, and Cinnamon, are often added to it, to render it more agreeable.

We distil the Water of *Hartshorn*, by cutting into small Pieces, tender *Horns*, or rather those which sprout in the Spring, and putting them into a stone Cucurbite, to which having adapted a Capital, with its Recipient, and luted exactly the Junctures, we distil, at the vaporous Bath, or in *Balneo marie*, all the aqueous Humidity, which will be the Water of *Hartshorn*, esteem'd very good to facilitate Delivery, and to resist the Malignity of Humours in malignant Fevers. The Dose is from 1 Ounce to 4.

Note, That though this Water be very much esteem'd, it can't have a great Virtue, since 'tis nothing but the Phlegm of the Mixt; the volatile Salt, and the Oil, in which consists all the good Quality of the *Hartshorn*, being left, in what remains in the Cucurbite. To make a good Water of *Hartshorn*, capable

capable to produce a good Effect, there must be mix'd with it, Cinnamon, Mace, Orange-Peel, and other hysteric *Arcana*; and the whole Mixture having been well humected with white Wine, is put in Digestion, and afterwards distill'd. To extract the volatile Salt, Spirit, and Oil of *Hartshorn*, the Process is the same as in the *Distillation of the Viper*.

Though the human CRANIUM, and the *Brain*, be much imbib'd with Pituita, and viscous Phlegm, 'tis nevertheless the *Reservoir* of the most subtile Spirits of the Body, which are continually sublimated there; therefore they must contain several good Remedies.

The Head to be employ'd in Medicine, must have been separated from the Body of a strong and healthy young Man, newly dead of a violent Death, and who has not been bury'd, that it may remain impregnated with all its active Principles; the most subtile thereof would have been dissipated in the Earth.

Human Cranium, dry'd, rasp'd, and pulveriz'd, is much esteem'd for the Epilepsy, and all the Disorders of the Brain. The Dose is from 10 Grains to 2 Scruples. It operates by its Salts, which are all volatile.

There is found on the *Cranium* of Criminals expos'd on the Highways, or hung in Chains, a Sort of green Moss, call'd *Ufnea*, which is a very good Astringent, proper to stop Bleeding, apply'd outwardly. A little Bit of it is introduc'd into the Nostrils, to stop the Hæmorrhage of the Nose. *Crolius* employs it in his sympathetick and hermetick Unguent. It also may be us'd inwardly, for the Epilepsy.

Human Brain, taken inwardly, is an excellent Remedy for the Epilepsy, when not yet confirm'd. The Use must be continu'd during 15 Days. The Dose is 2 Drachms.

THE DISTILLATION OF THE HUMAN CRANIUM, and of the *Brain*, is a Separation of the active Principles contain'd in the human Head, made in the following Manner: We take the Head of a strong and healthy young Man, who has dy'd a violent Death, from which we separate the Skin, and all the outward Flesh; we saw, or break it in small Pieces, and put it, with all it contains, into 2 or 3 large Retorts of Glass or Stone, which we lute, leaving Half of them empty; we place the Retorts in one, or several reverberatory Furnaces, and adapt, to each, a large Recipient, lute the Junctures, and make under the Vessels a little Coal Fire, for 4 or 5 Hours, as well to heat them insensibly, as to distil the phlegmatick Part of the *Brain*: We afterwards increase the Fire slowly, to the third Degree, then come out white Clouds, which fill the Recipient; afterwards the Oil; and, lastly, the volatile Salt, which sticks to the Sides of the Recipient: We continue the Fire, increasing it towards the End of the Operation, till nothing more comes out, which is known at the Recipient's growing cold. The Operation ended, we let the Fire go out, and unluting the Recipients, when they are cold, we find in them a great deal of Phlegm, volatile Salt, and black and stinking Oil: We shake the whole very well together, to dissolve the volatile Salt which adheres to the Sides of the Recipient, and cast afterwards the Liquor into a Funnel lin'd with grey Paper, which Funnel is plac'd on a glass Cucurbite; the Spirit is filtrated, and leaves on the Paper a black and very stinking Oil, which we pour into a Bottle, to keep it. We adapt a Capital, with its Recipient, to the Cucurbite which contains the Spirit, lute the Junctures, and, by a slow Sand Heat, distil about Half the Liquor, which is the *rectify'd Spirit of the human Head*.

This *Spirit* is excellent for the Epilepsy, Apoplexy, Palsy, Lethargy, and all hysteric Diseases. It promotes Sweat, resists Venom, and is proper for Palpitations, Vapours, and the Scurvy. The Dose is from 4 to 20 Drops.

The *black Oil* is very resolute, and proper for the Hystericks, if given to Women to smell: 'Tis also very good for the Epilepsy, taken inwardly, from 1

Drop to 6; but because of its offensive Smell, 'tis seldom us'd.

HONEY, *Mel*, (which falls next under our Hands, is a sweet Sort of Juice, suck'd from Vegetables, by the Bees, and reposit in their Combs, for their Nourishment.

In all Flowers which have Utricles at the Bottom of the Petala, is found a viscid, ruddy, sweet Juice, in good Plenty. The Bees visit these Flowers, and putting in their Proboscides, or Trunks, suck out the *Honey-Juice*, and load their Stomachs therewith, to be afterwards discharg'd, and laid up in their Combs: So that *Honey* is a Vegetable Substance. In the Belly of the Bee is a small transparent Bladder, which is the proper Receptacle of the *Honey*; when the *Animal* finds this full, it returns, enters one of the Cells, and discharges it there, by that Part of the Head situate between the two Jaws, which it extends wider than ordinary, moving its Head, at the same Time, this Way, and that. If a Drop happens to be ill plac'd, it sucks it up again by its Proboscis, and discharges it a-new. When a Cell is fill'd with *Honey*, they stop it up with Wax, for Winter Store.

Honey was antiently taken for a Dew that fell or descended on Flowers; but what proves this a Mistake, is, that the Bees only gather it after the Sun is up, when there is no Dew left: It must, therefore, either be a Liquor prepar'd in the Flowers, and excreted by its proper Vessels like Manna; or the fine Dust, or *Farina fecundans*, as they call it, of the Apices. For according to the Observations of M. Du Vernay, the Bees, when in Search of *Honey*, fix on no other Part but the Stamina and Apices, and not on such as yield any other Liquor.

What is very remarkable, is, that *Honey*, in Virtue of its vegetable Nature, is discover'd by M. L'Emery to contain Iron; which Discovery may serve as an Answer to M. Geoffroy's chymical Question, &c. viz. Whether there's any Part of the Plant with Iron? For if so delicate an Extract from the finest Part of the Flower, and this further elaborated in the little Viscera of the Insect, be not void of Iron; we may despair of seeing any so.

Four Things can contribute to the Goodness of *Honey*: 1. The Heat and Purity of the Air; for we see that *Honey* produc'd in hot Climates, as in *Languedoc* and *Dauphine*, in *France*, is ordinarily better than that made in temperate Provinces. 2. In the Goodness of the Bees, according as they are more or less domestick, and natural; for often foreign ones introduce themselves into the Hives. 3. The Place, and Pasture of the Bees; for according to the Nature and Strength of the Plants which the Bees suck, they make a better or worse *Honey*; and more or less odorous. Thus we see that the most proper Places to make good *Honey*, are those shelter'd from northerly Winds, and expos'd to the East or South; because the Bees find there Plants which are stronger, more aromattick, and essential, than elsewhere. 4. The Manner of preparing *Honey*, when taken out of the Hives; for sometimes, according to the Dexterity of the Workman, *Honey* is more or less fine. Some Naturalists will have *Honey* to be of a different Quality, according to the Difference of the Flowers or Plants the Bees suck it from. Accordingly, *Strabo* relates, that there is a Kind of *Honey* in *Pontus*, which is a strong Poison; being procur'd by Bees which feed upon Aconite and Wormwood. F. Lamberti, in his Account of *Mingrelia*, assures us of the contrary, and affirms it the best *Honey* in the World, by reason of the great Quantity of Baum growing there. He adds, that there is another very white Kind of *Honey*, hard as Sugar, and which does not stick to the Hands.

We have two Kinds of *Honey*, *white*, and *yellow*. The *white*, call'd also *Virgin Honey*, trickles out spontaneously from the Comb, by turning it up, or breaking it. The *yellow* is squeez'd from the Combs in a Press, after having first soften'd them with a little Water over the Fire. There is also an intermediate Sort.

of a yellowish white Colour, drawn by Expression, without Fire. *Yellow Honey* is the most common, and made in all Countries: It must be new, of a pretty thick Consistence, of a golden Colour, and agreeable Smell. *Alchymists* search for Gold in it, because of its Colour, which approaches that of Gold. They pretend, also, to find in it a great deal of *universal Spirit*, because extracted from Flowers, where they believe that *Spirit* condens'd in a greater Quantity than any where else.

White Honey is pectoral, it excites Spitting, helps Respiration, is restorative, and laxative.

Yellow Honey is deterfive, laxative, digestive, attenuant, and resolute. *Honey* dissolv'd in Water is call'd *Hydromel*: It can be render'd spirituous, or vinous, in the following Manner: This Operation is *Honey* dissolv'd in Water, and render'd vinous by Fermentation, thus: Twenty Pounds of fine *Honey*, white, of a good Consistence, newly taken out of the Hive, and of an agreeable Taste, are put in a large Basen tinn'd, and 60 Pounds of Water pour'd upon it; the Mixture must boil gently on the Fire, and be skimm'd, from Time to Time, to the Diminution of about Half the Water; then the Liquor is strain'd through a new Sieve, to separate the Impurities, if any remain. This is call'd *simple Hydromel*, and is very good for the Diseases of the Breast.

VINOUS HYDROMEL, (the same with what we usually call *Mead*, &c.) is made of Rain-water, and the best *Honey*, boil'd together, and skimm'd, from Time to Time, till they become of a Consistence capable to sustain an Egg; this done, the Liquor is expos'd to the Sun for 40 Days, to dispose it to ferment; then adding some *Spanish Wine* to it, and keeping it 2 or 3 Months, it acquires a Flavour scarce inferior to *Malmsey*. It fuddles readily, and the drunken Fit holds longer than that produc'd by Wines, by reason of its more viscid Consistence.

Hydromel is the common Drink of the *Poles* and *Russians*. *Diodorus Siculus*, lib. 5. and *Aristotle*, relate, that the *Celtiberi*, and *Taulantii*, antient People of *Illyria*, drank *Hydromel* instead of Wine.

THE DISTILLATION OF HONEY, (which is more of our Province than the Preparation of *Hydromel*) is a Separation of the Water, Spirit, and Oil of *Honey*, from its terrestrial Parts; made in the following Manner: Four Pounds of good *Honey* are put in a large stone Cucurbite, and the Humidity distill'd till the acid Drops begin to come out; then the Fire is put out, and the Water kept in a Bottle: It is yellowish, of a good Smell of *Honey*, and of a sourish Taste. This Water is cordial, pectoral, and aperitive; proper to expel Milk from the Breast. The Dose is 2 Drachms, twice a Day. It also makes the Hairs grow.

The Matter left in the Cucurbite is put into a glass or stone Retort, two Thirds whereof are left empty; the Retort is plac'd in a reverberatory Furnace, and having adapted a large Recipient to it, and luted exactly the Junctures, the Distillation is begun by a little Fire, for 3 Hours, to heat the Retort, which Fire is increas'd slowly, till the Recipient be fill'd with Clouds; then the Fire is continu'd till nothing more comes out, the Vessels are unluted, afterwards, and the Spirit separated from the Oil through a Funnel lin'd with grey Paper: These two Liquors are kept a-part, in Bottles.

The *Spirit of Honey* is a good Aperitive; 'tis put in Juleps to a grateful Acidity. The *Oil* is good for the Caries of the Bones.

WAX, (which is the last Subject of our *chymical* Operations) is a soft, yellowish Matter, whereof the Bees form Cells to receive their *Honey*. *Wax* is not the Excrement of this laborious Insect, as the Antients, and, after them, many of the Moderns, have imagin'd: It is properly a Juice, exuding out of the Leaves of the Plants, and adhering to the Surface thereof; from which 'tis scrap'd off by the Bees, with their rough Thighs, to build their Combs withal. It is chiefly afforded by Lavender and Rosemary, from

which last any Body may gather *Wax*; and with the Assistance of the Microscope the *Wax* may be plainly seen sticking on the Leaves of the Plant. So that *Wax* is not an *Animal*, but a *Vegetable* Substance.

Naturalists have generally imagin'd *Wax* to be gather'd from the Flower, some from the Petals; and others from the Apices. But *Boerhaave* assures us, 'tis a Juice peculiar to the Leaves, and not afforded by the Flowers, which only yield *Honey*.

The *Honey* is form'd, as we have already observ'd; of a liquid Matter suck'd into the Body, and only seems to arrive at its Perfection in the Entrails of the little *Animal*; whereas the *Wax* being a hard Substance, is gather'd only by the Fore-Legs and Chaps; convey'd thence to the Middle-Legs, and thence to the middle Joint of the Hind-Legs, where there's a small Cavity, like the Bowl of a Spoon, to receive it, and where 'tis collected into Heaps, of the Shape and Size of Lentils. The Bee, arriv'd at the Hive with its Load of *Wax*, finds some Difficulty in unburdening himself of so tenacious a Matter; frequently being unable to lay it down himself, he calls for Assistance, by a particular Motion of the Legs and Wings; upon which, a Number of his Companions straitway run to his Succour, and each, with his Jaws, takes off a small Quantity of the *Wax*, others succeeding, till their Fellow Bee be quite disburden'd.

Two Sorts of *Wax* are found in the Hive, viz. a red *Wax*, or natural Mastick, call'd *Propolis*, or *Virgin Wax*, the Bees use it to stop the Holes, and Cracks of their Hives; and the *yellow Wax*. This last must be chosen new, hard, compact, brittle, neat, of a fine yellow Colour, and an agreeable Smell.

Wax is emollient, and resolute; 'tis us'd in Plasters, and Unguents, to give them a due Consistence.

THE DISTILLATION OF WAX, is a Separation of the Oil of the *Wax* from its Phlegm, and Part of its Salt; which is done by melting 2 Pounds of *yellow Wax* in an earthen Dish, and mixing with it as much Clay, in Powder, as is wanted to make a Paste of it, which Paste is form'd into little Bullets, and the Bullets put into a glass or stone Retort, one Third whereof is left empty: The Retort is plac'd in a reverberatory Furnace, a Recipient adapted to it, and the Junctures very well luted; which done, a little Fire is made, at first, to bring out the Phlegm, and then the Spirit: The Fire being increas'd, by Degrees, afterwards, there comes out a Liquor which thickens in the Recipient, like Butter; the Fire is continu'd till nothing more comes out: Then the Vessels are unluted, and the Spirit mix'd with the Phlegm, separated from the Butter, and kept in a Bottle, well cork'd.

The *Spirit of Wax* is a very good Aperitive. The Dose is from 10 Drops to 30, in some Liquor appropriated to the Distemper.

Butter of Wax is a good Resolute for Tumours, cold Humours, Pains in the Joints, Palsy, Chilblanes, &c.

Having thus happily ended our *chymical* Operations, and concluded our Treatise of *Chymistry*, without having been disturb'd, in the least, by those Birds of Prey, and of ill Omen, whose sinister Appearance is more pernicious to a *Chymist* than the Vapours of calcin'd Antimony, or Spirit of Nitre; I'll proceed to give some more particular Directions (according to my Promise) for the Use of several of our *chymical Preparations*, adapted to the Age, Constitution, &c. of the Patient, and to the Malady, or Disease, he is afflicted with: Not that I would insinuate, thereby, that every Patient can be his own Physician, with the Help of these particular Directions; for each Malady is attended with so many different Symptoms, and those Symptoms change so often, and sometimes so suddenly, that they render the best Remedies inefficacious, and sometimes dangerous, when not administer'd with the Advice of a judicious Physician, who alone can make a just Difference between those Symptoms, and knows the properest Time to administer the Remedy. But, however, these particular Prescriptions may be of some Use in the Country, where there is sometimes a

Scarcity of Physicians, and to Persons in indifferent Circumstances, who are not able to pay the exorbitant Fee of a Physician, few of them being very willing to visit a Patient who can't afford to pay a Fee; though I consider those who refuse it as accessory to a poor Patient's Death: And what is the more surprizing to me, is, that those who can better do it for nothing, are always the most backward to visit a poor Patient; as if the Life of a poor and honest Member of the Commonwealth was not as precious to her, as that of a rich Rogue. But this is preaching a Moral, which, I am afraid, will be little minded, or perhaps laugh'd at. I know that there are some of our great *Dons* who imagine that they do a great deal for the publick Good, when they give Audience, at their Palaces, two or three Times a Week, and that *in Post* too, to some poor Objects of Charity; but 'tis not those who are capable to resort to their Houses who want most their Advice; 'tis those poor miserable Moribunds confin'd in their Beds, and who but too often die for Want of Succour. Would they go to visit those truly deserving Objects? No, 'tis too much out of their Way; for while they would be attending those poor Patients, who have nothing to recommend them but their Misery, (a very bad Plea near a Physician in Vogue) they would perhaps lose the taking of 6 or 8 Guineas. I can but think that the Law is defective in this; for there should be a severe Punishment for Physicians who should refuse to visit a poor Patient; and for those infamous Men-Midwives, who, when called to a poor Woman in Danger of her Life, the first Question they ask, is, *Who'll pay me?* And put a whole Neighbourhood under Contribution, before they can be prevail'd with to go to Work. I would not mention this, if I had not a flagrant Instance of it in a certain Doctor, who, the 8th of *April* 1740, was sent for to a Woman, five or six Doors off him, who was in imminent Danger of her Life, but refus'd to go, because the Woman liv'd in a mean Place, whence he concluded there was no Money to be got: I can speak pertinently of this, for which I could have several Vouchers in the Neighbourhood, and was myself to have assisted the Gentlewoman, but was not to be found. But to proceed.

Remedies for the AGUE.

For the *Tertian*, *Quartan*, &c. *Agues*, the Patient must be very well purg'd, before any other Remedies are administer'd to him. The best Purgatives, on this Occasion, for Children, and Persons of weak Constitutions, are, 1. *Soluble Tartar*, of which, 10 Grains may be administer'd to a Child of 2 Years of Age; 15 Grains to one of 8; and 20 Grains to one of 12. Twenty Grains to a Woman or Man of a weak Constitution; and 2 Scruples to those of a stronger Constitution. 2. *Vitriolated Tartar*, which may be administer'd in the same Dose as the *soluble Tartar*. 3. *Carnachin's Powder*, 10 Grains to a Child of 2 Years old; 15 to one of 8; and 15 to one of 12. Twenty Grains to a Person of a weak Constitution, and easy to be purg'd; 35, and even 40 Grains, to a Person of a stronger Constitution. 4. *Mercurius dulcis*, in a Bolus; 3 Grains to a Child of 2 Years old; 6 to one of 8; and 8 to one of 12. Eight Grains to a Person of a weak Constitution; and 10, or even 12, to a stronger.

Note, That when a Patient takes any of the mercurial Preparations, he must keep himself warm all that Day, and take Care that the Remedy may not touch his Teeth, because it loosens them; that Mercury is one of the most sovereign Remedies we have in Medicine; and that no Body is to be afraid to take it in the Doses above prescrib'd. Mercury seldom gives more than 2 or 3 Stools, and purges otherwise by Sweat, or Insensible Perspiration.

Purgatives for Persons of strong Constitutions, are,

1. *Carnachin's Powder*, 40 Grains.
2. *Crocus Metallorum*, 6 Grains; and 8 for a very strong Constitution.
3. *Mercurius dulcis*, 15 Grains; and *red Precipitate without Addition*, 4 Grains; and even 6, for the most robust.
4. *Soluble emetic Tartar*, 12, 15, or 20 Grains; which last is the stronger Dose.
5. *Flowers of Antimony*, 4 Grains; and 6 for a very strong Constitution.

Note, That some of these Remedies are emetick, *i. e.* excite Vomiting; others cathartick, *i. e.* purge downwards: That the Patient, when he takes any violent Emetick, as the Preparations of Antimony, he must have a very fat Broth ready to take 1 or 2 Spoonfuls of it, when he has a Motion to vomit, that the Stomach may not be fatigu'd too much in the Operation of the Remedy.

The Patient having been purg'd by some of the above-describ'd Remedies, must take afterwards the following Febrifuges: 1. For a Child of 2, 3, and 4 Years of Age, *Tincture of Quinquina* made with Wine, or Water, Half an Ounce twice a Day, *i. e.* an Ounce in all, *viz.* Half an Ounce in the Morning fasting, and another Half Ounce two Hours after Dinner; for a Child of 12 Years old, and Persons of a very weak Stomach, and a cacochymous Constitution, an Ounce in the Morning, and another Ounce in the Afternoon; for Persons of a strong Constitution, 3 Ounces every Day, *viz.* an Ounce before Breakfast, an Ounce an Hour before Dinner, and another Ounce any Time in the Afternoon. 2. *Tincture of Quinquina made with Spirit of Wine*, for a Child of 4 or 5 Years of Age, 20 Drops a Day, *viz.* 10 in the Morning fasting, and 10 more 2 Hours after Dinner; for Persons of a weak Constitution, 30 Drops in the Morning, and 30 in the Afternoon; for robust Persons, a Drachm in the Morning, and another in the Afternoon. 3. *Extract of Quinquina*, for Children, 10 Grains in the Morning, and 10 Grains in the Afternoon; for Persons of a weak Stomach, &c. 30 Grains in the Morning, and 30 in the Afternoon; for strong Persons, Half a Drachm in the Morning, and Half a Drachm in the Afternoon.

Note, That if the *Agues* were obstinate, and could not be cur'd by these Doses, each Dose may be increas'd, without the least Danger, to one Third of the Quantity.

Remedies for the APHTS, or 'little CANKERS in the Mouth.

The *Spirits* of Allum, Vitriol, Salt, and Sulphur, mix'd with Plantane-water. *Tincture of Myrrh* is also very good, mix'd with the same Water.

Remedies for the APOPLEXY and LETHARGY.

1. *Composed Water of Melissa*, for the *Apoplexy*, when it is but the first Attack, and the Suffocation does not appear very strong, Half an Ounce. For the *Lethargy*, just began, Half an Ounce, or 2 Drachms of Hungary-water, or Spirit of Wine. 2. In a second Attack of the *Apoplexy*, or when the *Lethargy* has been of some Duration, an Ounce of *emetick Syrup*, or 2 Ounces of *emetick Wine*, or 4 Grains of *Flowers of Antimony*, or 15 Drops of *volatile Spirit of Sal Ammoniack*, in Brandy, or Wine; or 25 Drops of *Tincture of Salt of Tartar*, in Cinnamon-water, or Wine; or Half a Drachm of *camphorated Spirit of Wine*. 3. When the third Attack of the *Apoplexy*, and the *Lethargy* has been of a long Duration, 8 Drops of *Spirits of Venus*, in Wine, or 6 Grains of *Glass of Antimony*, or 6 Grains of *Powder of Algaroth*, or a Drachm of *Gilla Vitrioli*, or 20 Drops of *volatile Spirit of Sal Ammoniack*.

Note, That I have found no greater Specifick for these Maladies,

Maladies, than the *volatile Spirit* of *Sal Ammoniack*; for it seldom fails recovering the Patient, unless he be attack'd with Death.

Remedies for the *ASTHMA*, and other Maladies of the Lungs and Breast.

I can't recommend a better Remedy for all these Diseases of the *Lungs* and *Breast*, than 25 Drops of my *vulnerary and stiptick Tincture*, in the Morning fasting, and 50 at Night, going to Bed; for in the *Asthma* it incisives and dissolves that viscous and tenacious Matter which obstructs the Bronchia of the *Lungs* and renders Respiration very difficult; and promotes Expectoration: It stops Spitting of Blood, cures the Ulcers of the *Lungs*, if there are any, and appeases the most violent Cough: So that I have seen Persons thought to be in a very deep Consumption, perfectly well recover'd by using it; I could even answer for these Effects on my own Life: And they have this great Advantage peculiar to them, that almost all Preparations for these Diseases are nauseous; whereas this *Tincture* is of a very agreeable Smell and Taste. It may be taken on Sugar, or in Tea, or any other Liquor; but 'tis far more pleasant on Sugar. I would not recommend them, if I was not convinc'd, by my own Experience, of their excellent Virtues.

In three Weeks Time, those who are pleas'd to have this *Tincture*, may be supply'd with it, in any Quantity, by my Printer, Mr. *Hart*. For as I have never us'd it, yet, but for my Patients, and Friends, I only kept by me that Quantity which I thought sufficient to serve them; though it may be kept an hundred Years, without losing its Virtue.

Remedies for the *WINDY CHOLICK*.

1. When the *Cholick* is very violent, 8 Drops of dulcify'd Spirit of Nitre, or 20 Drops of volatile Spirit of *Sal Ammoniack*, or 6 Drops of Oil of *Cinnamon*, or 2 Drachms of tartariz'd Spirit of Wine, or an Ounce of Oil of Acorns, or 15 Drops of the Tincture of *Mars*, extracted by the *Sal Ammoniack*. 2. When the *Cholick* is not so violent, 6 Drops of Oil of Aniseed, or Nutmeg grated in Broth, or 15 Grains of Mace, or 8 Grains of Oil of Nutmeg.

Remedies for the *NEPHRETICK CHOLICK*, the *STONE* and the *GRAVEL*.

1. For the *Nephretick*; 15 Drops of Laudanum, or 10 Grains of Salt of Mars, or a Scruple of aperitive Extract of Mars, or two Drachms of Tincture of Mars, or half a Drachm of Spirit of Water-Cresses; or 10 Drops of Spirit of Turpentine, or 16 Drops of Spirit of Gum-Ammoniack. 2. For the *Gravel*, besides all these Remedies prescribed for the *Nephretick*: 15 Grains of volatile Salt of Amber or Karabe, or twenty Drops of Spirit of Amber, or a Drachm of *Sal-Prunellæ*. 3. For the *Stone*; eight Drops of acid Spirit of *Sal-Armoniack*, or eight Drops of dulcified Spirit of Nitre, or eight Drops of Spirit of Salt, or 12 Drops of Spirit of Vitriol of Mars, or two Scruples of Salt of Sulphur.

Remedies for the *BILIOUS CHOLICK*.

1. If the *Cholick* be not very violent, a Scruple of purified Saltpetre, or of *Sal-Prunellæ*; or half a Scruple of Salt of Sulphur, or thirty Grains of vitriolated Tartar, or a Scruple of soluble Tartar. 2. If the *Cholick* is violent: 10 Drops of Spirit of Vitriol; or 15 Drops of Spirit of Sulphur, or eight Drops of dulcified Spirit of Nitre.

Remedies for the *DROPSY*.

1. When the *Dropsy* is not yet confirmed; aperitive Crocus Martis, a Scruple, or two Drachms of aperitive

Tincture of Mars, or 30 Grains of aperitive Extract of Mars, or a Drachm of refined Saltpetre, or 10 Grains of volatile Salt of Karabe or Amber, or a Drachm and a half of Crystal of Tartar, or eight Drops of Spirit of Turpentine, or 30 Grains of vitriolated Tartar, or 30 Grains of fixed Salt of Tartar, or 20 Grains of Gum Ammoniack, or 12 Drops of Spirit of Gum Ammoniack, or 10 Grains of volatile Salt of Urine, or half a Drachm of Spirit of Water-Cresses taken every other Day. When the *Dropsy* is confirmed; six Grains of Crystals of the Moon, or of Silver, or a Scruple of Mercurial Panacea, or three Grains of fixed Precipitate of Mercury, or 12 Drops of Spirit of Vitriol of Mars, or 10 Grains of Salt or Vitriol of Mars, or thirty Grains of purified *Sal-Armoniack*, or eight Drops of dulcified Spirit of Nitre, or of Spirit of Sulphur, or of Spirit of Vitriol, or of Spirit of Salt.

Note, That the Patient must have been very well purged before he takes any of the above-prescribed Remedies, especially the Preparation of Mars. A Patient, who is not of a very strong Constitution, and is only inclinable to *Dropsy*, may be purged with the following Draught: Take Rhubarb, Senna, and *Sal-Prunellæ*, of each a Drachm, two Pinches of Aniseed; have them macerated for a whole Night on the hot Embers, in a sufficient Quantity of Decoction of Parietary: Strain it thro' a Cloth in the Morning, and when cold, add to it eight Grains of Resin of Jalap, dissolved in an Ounce of pale Roses, and take it: You may take the same Dose twice, at a Week's Distance from one another; and afterwards take 15 Drops in the Morning fasting, and 15 in going to Bed of the following Mixture: Take an Ounce of aperitive Tincture of Mars, half an Ounce of Tincture of Karabe, or Amber, and an Ounce of Balsam of Capaiba, which must be mixed together.

Remedies for the *EPILEPSY* and *FITS*.

1. For the *Epilepsy*; six Drops of Oil of human Cranium, or 20 Grains of black Precipitate, or two Ounces of emetick Syrup, or 15 Grains of Cinnabar of Antimony, or six Grains of Powder of Algaroth, or six Grains of Glafs of Antimony; or eight Drops of Spirit of Venus, or a Drachm of Gilla Vitrioli. For *Fits*; six Drops of Spirit of Venus; or 20 Grains of the Smatachick of Poterius; or 15 Grains of soluble emetick Tartar; or half a Drachm of Tincture of Karabe, or Amber; or four Drops of the clear Oil of Karabe, or two Ounces of emetick Wine, or four Grains of Flowers of Antimony, or fifteen Drops of Spirit of human Cranium, or 15 Grains of volatile Salt of Tartar, or 15 Drops of Tincture of Myrrh, or 16 Grains of *Ens Veneris*, or 30 Drops of Tincture of Salt of Tartar, or 16 Grains of volatile Salt of Urine.

Remedies for the *CONTINUAL FEVERS*.

1. When the *Fever* is not very violent, nor attended with Delirium; a Drachm of purified Saltpetre, or of *Sal-prunellæ*, taken every other Day in Broth, or Water of Centaury, 'till the *Fever* be abated; or 30 Grains of Salt of Sulphur, taken in the same Manner, or two Drachms of Crystal of Tartar, taken in the same Manner, or 12 Grains of soluble emetick Tartar, taken three Times at three Days distance from one another if the *Fever* continues, or two Ounces of emetick Wine, taken twice, at five or six Days from one another. 2. If the *Fever* be very violent, and attended with Delirium; 12 Drops of volatile Spirit of *Sal-Armoniack* taken every Day in any cold Liquor 'till the *Fever* be abated, which I suppose will be by twice taking it, or eight Drops of Spirit of Vitriol, or ten Drops of dulcified Oil of Vitriol, or 20 Drops of Laudanum, which may be increased to 30, if the *Fever* continues.

Remedies

Remedies for MALIGNANT FEVERS.

Six Grains of Aurum Fulminans, or 12 Drops of ardent Spirit of Saturn, or 25 Grains of Diaphoretick Antimony, or 12 Grains of Flowers of Sal-Armoniack, or 30 Drops of dulcified volatile Spirit of Sal-Armoniack, or 10 Grains of volatile Salt of Vipers, or 15 Grains of Animal Bezoard, or a Scruple of the Antihectick of Poterius, or five Ounces of Walnut-Water, or 12 Drops of volatile Spirit of Gum Armoniack, or two Drachms of sudorifick Water of Viper.

Remedies for the HISTERICKS, to promote the MENSES, and for the GREEN-SICKNESS.

1. For the *Histericks*; 15 Drops of Tincture of Antimony, or 16 Grains of volatile Salt of Hartshorn, or 18 Grains of volatile Salt of Urine, or 20 Drops of Spirit of human Cranium, or 10 Drops of Spirit of Turpentine, or a Scruple of Antihectick of Poterius. 2. To promote the *Menses*, and for the *Green-Sickness*, a Scruple of aperitive Crocus Martis, taken every sixth Day, or 10 Grains of Salt of Mars taken every third Day, or half a Drachm of Tincture of Mars taken every other Day, or a Drachm of Tincture of Cinnamon, taken every Day, or 12 Drops of Tincture of Myrrh taken every Day immediately before Meal, or a Scruple of Extract of Aloes, taken every Day before Meal, or twelve Drops of Tincture of Saffron, and of Castoreum, taken every Day, or a Drachm of Spirit of Water-creffes taken every Day.

Remedies for the HYPOCHONDRIACAL MELANCHOLY.

1. If the Malady is not confirmed; two Drachms of Tincture of Mars, taken every other Day, after the Patient has been well purged by one of the Purgatives hereafter prescribed, or 10 Grains of Salt of Mars taken every third Day, or 30 Grains of aperitive Extract of Mars taken every third Day, or 15 Grains of Diaphoretick Mars taken every other Day, or 10 Drops of Essence of Ambergrease, taken twice a Week in the Morning fasting, and better at Night in going to Bed, or four Drops of Oil of Cinnamon at Night in going to Bed, or 20 Drops of Tincture of Salt of Tartar, twice a Week, taken at Night, going to Bed. 2. For a confirm'd *Melancholy*, 15 Drops of ardent Spirit of Saturn, taken 3 Times a Week, in the Morning Fasting; or 10 Drops of Spirit of Vitriol of Mars, taken twice a Week, in the Morning fasting; or 12 Grains of Flowers of Sal Ammoniack, taken once a Week, at Night, going to Bed; or 15 Drops of Tincture of Antimony, taken 3 Times a Week, at Night, going to Bed; or 12 Drops of Spirit of Sal Ammoniack, taken twice a Week, at Night, going to Bed; or 12 Grains of volatile Salt of Tartar, taken every other Night.

Remedies for the POX, CLAP, and GONORRHEA.

1. For the *Pox*, 6 Grains of green Precipitate of Mercury, or 30 Grains of mercurial Panacea, or 15 Grains of white Precipitate, or 6 Grains of mineral Turbith, or 10 Grains of *Æthiops Mineralis*, or 6 Grains of red Precipitate without Addition, or Half a Drachm of black Precipitate. 2. For the *Clap*, 16 Grains of volatile Salt of Viper, or 30 Drops of Spirit of Viper, or Half an Ounce of sudorifick Water of Viper, or 15 Drops of Tincture of Antimony, or 15 Grains of *Mercurius dulcis*, or 3 Grains of red Precipitate without Addition, or 2 Grains of red Precipitate extracted from corrosive Sublimate, or 4 Grains of Turbith Mineral. 3. For the *Gonorrhœa*, 10 Drops of Spirit of Turpentine, 15 Grains of Precipitate of Rose Colour, or 30 Grains of black Precipitate, or 6 Grains of *Æthiops Mineralis*, or 30 Grains of mercurial Panacea, or 4 Grains of green Panacea. 4. To stop the *Gonorrhœa*, Half a Drachm of *Crocus Martis*

astringens, or 30 Grains of *Crocus Martis astringens*, or 2 Scruples of Antihectick of *Poterius*, or 4 Grains of Salt of Saturn, or 30 Grains of diaphoretick Antimony.

Note, That I have discover'd, in my chymical Operations, the Composition of some Pills which will cure effectually the different Stages of the *Veneral Disease* (a confirm'd *Pox* excepted) in an easy Manner, and but one Pill to a Dose, six of them perfecting the Cure. They are a little cathartick, diaphoretick, and diuretick, and require no Confinement. They will be had, likewise, of my Printer, Mr. Hart; and likewise a Bottle of Drops, for the most inveterate *Gonorrhœa*.

Remedies for the SMALL POX.

Eight Grains of Mineral Bezoar, or 10 Grains of Flowers of Sal Ammoniack, or 12 Drops of volatile Spirit of Sal Ammoniack, or 2 Drops of Essence of Cloves, in Water of Bugloss, or 2 Ounces of Water of *Carduus Benedictus*, or 10 Grains of volatile Salt of Viper, or 20 Drops of volatile Spirit of Viper, or 12 Drops of volatile Spirit of Gum Ammoniack, or 30 Grains of the Antihectick of *Poterius*, or Half a Spoonful of distill'd Vinegar, or 25 Drops of Tincture of Salt of Tartar, or 4 Grains of Flowers of Benzoin.

Remedies for the RHEUMATISM.

1. To be taken inwardly, Half a Drachm of vitriolated Tartar, or 15 Drops of Anti-epileptick Elixir, or 6 Drops of Spirit of Salt, or a Drachm and a Half of sudorifick Water of Viper, or 4 Grains of red Precipitate without Addition, or 20 Grains of mercurial Panacea, or 10 Grains of *Æthiops Mineralis*, or 30 Grains of diaphoretick Antimony. 2. For outward Application, Spirit of Wine, Hungary-water, Oil of Turpentine, Spirit of Urine, Spirit of Sal Ammoniack, Oil of Bricks, Oil of Viper, and Oil of Nutmegs.

Remedies for the SCURVY.

Ten Grains of volatile Salt of Carabe, or Amber, or 3 Drops of Spirit of Carabe, or 15 Drops of Tincture of Antimony, or 10 Grains of aromattick and oily volatile Salt, or a Drachm of Spirit of Guaiack, or 12 Drops of Tincture of Mars extracted by Sal Ammoniack, or 15 Grains of volatile Salt of Urine, or 12 Drops of Spirit of Gum Ammoniack, or a Scruple of mercurial Panacea, or a Drachm of Spirit of Water-creffes, or 20 Grains of diaphoretick Mars.

Remedies for SCROPHULOUS HUMOURS, and the KING'S EVIL.

Fifteen Grains of Mineral Bezoar, taken every sixth Day; or 4 Grains of red Precipitate without Addition, taken once a Week; or 8 Grains of Resin of Jalap, taken every third Day; or 30 Grains of vitriolated Tartar, or 20 Grains of mineral Diaphoretick, taken every fourth Night at going to Bed; or 15 Grains of Salt of Tartar, taken every other Day in the Morning fasting.

Note, That my *vulnerary* and *stiptick Tincture* renewing entirely the Mass of Blood, is also a sovereign Remedy for these Disorders, taken inwardly, 30 Drops in the Morning fasting, and 30 at Night, for a whole Month, and applying it outwardly, if there be any Swelling of the Glands, or breaking out.

Remedies for the SQUINANCY.

A Scruple of Salt of Saturn in Plantane-water, in Gargarism; or a Drachm of Allum in the same Water,

ter, also in Gargarism; or 8 Drops of Spirit of Vitriol; or a Drachm of prepar'd Coral.

Note, That as the *Squinancy* is a dangerous Malady; this is a Gargarism for it, which, I believe, no Body else knows, and which I have never seen fail. Have two large Spoonfuls of good Honey boil'd in a Quart of Water, for the Space of 6 Minutes, and after it has been very well skimm'd, put into it about Half an Ounce of dry'd red Roses; and a good Handful of the Buds of Blackberry-bushes, or the tenderest Leaves, and let the whole Mixture boil for Half a Quarter of an Hour more; strain it, and make the Patient gargarize his Throat with it warm, as often as possible. I wish I could give all the Discoveries I have made at the same Rate, and would do it, with the most indidible Pleasure, if I had something fix'd to depend upon; but having nothing left but the Advantages of my Education, and a precarious Hope, in the Death of Relations, who may out-live me; I am sure my generous Subscribers will not take it amiss; if I reserve something to myself.

STIPTICKS.

I know no better Remedy for Hemorrhages, immoderate Fluxes of the Menfes, and of the Piles, than my *vulnerary* and *stiptick Tincture*. I have seen a young Man, in *Southwark*, who had already vomited above four Quarts of Blood, which could not be stopp'd by any other Remedy, reliev'd immediately, after he had taken a Spoonful of this *Tincture*.

Remedies to fortify the STOMACH.

A Drop of Essence of Cinnamon, or 3 Drachms of Cinnamon-water, or 2 Drachms of Tincture of Cinnamon, or 2 Drachms of Spirit of Roses; or 20 Drops of Tincture of Salt of Tartar, or 8 Grains of Oil of Nutmegs, or 10 Drops of *Elixir Proprietatis*, or 20 Grains of the Stomachick of *Poterius*, or Half an Ounce of the Water of Flowers of Oranges, or a Scruple of Extract of Rhubarb, or Half a Glass of vinous Hydromel, or 2 Drops of Essence of Cloves.

Remedies for the VAPOURS and PALPITATIONS.

1. For the *Vapours*, 15 Drops of volatile Spirit of Sal Ammoniack, or of Urine, or 6 Drops of Spirit of Salt, or dulcify'd Spirit of Nitre, or Spirit of Vitriol, or Spirit of Sulphur, or 30 Grains of Salt of Sulphur, or 15 Drops of Spirit of human Cranium, or 15 Drops of Tincture of *Mars* extracted by Sal Ammoniack, or 12 Grains of volatile Salt of Carabe, or 2 Drops of rectify'd Oil of Carabe, or 12 Grains of Resin of Carabe, or 4 Drops of Oil of Camphor. 2. For *Palpitations*, 3 Drachms of Cinnamon-water, or 2 Drachms of Tincture of Cinnamon, or 15 Drops of Tincture of Antimony, or 30 Grains of the Antiseckick of *Poterius*, or 10 Drops of *Elixir Proprietatis*, or 10 Drops of Tincture of Myrrh, or 10 Drops of Tincture of Saffron and Castoreum, or Half an Ounce of magistral Water of Melissa.

S U P P L E M E N T.

Remedies to help a Woman in Labour, and to bring out the AFTER-BIRTH.

1. To help a *Woman in Labour*, Half an Ounce of Water of Orange-flowers, or 2 Drachms of Cinnamon-water, or 2 Drachms of Tincture of Cinnamon, or 2 Drops of Essence of Cinnamon, or 25 Drops of Tincture of Salt of Tartar, or 15 Drops of Tincture of *Mars* extracted by Sal Ammoniack, or 12 Drops of *Elixir Proprietatis*, when the *Labour* is tedious; in which Case, there are also given 15 Grains of soluble emetick Tartar, or 15 Drops of Tincture of Myrrh,

or Half a Drachm of soluble *Martial* Tartar. 2. To bring out the *After-Birth*, 6 Drops of Oil of Carabe; or Guaiack, or 4 Drops of Oil of human Cranium, or 12 Drops of Tincture of the *Moon*, or 8 Grains of emetick Tartar.

Remedies for ULCERS in the BLADDER, or in the MATRIX.

Six Drops of dulcify'd Spirit of Nitre; or 30 Grains of Salt of Sulphur, or 12 Grains of Salt of Carabe; or 20 Drops of Spirit of Carabe, or 4 Drops of the clear Oil of Carabe, or 10 Drops of Spirit of Turpentine; or 8 Drops of Oil of Wax.

Remedies for the HICKUP.

Fifteen Drops of Laudanum, or 12 Drops of *Elixir Proprietatis*, or 3 Drops of Essence of Cinnamon.

Remedies for the SCIATICA.

1. For inward Application, 30 Grains of vitriolated Tartar, taken twice a Week, in Broth, for a Month; or a Scruple of Extract of Aloes, taken every other Day; immediately before Meals, for 3 Weeks, or a Month, provided the Patient be not afflicted with the Piles, or with an immoderate Flux of the Menfes; or 30 Grains of Salt of Sulphur, taken twice a Week, during 6 Weeks; or 6 Drops of Spirit of Salt, taken, also, twice a Week, till the Patient finds Relief; or 20 Drops of the Anti-epileptick Elixir, taken 3 Times a Week; or 10 Grains of Resin of Jalap. 2. For outward Application, the Part must be rubb'd with Spirit of Wine, or with Hungary-water, or with Oil of Turpentine, or with Spirit of Urine; or of Sal Ammoniack.

Remedies for AFTER-PAINS, for Lying-in Women.

A Drachm and a Half of Oil of Acorns, or 6 Drops of Oil of Aniseed; or an Ounce of Oil of Walnuts, in a Clyster.

For the DISEASES of the EYES.

Distill'd Tincture of Carabe; mix'd with an equal Quantity of Rose and Plantane-water; or Rose and Plantane-water alone; or Salt of *Saturn*, dissolv'd in Plantane-water; or purify'd Sal Ammoniack, dissolv'd in an equal Quantity of Rose and Plantane-water; or white Vitriol, dissolv'd in Spring-water.

Remedies for DEAFNESS.

Oil of Bricks, or Oil of Paper, or black Oil of Tartar; a Bit of Cotton is imbib'd in either of these Oils, and introduc'd into the Ear.

Remedies for the APHTES, or small CANKERS, which happen in the Mouths of Children.

A Spoonful of my *vulnerary Tincture*; mix'd with 2 Ounces of Plantane-water.

Remedies for the TOOTH-ACH.

Oil of Cloves, Guaiack, Tobacco, or Paper; or Spirit of Wine, or Hungary-water, or Laudanum, or Spirit of Vitriol, or of Nitre.

Remedies for the GANGRENE.

Spirit of Wine, or volatile Salt of Sal Ammoniack, Guaiack, or of Honey; or Oil of Tartar, Guaiack, Myrrh, Camphor, Benzoin, Gum Ammoniack, or of Bricks; or Caustick of Antimony, or Tincture of Myrrh, or Aloes; or Phagedenick-water, Lime-water, or Hungary-water; or my *vulnerary Tincture*.

Remedies for TETTEROUS HUMOURS, ITCH, &c.

1. Taken inwardly, 4 Grains of Rose-colour Precipitate, 3 Doses, taken at 3 Days Distance from each other; or 20 Grains of black Precipitate, taken in the same Manner; or 30 Grains of mercurial Panacea, taken, likewise, in the same Manner; or 12 Grains of *Mercurius dulcis*, or 15 Drops of Tincture of Antimony, taken 3 Times a Week, for a Month. 2. Apply'd outwardly, for the *tetterous Humours*, Oil of Tartar *per deliquium*, Oil of Paper, or of Myrrh; or Phagedenick-water. For the *Itch*, &c. Spirit of Tobacco, or philosophical Spirit of Vitriol, or Second-water, mix'd with twice the Quantity of common Water.

Remedies for CONTUSIONS, and DISLOCATIONS.

Spirit of Wine, or Hungary-water, or Oil of Bricks, Wax, or of Turpentine; or Spirit of Sal Ammoniack.

Remedies for the CRIES OF THE BONES.

Oil of Tin, Camphor, Guaiack, or of Paper; or Caustick of Antimony, or Honey; or Spirit of Salt.

Remedies for BURNS.

Spirit of Wine, or Hungary-water.

Remedies for the RAGE.

Fifteen Grains of volatile Salt of Viper, Sal Ammoniack, or of Carabe; or 30 Grains of *Ens Veneris*, or 10 Drops of Spirit of *Venus*, or 20 Drops of Tincture of Antimony, or 20 Drops of Tincture of *Mars* extracted by Sal Ammoniack, or 20 Drops of the Antiepileptick Elixir, or 2 Scruples of the Powder of Toads.

But as there are *chymical* Remedies administered to other Persons, besides those afflicted with *chronick Diseases*, which Remedies are either to prevent Maladies, or purify the Blood, or to help a cacochimous Constitution, &c. we'll give a Detail, here, of all those different Remedies, which are either *cathartick*, *i. e.* purge by Stool; or *emetick*, *i. e.* by Vomiting; or to stop Vomiting; or *sudorifick*, and *diaphoretick*; or *restorative*.

EMETICKS.

Emetick Tartar, to a Child of 6 Years old, 3 Grains; to a weak Constitution 6 Grains, (when Nature declares itself that Way; otherwise *Emeticks* are never to be administer'd to those Persons;) to a robust Constitution, 10 Grains. *Soluble emetick Tartar*, to a Child of 6 Years old, 4 Grains; to a weak Constitution, 8 Grains; to a robust one, when there is Repletion, 15 Grains. *Turbith Mineral*, to a good Constitution, 4 Grains; to a very strong one, 6 Grains. *Glass of Antimony*, to a good Constitution, 3 Grains; to a very strong one, 6 Grains. *Salt of Vitriol*, to a Child, 10 Grains; to a weak Constitution, 20 Grains; to a strong one, 30 Grains. *Antimonial Panacea*, to a Child, 6 Drops; to a weak Constitution, 12 Drops; to a strong Constitution, 20 Drops. *Emetick Wine*, to a Child, Half an Ounce; to a weak Constitution, an Ounce and a Half; to a robust one, 3 Ounces.

Remedies to stop VOMITING.

Five Grains of Flowers of Benzoin, or 25 Drops of the Stomachick of *Poterius*, or 12 Drops of *Elixir Proprietatis*, or 8 Drops of dulcify'd Oil of Vitriol, or 15 Drops of Tincture of *Mars* by Sal Ammoniack,

or Half a Spoonful of distill'd Vinegar, or 8 Drops of Spirit of Vitriol of *Mars*, or 8 Drops of Essence of Ambergris; or 3 Drops of Essence of Cinnamon, or 3 Drops of Essence of Cloves, or 15 Drops of Laudanum. This last, in my Opinion, is a Specifick for that Accident.

Purgatives downwards, or CATHARTICKS.

Thirty Grains of Extract of Rhubarb, or 2 Scruples of Extract of Aloes, or 30 Grains of Carnachin Powder, or 30 Grains of soluble Tartar, or 25 Grains of vitriolated Tartar, or 8 Grains of Refin of Jalap, or 15 Grains of *Mercurius dulcis*.

SUDORIFICKS.

Fifteen Drops of volatile Spirit of Sal Ammoniack, or 15 Grains of Mineral Bezoar, or 20 Grains of diaphoretick Antimony, or 20 Grains of the Stomachick of *Poterius*, or 15 Drops of Tincture of Antimony, or 12 Grains of volatile Salt of Viper, or of Urine, or of Hartshorn; or 20 Drops of volatile Spirit of Viper, or of Urine; or 15 Drops of Tincture of *Mars* extracted by Sal Ammoniack, or 3 Ounces of Water of *Carduus Benedictus*, or 4 Ounces of Water of Walnuts, or a Drachm and a Half of sudorifick Water of Viper, or 10 Grains of Refin of Carabe, or 12 Grains of *Ens Veneris*.

CARDIACKS.

Eight Drops of Essence of Ambergris, or 3 Drops of Oil of Cinnamon, or 2 Drops of Essence of Cloves, or 2 Drachms of Tincture of Cinnamon, or an Ounce of Water of Orange-flowers, or 2 Drachms of Spirit of Roses, or 20 Grains of the Stomachick of *Poterius*, or a Glass of vinous Hydromel, or Half an Ounce of magistral Water of Melissa.

Remedies against WORMS.

Six Grains of mercurial Panacea, or 4 Grains of *Mercurius dulcis*, or 4 Grains of *Æthiops Mineralis*, or 3 Grains of red Precipitate without Addition, or 10 Grains of Extract of Rhubarb, or 15 Grains of Extract of Aloes.

RESOLUTIVES.

Oil of Viper, Turpentine, Tartar, Paper, Wax, Bricks, or of human Cranium; or Balsam of Sulphur, or of Saturn, or Hungary-water, or Spirit of Wine.

COSMETICKS.

Magistery of Jupiter, Bismuth, or of Saturn; or Flowers of Jupiter.

To cleanse, and carry SPOTS off the SKIN.

Oil of Tartar *per deliquium*, or Oil of fix'd Nitre, Acorns, or Spanish Nuts; or *Lac Virginalis*, or Hungary-water.

DETERSIVES, to cleanse Wounds and Ulcers.

Oil of Sugar, Benzoin, Camphor, or of Tin; or Tincture of Myrrh or Aloes, or Oil of Turpentine, or *Lac Virginalis*, or Spirit of Honey, or Phagedenick-water.

DETERSIVE, to apply outwardly.

Magistery of Bismuth or Saturn, or Salt of Jupiter or Saturn, or Minium, or burnt Lead, or Ceruse, or Balsam of Saturn, or Colcothar.

CLERGY.

CLERGY, *Clerus*, κληρῶν, is an Assembly, or Body of Persons, consecrated, in a particular Manner, to the Service of the Altars of the living God; of different Orders, and design'd to live in a Kind of Subordination, among themselves, called **HIERARCHY**.

It had the Denomination *Clergy*, from the particular Name appropriated to the Persons who compos'd that Assembly, who are all call'd **CLERKS**, from the Greek κληρῶν, which properly signifies *Lot*, or *Heritage*; the Origin of which Expression is deriv'd from the Old Testament, where the Tribe of *Levi*, which was the first Body of Men, consecrated, in a particular Manner, to the Service of God, is call'd the *Lot*, *Heritage*, κληρῶν; and God is reciprocally call'd their Portion; by reason that the *Levites* had no other settled Provision but the Offerings made to God.

Even at the Time of the first Institution of the *Clergy*, by *Moses*, under God's Directions, there was a Kind of *Hierarchy*, or *Subordination*, establish'd among them, and *Aaron* was establish'd the Head of that *Hierarchy*; and the Right of Primacy settled in his House, exclusively of all others, by the irrevocable Command of the Almighty himself, confirm'd by several Prodiges, and by the exemplary and several Punishments Heaven was pleas'd to make of those who had the sacrilegious Presumption of attempting to usurp his Power.

Under the *Sovereign Pontiff*, or *High Priest*, there were other inferior *Priests*; and *Levites* under those *Priests*.

Though the Vocation of those who were to compose each of these three different Orders, was sufficient for their Initiation into their respective Ministry; it was, notwithstanding, found expedient to accompany that Vocation with some exterior Marks, which should claim from the People (seldom to be guided but by an outward Appearance) the Respect due to the *Minister*, and to give him a right Notion of the Excellency and Holiness of the *Sacerdotal* and *Levitical* Functions: Therefore the Vocation was immediately follow'd by the Election; the Election by the Purification; the Purification preceded the Consecration; to the Consecration, succeeded the Exercise of the Ministry; and to the Ministry, the Power and the Office.

The *Election*, or Designation of the Person, was made by a carnal Succession; for the Sons succeeded their Fathers, as *Eleazar* did *Aaron*; *Phineas*, *Eleazar*; and thus successively, *Eccles.* xliii. 7. The *Purification* was by some Rites, or Ceremonies, appointed by God himself; as the Aspersions of the Lustral Water, the shaving of the Hairs, the washing of the Body, and of the Vestments, and the Oblation of a Sacrifice for Sins, *Numb.* viii. 6. The *Consecration* of the *Sovereign Pontiff*, and of the *Priests*, was made in this Manner: 1. The *Pontiff* was dress'd in his pontifical Robes, and the *Priests* in their sacerdotal Vestments. 2. The *Pontiff* had his Head anointed with Oil, but not the *Priests*. 3. The *Pontiff* and the *Priests* had the Extremity of their right Ear, the Thumb of the right Hand, and the great Toe of the right Foot, dipt with the Blood of the Victim offer'd. 4. Their Vestments were aspersed with the Blood of the Victim, and the Oil of the *Unction*. 5. A Piece of the Victim was given to them, to offer it to God; by which Sign, not only the Power of offering Sacrifices was given them, but they likewise enter in the actual Exercise of their Functions. All this may be seen *Exod.* xxix. 1.

There remains, at present, but the Power, and the Office. The *Pontiff* had some Offices in common with the *Priests*, and some peculiar to himself; there were four peculiar to himself: The first was, that he was to enter the Sanctuary once a Year, *Heb.* ix. 7.

and order a publick Expiation of the Sins which the People had committed during the whole Year, *Levit.* ix. The second, that he could consecrate *Priests* and *Levites*, *Exod.* xxix. *Levit.* viii. *Numb.* viii. The third, that he was the sovereign Judge in all legal Controversies, *Deut.* xvii. 12. and *Chron.* ix. 11. That in Affairs of Importance he was to consult God on what was to be done, *Numb.* xxvii. 21.

Thus was consecrated the first Establishment of an *Ecclesiastical Hierarchy*; and this must convince those who admit of none, that it was the Intention of the Almighty, ever since those antient Times, that there should be an Order and a Subordination in the Sanctuary. Even among the *Pagans*, who had but a very imperfect Idea of the Divinity, and but a confus'd Notion of a religious Worship, that Subordination was observ'd; and none but those, who, under a false Pretence of Religion, would have attempted to reform Heaven in the same Manner *Lucifer* would have done it, if there had not been so great a Distance between them and the celestial Mansions, as there was between *Abraham* and *Dives*, could have revolted against it.

This *Hierarchy* of the *Jewish Clergy*, was modeliz'd a-new by *David*, at the latter End of his Reign; for he caus'd all the *Levites*, from the Age of Twenty, to be number'd, and found, that there were thirty-eight Thousand of them capable to serve in the Temple, which he left to his Son and Successor, *Solomon*, to build. He appointed twenty-four Thousand of them for the daily Ministry, under the *Priests*; four Thousand to be inferior Judges, in Affairs concerning Religion, in the several Towns or Cities of the Kingdom, *i. e.* in Affairs of little Importance, for the most weighty were referr'd to the grand Council establish'd at *Jerusalem*; four Thousand to be Porters, and to take Care of the Treasures of the Temple; and the rest to do the Office of Chantors. He caus'd, also, a Review to be made of all the *Priests* descended from *Aaron*, who were found divided into four and twenty Families; sixteen of which descended from *Eleazar*, *Aaron's* eldest Son; and eight from *Ithamar*, who was the youngest. *David* chang'd nothing in their Offices, only, to ease them, he divided them by Weeks, from one Sabbath to the other, that each should serve in his Turn, and have some Respite; while they were in their Functions, they remain'd within the Precincts of the Temple, and had no Commerce with their Wives.

At the first Establishment of the *Christian Clergy*, by *Christ* himself, it does not appear that there wanted any great Subordination among them; for as that *Clergy* was compos'd, then, but of the Apostles, whose Functions were only to preach the Gospel, and administer the Sacraments, into which Functions they had all been equally initiated, by their divine Chief and Master, *Jesus Christ*, without the least Distinction, as to the Manner of their Vocation, Election, or Consecration; having all receiv'd an equal Amplitude of Power, and all an equal Share of that holy Spirit whereby they were to be directed in the Discharge of their Office; it was not design'd that any of them should claim any Precedency of Dignity or Power, but only such as was necessary to entertain that strict and marvellous Union, truly *Christian*, and apostolical Charity, and heavenly Peace, which *Christ* had left them, as a Pledge of his sincere, and unalterable Love for them, and for the Church they were going to establish by his Orders.

But as *Christ's* Flock, which was but small, when the Apostles were first consecrated by their divine Master, in the Ministry of the Gospel, increas'd soon by their Predication, (supported by the Co-operation of the Holy Ghost, and confirm'd by Miracles) with an incredible Success, and though the Vigilance of the Apostles was as great as their Zeal; they, notwithstanding, soon perceiv'd that the Government of

so great a Multitude, which increased daily, could not be long confined to 12 Persons only, since several Abuses, Disputes, and even some Disorder had happened in several Christian Assemblies, where it was impossible that the Apostles themselves, considering the Multiplicity of the Affairs of their infant Church, could always be present; therefore to remedy those Inconveniences, they convened a general Assembly of the Disciples of *Jesus Christ*, and propos'd to them the Election of seven Men of a good Reputation, and full of the Holy Ghost, to exerce with a general Approbation the Ministry, which had been the Occasion of those Disputes, among the Christians; the Assembly made Choice of *Stephen*, of *Philip*, of *Procorus*, of *Nicanorus*, of *Timon*, of *Parmenio*, and of *Nicholas*, the *Antiochian*. They were presented to the Apostles, who received them by Prayers, and the Imposition of Hands, *i.e.* who ordained them Deacons of the Church. Their Office were to distribute the publick Alms, and to take Care of the Tables where the Christians, with their common Meals, used to take the Eucharist.

Here began the Epocha of an ecclesiastical Hierarchy, or of a Subordination, between the superior and inferior Ministers of Christ; for though *St. Peter* had been left by Christ, to represent him, among the Apostles, as their visible Chief, and seemed to have assigned him thereby a superior Rank, that Rank was only of Precedency, and as it invested him with no greater Power than that of the other Apostles, it could not establish a Hierarchy; but in this Occasion of the Election of the first seven Deacons, there was a real Hierarchy instituted, where the Apostles established their Superiority, by appointing Ministers under them, with a limited Power, and subordinated to theirs, in the same Manner Christ had appointed them, with an unlimited one, and subordinated to none but his; for in Fact all received but a subordinated Power, and that only which was necessary to incapacitate them, to keep a good Order in the Christian Assemblies, that every Thing should be transacted in them, with that Decency and Harmony, becoming those who should be all united by the indissoluble Knot of a Christian Charity; and to distribute, with an impartial and just OEconomy, to their indigent Brothers, what was liberally given for their Relief, without appropriating any Part of those Beneficences to their own Use; as those do, who mimic them at present, and who, instead of distributing to the Poor, what they pretend to gather for their Relief, feast themselves with one Part of it, and pocket the other. Even then, the Power of the Deacons was under Restriction, for they were not to act on those Occasions but by the Direction of the Apostles, to whom they were obliged to give a faithful Account of their Conduct in their Offices; and we do not find in the ecclesiastical History that their Jurisdiction extended farther; nor that their having been delegated Deacons, had invested them with a Power to delegate others.

But as the Apostles, according to the express Orders of their divine Master, separated afterwards to go and preach the Gospel throughout the whole World, and they could not leave the Churches they had founded destitute of Pastors during their Absence, they communicated their Power, as unlimited, and with the same Amplitude to other Pastors they consecrated, and whom they appointed their Successors in those Churches, they were obliged to leave, to go to establish new ones in other Parts of the World.

There was likewise a Kind of Subordination between these new Pastors and the Apostles, not of Right and Power, as there was between them all, and the Deacons, but of a *Bienfaisance*, founded on a Christian Humility and Diffidence in those new Pastors, of their own Strength and Capacity, which made them believe that, though invested with the same Power the Apostles had received immediately from Christ, it had been a Sort of Presumption in them, to pretend to govern the Churches committed to their Care (especially when any Difficulties were started) without the Advice of those

whom they knew to have been instructed by Christ himself, and who had confirmed their Election to the Episcopacy by the Imposition of Hands, and the Invocation of the Holy Ghost upon them; and this was a voluntary Subordination of those Bishops to the Apostles their Constituent, which never claimed it as their Right, but suffered it to be established, not by a Principle of Vanity or Ambition, or to keep in a Sort of Subjection, those whom they knew to be equal to them in Dignity and Power, but only for the good Order of the Church, and to let their Successors know that they were persuaded, that a confused and anarchical Government in the Church is as dangerous, and as prejudicial, as in the State; and that there is nothing but Confusion and Disorder to be expected in a Society, where the Governors pretend to have an equal Share of Power, and to rival one another in Dignity.

The Zeal of those holy Bishops (left by the Apostles for the Government of the Churches they had founded) for the Propagation of the Gospel, and the Conversion of the *Gentiles*, as well as of the *Jews* to Christianity, had also reduced them soon to have Recourse to the same Means used by the Apostles, by proposing to their Flock the Election of some Persons of Reputation, Merit, and Piety, who could assist them in their Pastoral Functions; and to qualify those Persons for so sacred an Employment, they communicated to them, by the Imposition of Hands, part of that Power they had received from the Apostles, far above that communicated to the Deacons, but likewise very inferior to that of their Constituents; for they could preach the Gospel, and administer the Sacraments, like their Bishops, which the Deacons could not, but they were not to appoint other Priests, nor even Deacons, as the Bishops did.

Hence the three Orders of which the ecclesiastical Hierarchy was composed of, *viz.* of Bishops, of Priests, and of Deacons. This Superiority of the Bishop above the Priest is confirmed by the Epistle of *St. Ignatius* to the *Magnesians*, where he admonishes them to act in Concord and Unanimity, under the Government of the Bishop, who held the Place of God, and mentions afterwards the Priests, who, says he, hold that of the Apostles; then adds, *that as Christ does nothing without his Father, to whom he is united, neither by himself, nor by his Apostles; therefore they ought to do nothing without the Bishop and the Priests.* And in his Epistle to the *Trallians*, he says, *That they being obedient to their Bishop as to Christ, they appear to him as so many living Men, not only in a human Manner, but in Jesus Christ, who is dead for them; and that it was necessary to do nothing without the Bishop, and they should submit themselves to the Conduct of the Priests, as to the Apostles of the Lord:* Therefore it seems to me that those who confound the Bishop with the Priest, and make their Distinction merely Ecclesiastical, cannot resist the Strength of these Passages; for though *St. Ignatius* joins the Priests to the Bishops in the Government of the Church, he gives always the greatest Power to the Bishop, and comparing him to the Son of God, who is called *Episcopus Animarum nostrarum*, the Bishop of our Souls, he gives us sufficiently to understand, that he believes Episcopacy of divine, not human Institution, and consequently necessary for the Conservation of the Church, which is nothing else, according to the Definition of the ancient Fathers, but the People united to the Bishop.

The ecclesiastical Hierarchy continued, composed of these three Orders for a considerable Time afterwards, *i.e.* to the Erection of the three principal Churches founded by the Apostles into Patriarchates, though *De Marca*, *Pagi*, and *Usser*, attribute the Establishment of the Patriarchates to the Apostles, but they are mistaken, for the Name Patriarch was unknown 'till the Time of the Council of *Nice*; and for a long Time afterwards Patriarchs and Primates were confounded together; as being all equally Chiefs of Provinces, and equally superior to Metropolitans, who were only Chiefs of Dioceses. Hence it is that *Socrates* gives the Title *Patriarch* to all the

the Chiefs of Diocefes; and reckons ten of them; for it does not appear that the Dignity of Patriarch was appropriated to the five grand Sees of *Rome, Constantinople, Antioch, Alexandria, and Jerusalem*, 'till after the Council of *Chalcedon* in 451. For when the Council of *Nice* regulated the Limits and Prerogatives of the three Patriarchs of *Rome, Antioch, and Alexandria*, it did not give them the Title of Patriarch, though it allowed them the Pre-eminence and Privileges thereof. Thus when the Council of *Constantinople* adjudged the second Place to the Bishop of *Constantinople*, who 'till then was only a Suffragan of *Heraclæa*, it said nothing of his Patriarchate: Nor is the Term Patriarch but only of Archbishop, found in the Decree of the Council of *Chalcedon*, whereby the fifth Place is assigned to the Bishop of *Jerusalem*; neither did these five Patriarchs governed all the Churches; there were still many independent Chiefs of Diocefes, who far from owning the Jurisdiction of the grand Patriarchs, called themselves *Patriarchs*, such as that of *Aquileia*; nor was *Carthage* ever subject to the Patriarchs of *Alexandria*.

The Authority of the Patriarchs grew by insensible Degrees, 'till at length, all Affairs of Moment, within the Compass of their Patriarchate, came before them; either at first Hand, or by Appeal from the Metropolitans; though several Authors are of Opinion that the Metropolitans were obliged to appeal to the Primate, and the Primate to the Patriarch; and that the Patriarch had several Primates under him, as the Primate had several Metropolitans. Father *Sirmon* derives the Origin of Primates hence; that the large Provinces having been divided and subdivided by the Emperors, the first Divisions were called *Firsts*, others *Seconds*, others *Thirds*, &c. and the Title *Primate* given to the Metropolitan, *i. e.* to the Bishop of the City, which was the Capital of the Province, ere the Division was made; but it is pretty evident from History, that Primates were at first confounded with Patriarchs: Thus *Socrates* enumerating ten Patriarchs, does not make any Distinction thereof from Primates.

In *Africa*, after the Distinction was made, the Primates were not at all subject to the Patriarchs: Thus the Bishop of *Carthage*, who was Primate, paid no Obedience to the Bishop of *Alexandria*, who was Patriarch. Nor to be Primate was it necessary to have Metropolitans for Suffragans: Each Province of *Africa*, except those which composed the Diocese of *Alexandria*, had its Primate; this Quality being given to the Age. In *France* the Subdivision of Provinces gave Occasion to the Erection of Primates: Thus *Aquitaine*, *e. gr.* being divided into two Provinces, the Archbishop of *Bourges* became Primate of the *Aquitaines*, because *Bourges* was the Capital of the first. Thus also the Division of *England* into two Provinces, *Canterbury* and *York* in 1152, gave Occasion to the Introduction of Primacies; *Canterbury*, which was the Metropolis before, thence giving the Title of *Primate of all England* to its Prelate, though the Archbishop of *York* still claims that of *Primate of England*; and accordingly the first has some Jurisdiction over all *England*, relating to Administrations, &c. which the latter has only within his own Province.

As for *Metropolitans*, *M. Du Pin* observes, that in the Provinces of *Africa*, excepting those whereof *Carthage* was the Metropolis, the Place where the most aged Bishop resided was the Metropolis. The Reason of which without doubt was this, that neither the Proconsul nor Præfectus ever fixed their Residence; since on the civil Division of the *Roman Empire* into Provinces, each Province having its Metropolis or Capital City, where the Proconsul, or Vicar of the Empire had his Residence; was modelliz'd the ecclesiastical Division of the same Empire, each ecclesiastical Province having its Metropolis, or capital City, where a Bishop or an Archbishop, as they were called afterwards, resided, who had the Direction of Affairs, and the Pre-eminence over all the Bishops of the Province. His Residence in the Metropolis gave him the Title of *Metropolitan*. This Erection of Me-

tropolitan is referred to the End of the third Century; and was confirmed by the Council of *Nice* in its sixth Canon, in these Terms, *quod si quis absque Metropolitæ Sententiâ factus sit Episcopus eum magna Synodus definit non esse Episcopum*, *i. e.* That if any Body should be made Bishop without the Approbation of the Metropolitan, the Council declares him no Bishop.

It seems that Archbishops were also known in the *East*, about the same Time, but they had no Jurisdiction, and it was nothing but a personal Honour, by which the Bishops of considerable Cities were distinguished. *St. Athanasius*, Patriarch of *Alexandria*, appears to be the first who used the Title of *Archbishop*; which he gave occasionally to his Predecessor; *Gregory Nazianzen*, in like Manner, gave it to *Athanasius*, not that either of them were entitled to any Jurisdiction, or even Precedence in Virtue thereof. Among the *Latins*, *Isidore Hispalensis* is the first that speaks of Archbishops: He distinguishes four Orders or Degrees in the ecclesiastical Hierarchy, *viz.* Patriarchs, Archbishops, Metropolitans and Bishops.

But let it be how it will, it is a certain Truth, that even in the Apostles Time there was a Sort of ecclesiastical Hierarchy, which must confound those who admit of no Subordination in the Church; nor of any other Government than that of King *Jesus*, because he cannot reprimand them, or chastise them, as they deserve, but at the Day of Judgment, which perhaps they believe nothing of: The different Orders that Hierarchy was composed of afterwards, though not all of divine Institution, where absolutely necessary, to maintain in the Church that just Œconomy and beautiful Order admired even by the Enemies of the Christian Name. Those different Titles of Bishops; Patriarchs; Metropolitans, &c. were not invented to flatter the Vanity of Mankind, as the Offsprings of Anarchy and Confusion would have us believe; but were only a Denotation of the Character and Office of the Person thus denominated. As in those happy Days of Christianity's Infancy, even the most perfect, were not thought unpeccable, much less infallible; several different Tribunals were erected, all superior to one another, that none should have the Liberty to abound in his own Sense, or to judge in Dernier Resort; therefore a Bishop could be called to an Account for the Irregularity of his Conduct, by his Metropolitan; and a Metropolitan by his Patriarch; and all of them could be judg'd by a Council.

It is true, that soon after the Institution of those different Orders of the *Clergy*, especially when the Church began to enjoy a profound Peace, and possess immense Riches, by the pious Prodigality of the *Christian Emperors*, and the Liberality of the People; those different Orders were often dishonour'd then, as they are at present, by unworthy Subjects, who made what was design'd for the Good of the *Christian Church* subservient to their Pride, Ambition, and Avarice. But could the Unworthiness of the Subject destroy, or annihilate the Dignity he was possess'd of, any more than the Unworthiness of a Monarch can annihilate Monarchy, in his Dominions? The Dignity and Power, though abus'd, remain still the same in both, and can be possess'd afterwards as they had been before, by very deserving Persons: For we can't know, but by the Excellency of the Dignity, which always remains the same, the Worth or Merit of the Subjects which possess that Dignity.

About the Year 439, there was another Order of the *superior Clergy* establish'd in the *Latin Church*, though known long before that Time in the *East*; which Order follow'd immediately that of Bishop, call'd *CHOREPISCOPI*; but that Order was so little taken Notice of, even in the Times of its Institution, that the Learned are extremely divided about their Function. *M. de la Roque* thinks, that the *Chorepiscopi* were the Country Bishops, and had the same Authority in Villages, that the Bishops had in Cities; but that by Degrees, as the Church flourish'd, the Country Bishops grew too proud for the Country Life; and imagin'd the episcopal Honour debas'd; and render'd contemptible,

contemptible, in a rural Retreat. Accordingly, says he, the *Sardick* Council prohibited the Consecration of Bishops in the Country, or little Towns; that the episcopal Character might always be sustain'd by the Splendor of great Cities. M. *Du Bois* adds, that tho' the *Chorepiscopi* exercis'd most of the episcopal Functions in Country Towns, yet they were not ordain'd like Bishops, nor vested with the whole Authority of that Order, but were only a Step above mere Priests; though this Sentiment is contrary to the tenth Canon of the Council of *Antioch*, which forbids the *Chorepiscopi* conferring the Orders, without the Consent of the Bishop; whence it is inferr'd, that they could do it with his Consent. M. *Le Maitre* is of Opinion, that the Office of a *Chorepiscopus*, which is now that discharg'd by the Rural Deans, was, to over-look, under the Bishops, those Parishes that were at a Distance from the See in the Country. He adds, they were abolish'd, by Reason they usurp'd the Authority of Bishops. Others, again, say, the *Chorepiscopi* were properly what we now call Bishops in *Partibus*; to whom, in Quality of Suffragans, were committed the Administration of Dioceses, during the Bishop's Absence. Others rather think the Institution of *Chorepiscopi* gave Occasion to the Institution of Bishops in *Partibus*; which last, however, have Privileges the others had not: For the Bishops in *Partibus* are really consecrated Bishops, and there is no other Difference between them and the other Bishops, than that the other Bishops are in Possession of their Bishopricks, where they can, if they please, exercise all their Functions, without Controul or Opposition; whereas those in *Partibus* are depriv'd of their Bishopricks; or, if they reside in them, it is *incognito*, and with the most imminent Danger, if they are discover'd exercising their episcopal Functions: Such are consider'd by the *Catholicks* their Bishops in *England*, who are consecrated Bishops, and as such have the Power to discharge all the episcopal Functions, but dare not, being forbid by the Laws establish'd under Queen *Elizabeth*, which make it a capital Crime for a *Catholick* Bishop to be found in the Discharge of his episcopal Functions, but not for a Priest of the *Jews* to be found *judicizing*.

Others take the *Chorepiscopi* to be no more than Priests, vested by the Bishops with most of their Authority in Country Places.

In the Synod of *Riez*, in *France*, where *Hilary* of *Arles* presided, assembled in 439, to remedy the Irregularity of the Ordination of *Armentarius*, Bishop of *Ambrun*, who had been consecrated with two Bishops only, and without the Authority of the Metropolitan; that Ordination was declar'd illicit, and *Armentarius* reduc'd to the Dignity of *Chorepiscopus*, in some Parish, which should not be of the *Maritime Alps*. That is the first Time the Name and Dignity of *Chorepiscopus* is mention'd in the Synods held in *France*, though introduc'd long before that Time in the eastern Churches; for the Council of *Neocesarea* is subscrib'd by two *Chorepiscopi*, and the first of *Nice* by fifteen. The Council of *Chalcedon* names them immediately after the Bishop, and before the Priests; for they were, in Fact, more than those we call, at present, Rural Deans, or Archpriests; because they had the Power to ordain Readers, Exorcists, and Subdeacons.

Pope *Leo*, in 936, says, the *Chorepiscopi* may not ordain Priests, nor consecrate Churches; yet Pope *Nicholas*, in a Letter to *Roul*, in the ninth Century, declares, that the *Chorepiscopi* shall have the episcopal Functions, and that the Ordinations perform'd by them are valid; which, in my Opinion, must not be understood of the simple Priests, who were *Chorepiscopi* in the Villages; but of those who having been ordain'd Bishops, were reduc'd afterwards to the Dignity and Office of *Chorepiscopi*, as we have seen in the Case of *Armentarius* of *Ambrun*.

However, the Dignity of *Chorepiscopus* was entirely abolish'd towards the tenth Century, in the oriental and the occidental Church, and rural Deans, and Arch-

priests, substituted to it, who in several Dioceses exercise the Jurisdiction of *Chorepiscopi*, on the Country Curates who are of their District, as we learn it from the Council of *Ravenna*, held under Pope *John IX.* in the Year of *Christ* 904.

In the first Centuries of the *Christian* Church, the inferior Clergy was also compos'd of different Orders, viz. of Priests, Deacons, Subdeacons, Acolytes, Readers, Porters, and Exorcists; and each Order had its particular Chief, viz. the Archpriest, which was substituted to the *Chorepiscopi*, was the chief of the Priests; the Archdeacon, of the Deacons and Subdeacons; and the Dean, of the inferior Clerks.

The ARCHPRIEST was the first Person after the Bishop, was seated in the Church next after the Bishop, and even acted as his Vicar in his Absence, as to all spiritual Concerns. In the ninth Century, they distinguish two Kinds of Cures, or Parishes; the smaller govern'd by simple Priests, and the baptismal Churches by Archpriests, who besides the immediate Concern of the Cure, had the Inspection of the other inferior Priests, and gave an Account of them to the Bishop, who govern'd the Chief, or Cathedral Church, in Person. There are *Archpriests* still subsisting in the *Greek* Church, but in the *Latin* they have chang'd the Name of *Archpriest* into that of *Rural Dean*; each Archdeaconry, in every Bishoprick, being commonly divided yet into so many *Rural Deaneries*, and each *Rural Dean* oblig'd to watch the Conduct of the Curates of his *Deanery*, and to make his Report of it to the Archdeacon, at his next Visitation, or to the Bishop. These *Rural Deans*, in the *Catholick* Church, are commonly grand Vicars of the Bishop, in their *Deanery*, and can absolve Cases reserv'd to the Bishop, grant Leave to eat Flesh during *Lent*, for Causes of Infirmary; to grant Dispenses of Affinity, contracted on slight Accounts, &c.

The ARCHDEACON was originally the first and eldest of the Deacons who attended on the Bishop; who, according to the Decree of Pope *Evaristus*, in the Year of *Christ* 113, was always to be accompanied with seven Deacons. The Title of *Archdeacon* was not known before the Council of *Nice*; his Function is since become a Dignity, and even set above that of Priest, though antiently it was quite otherwise. The *Archdeacon* was the Bishop's chief Minister for all external Concerns, and particularly the Administration of the Temporalities; but at present Bishops are their own Minister in that Case. He took Care that Order and Decency were observ'd in divine Service, (but we have yet *Archdeacons* that take little or no Care how divine Service is perform'd, else it would be done with more Decency; but perhaps they are never there themselves;) look to the Ornaments and Utensils of the Church, (the *Reformation* has ridded our *Archdeacons* of that Trouble;) had the Direction of the Poor, (as for that, they leave it to the divine Providence;) and the Inspection of the Manners and Behaviour of the People; for which Reason, he was call'd the Bishop's Eye, (*oculus Episcopi*) but some People believe that Bishops are grown blind, considering the Behaviour and Manners of the People.

These Advantages soon got him the upper Hand over Priests, who had only spiritual Functions; but he had no Jurisdiction over them till the sixth Century; though by this Time he was become superior to the *Rural Dean* himself.

In the tenth Century, *Archdeacons* were considered as having Jurisdiction of their own Right, or attached to their Office; with a Power of delegating it to others; but from that Time Measures were taken to lessen their Power, by increasing their Number. He whose District lay in the Capital City, took the Quality of great *Archdeacon*.

In the *Catholick* Church, each Diocese is divided into two, three, some four *Archdeaconries*, according to the Extent of the Diocese; and the *Archdeacon* has Right of Visitation, every two Years, in his *Archdeaconry*, to enquire into Reparations, and Moveables, belonging to the Church, reform Abuses, in ecclesiastical Matters, and

and bring the more weighty Affairs before the Bishop; besides which, they have also a Power to suspend, excommunicate, and, in some Places, to institute into Benefices. It is one Part of the *Archdeacon's* Office, to induct all *Clerks* into their Benefices within their Jurisdiction. The Bishop is always assisted by one of the *Archdeacons*, when he confers the Orders; and the *Archdeacon* presents him those to be ordain'd, and, in some Measure, answers for their Capacity and Worthiness. *Archdeacons* have often pretended that they could give the *Tonsura Clericalis*. There are sixty *Archdeacons* in *England*, whose Office is almost the same as that of those of the *Roman Church*.

PRIEST, in the *Christian Church*, is a Person invested with holy Orders, in Virtue whereof he has the Power to preach, and administer the Sacraments. Those who are for only a *Presbyterian* Government in the Church, confound the Title of *Priest*, *Presbyter*, with that of Bishop, *Episcopus*; or rather pretend, that in the primitive Church *Priests* were those who have been call'd *Bishops* since; and that there was no other Pre-eminence among them, besides that of Age. But all the primitive Fathers, and all the œcumenical Councils, as well as the antient Tradition of the Church, have refuted that Sentiment, though it seems agreeable enough to the Scripture, that in *Christianity's* Infancy there were but two Orders in the ecclesiastical Hierarchy, viz. that of Bishops, and of Deacons; but as those Bishops were reduc'd soon to the Impossibility, through the vast Extent of their Dioceses, to extend their pastoral Sollicitude, so far as to instruct, by themselves, all their Diocesans; they transferr'd to others that Power they had receiv'd from the Apostles, i. e. as to the Administration of the Sacraments, and the preaching of the Gospel; reserving to themselves the Power of the Imposition of Hands, and of delegating inferior Ministers. That Superiority of Bishops over *Priests*, is clearly prov'd in the Epistles of St. Ignatius, who had been Disciple of the Apostles, heretofore quoted.

It is the Opinion of the *Catholick* Doctors, that there is no Dignity upon Earth greater than that of a *Priest*, and no greater Power. *Quantam dignitatem vobis contulit Deus*, (says St. Bernard, *Concion. ad Cler. in Synod. Congreg.*) *quanta est prerogativa ordinis vestri? Deus prætulit vos Regibus & Imperatoribus, prætulit ordinem vestrum omnibus ordinibus; immo & ut altius loquar prætulit vos, Angelis, Archangelis, Thronis & Dominationibus; sicut enim non Angelos sed semen Abrahamæ apprehendit, ad faciendam redemptionem: Sic non Angelis, sed hominibus, solisque sacerdotibus Domini Corporis, & Sanguinis, commisit Consecrationem.* i. e. How great is the Dignity which God has conferr'd upon you; how great is the Prerogative of your Order? God has raised you above Princes and Emperors; he has raised your Order above all Orders; and to say much more, he has raised you above Angels, Archangels, Thrones, and Dominations: For as he has not took Angels, but the Seed of *Abraham*, to operate our Redemption; so he has not committed the Consecration of his Body and Blood to Angels, but to Men, and to *Priests* only. The same is confirm'd by St. Chrysostom, *Homil. 83. in Matth.*

Protestants are of Opinion, that Matrimony is not incompatible with the State and Ministry of a *Priest*; and it seems that the primitive Church was of the same Opinion, by what *Socrates*, l. i. c. ii. relates of *Paphnucius*, Bishop of a City in the high *Thebaides*, at the Beginning of the fourth Century. 'The Bishop, says our Author, wanting to make a new Law, by which it should be order'd that Bishops, *Priests*, and Deacons, should leave their Wives, which they had married, while they were yet but Laicks; as they went to the Opinions, *Paphnucius* rose, and raising his Voice, said, That they should not impose so heavy a Burthen on Clerks and *Priests*; that Marriage was honourable, and the Nuptial Bed without Spot; that a too great Severity would prove disadvantageous to the Church; that every Body was not capable of so perfect a Continence; and

that the Women, thus dismiss'd, would not, perhaps, keep their Chastity; and that it was sufficient that those who were initiated in the *Clergy*, should not marry afterwards, according to the antient Tradition of the Church.' Our Author observes, that *Paphnucius* could not speak on that Occasion as a Party interested, since he had never been married. The *Catholicks* say, to this Passage of *Socrates*, that it does but very little in Favour of the *Protestant Clergy*; since, if *Paphnucius* opposed the Separation from their Wives, of the Ecclesiasticks married before their Ordination, he would oblige, at the same Time, those who are not married, before their Ordination, to Celibacy afterwards, according to the antient Custom of the Church.

The same *Catholicks* do not pretend that the Celibacy of *Priests* is of divine Institution, but say, like *Paphnucius*, that it has always been the antient Custom of the Church, that those who were not married before they were ordain'd *Priests*, should live in Celibacy; and that the Church finding soon the Inconveniency of permitting even those who were married, before their Ordination, to live in the Liberty allow'd by the conjugal State, with their Wives, she had made Laws to oblige them, likewise, to live in Celibacy; and, to that Effect, quote Canon. 33. *Concil. Elibert.* conceiv'd in these Terms, *Placuit in totum prohibere Episcopis, Presbyteris, Diaconis, ac Subdiaconis, abstinere se a Conjugibus suis.* i. e. It is the Pleasure of the Council to order that all *Priests*, Deacons, and Subdeacons, should abstain from their Wives. And the second Canon of the second Council of *Carthage*, in the following Terms: *Omnibus placet, ut Episcopi, Presbyteri, & Diaconi, vel qui Sacramenta contrahant, pudicitie Custodes, etiam ab uxoribus se abstineant, ut quod Apostoli docuerunt, & ipsa servavit Antiquitas, nos quoque custodiamus.* i. e. All the Fathers of the Council have agreed, that Bishops, *Priests*, and Deacons, who are the Guardians of Chastity, should abstain from Wives, that we may observe what we have learn'd from the Apostles, and what Antiquity has observ'd.

To what is objected by *Protestants*, that by obliging *Priests* to Celibacy, it is imposing a Yoke heavier than *Christ* intended; the *Catholicks* answer in the Negative: For, say they, as no Body is compell'd to be ordain'd *Priest*, it is in no Manner over-burthening the Consciences of those who will be such, to mark the Conditions on which they are to be such, since those Conditions can't deprive them of the Liberty they are at, of embracing the sacerdotal State, or not embracing it.

For my Part, I believe that there is a great deal of Policy in obliging *Priests* to Celibacy, (tho' I would not pretend to condemn those who are married, far from it) but the Conduct of Souls, a *Priest* is entrusted with, is of such Importance, and attended with so much Care, and so many Difficulties, that it seems to deserve the entire Application of a Man, and even, if possible, something beyond that Application: Therefore a Person should have his Mind free, and disengag'd from all worldly Affairs and Affections, to mind nothing else but that truly essential one, his own Salvation, and that of others. For it can't be supposed, with the least Appearance of Reason, that he who has his Affections divided between his Family and his Flock, or, to speak in properer Terms, whose Flock has but the least Share of his Affections, (if he has any) can be at that entire Liberty to mind his Duty as he ought to do. Can it be imagin'd that a *Priest* could be persuaded to leave his Family, to run to the Succour of one of his Sheep, who is on the Brink of Eternity, and whose eternal Salvation depends, perhaps, on that critical Moment, while that Family calls him, at the same Time, another Way, on some important Affairs, which, if neglected, will cause the Ruin of that Family, or at least prove very disadvantageous to it? Which of the two Affairs, both of equal Consequence, will carry it, in the Heart of a *Priest*, I leave the Reader to judge.

DEACON,

DEACON, *Diaconus*, from the Greek *διακονος*, is, in the holy Orders, next to the Priest, and whose Business is to baptize, read in the Church, and assist at the Celebration of the Eucharist. In the *Roman Church*, the *Deacon*, who assists the Priest at High Mass, reads, or sings the Gospel, and the Subdeacon the Epistle. He is oblig'd to recite, every Day, his Breviary, like the Priest, and is not allowed to marry.

The *Deacons* were formerly prohibited sitting with the Priest; the Canons forbid *Deacons* to consecrate, that being a sacerdotal Office; though, in Case of Necessity, they can, in the *Roman Church*, administer the Eucharist. They also prohibit a *Deacon* being ordain'd, unless he have a Title, or Call, and be, at least, twenty-five Years of Age. The Emperor *Justinian*, in *Novel. 123.* assigns the same Age of twenty-five Years for a *Deacon*. But this was the Custom when Priests were not ordain'd at less than thirty Years of Age. At present, according to the Council of *Trent*, twenty-three Years of Age suffices for a *Deacon*.

At *Rome*, under Pope *Sylvester*, they had only one *Deacon*; then seven were appointed; then fourteen; and, at last, eighteen; who were call'd *Cardinal Deacons*, to distinguish them from those of other Churches. Their Office was, to take Care of the Temporalities of the Church, look to the Rents and Charities, provide for the Necessities of the Ecclesiasticks, and even of the Pope. The collecting of the Rents, Alms, &c. belong'd to the *Subdeacons*; the *Deacons* were the Depositaries and Distributors. Having thus the Management of the Revenues of the Church in their Hands, their Authority grew apace, as the Riches of the Church increased. Those of *Rome*, as being Ministers of the first Church, preceded all others, and even at length took Place of the Priests themselves; doubtless it was the Avarice of the Priests that made them give Place to the *Deacons*, who had the Disposal of the Money. *St. Jerome* exclaims against this Attempt, and proves, that a *Deacon* is inferior to a Priest.

The Council in *Trullo*, which is the third of *Constantinople*, *Aristanus*, in his Synopsis of the Canons of that Council; *Zonaras*, on the same Council; *Siméon Logabeta*, and *Œcumenius*, distinguish *Deacons* for Service at the Altar, from those who had the Care of the Distribution of the Alms of the Faithful. Thus the Custom of constituting *Deacons*, without any Office but to attend the Priest at the Altar, being once introduc'd, those single *Deacons* durst no longer pretend to a Superiority over the Priests. As to the other *Deacons* who had got the Administration of the Revenues, they would still retain the Superiority; and, for Distinction Sake, where there were several, the first took the Appellation of *Archdeacon*. The *Deacons* rehears'd certain Prayers at the holy Office, which were thence denominated *diaconical*. They took Care that the People at Church behav'd themselves with due Modesty and Respect. They were not allow'd to teach publicly, at least not in the Presence of a Bishop or Priest. They only instructed the Catechumens, and prepar'd them for Baptism. The Doors of the Church were likewise in their Custody, though in After-times that Charge was committed to the *Subdeacons*. The first Canon of the Council of *Toledo*, assembled in the Year of *Christ* 400, excludes the *Deacons* from their Promotion to Priesthood, if they be convicted of having liv'd with their Wives, after their Ordination, as they did before.

Note, That there were also in the primitive Church *Deaconesses*, which was a Title given to certain devout Women, who consecrated themselves to the Service of the Church, and rendered those Offices to the Women, which Men could not decently do; as in Baptism, for Instance, which was conferred by Immersion on Women as well as Men. They were likewise to look to the Doors on the Side the Women were on, who were separated from the

Men, according to the Custom of those Times. They had the Care and Inspection of the Poor, Sick, &c. and in Time of Persecution when a *Deacon* could not be sent to the Women to exhort and fortify them, a *Deaconess* was sent. In *Lupus's* Commentaries on the Councils, it is said that they were ordained by the Imposition of Hands. But *Baronius* denies it, or that there was any Ceremony of Consecration; founding his Opinion on the 19th Canon of the Council of *Nice*, which places them in the Rank of Laity, and says expressly they have had no Imposition of Hands. And yet the Council of *Chalcedon* decrees they should not be ordained 'till 40 Years of Age; whereas 'till then they had not been ordained before 60, as is prescribed in the first Epistle to *Timothy*; and as is seen in the *Nomocanon* of *John of Antioch*, in *Balsamar*; the *Nomocanon* of *Probus*, the *Theodosian Code*, &c. *Tertullian*, *ad Uxorem*, l. 1. c. 7. speaks of Women who had received Ordination in the Church, and who, on that Account, were deprived of the Liberty of Marrying; for the *Deaconesses* were Widows, and might not re-marry: Nor were they capable of being admitted to that Order, if they had been married more than once. Though in After-times Virgins were also made *Deaconesses*, as it appears by the Emperor *Theodosius*, having desired *Flavian*, Bishop of *Constantinople*, to ordain his Sister *Pulcheria*, a *Deaconess*. The Council of *Nice* ranks *Deaconesses* among the Clergy; though some held that their Ordination was not sacramental, but a mere ecclesiastical Ceremony: However it gave them a pre-eminence above their Sex; for which Reason the Council of *Laodicea* forbid the ordaining of any more for the future. The first Council of *Orange*, held in 441, likewise forbid the ordaining of *Deaconesses*, and enjoins such as had been ordained to receive the Benediction with the Laity. It is hard to say when the Order of *Deaconesses* expired, by Reason they did not all expire together. The eleventh Canon of the Council of *Laodicea*, it is true, seems to abrogate them; but it is certain they subsisted in divers Places long afterwards. For the twenty-sixth Canon of the Council of *Orange*, and the twenty-first of that *Epaona*, held in 515, forbid the Ordination of *Deaconesses*; yet there were some at the Time of the Council in *Trullo*. *Atto*, of *Vercueil*, in his 8th Letter, gives the Reason of their being abolished: He observes that in the first Ages the Ministry of Women was necessary, in Order to the more easy instructing of other Women, and recovering them from Paganism; and that they likewise served for the more decent Administration of Baptism to the same; but that it was not then necessary, by Reason none but Children were baptised, as it might now be added, by Reason Baptism is only conferred by Asperision: The Emperor *Heraclius*, in his Letter to *Sergius*, Patriarch of *Constantinople*, orders that in the great Church of *Constantinople*, there be 40 *Deaconesses*, whereas there were only six in that of the Mother of God, in the Quarter of the *Blachernæ*.

Note also, That the Chapels and Oratories in *Rome*, under the Direction of the several *Deacons*, in their respective Regions or Quarters, were, and are still called *Deaconaries*. To the *Deaconaries* were annexed a Sort of Hospital or Board for the Distribution of Alms, governed by the regionary *Deacons*, called *Cardinal-Deacons*, of whom there were seven, answering to the seven Regions, their Chief being called the *Archdeacon*. The Hospital adjoining to the Church of the *Deaconry* had an Administrator for the temporal Concerns, called the *Father of the Deaconry*, who was sometimes a Priest, and sometimes a Lay-Man; at present there are fourteen of these *Deaconries* or Hospitals at *Rome*, which are reserved to the Cardinals. *Du Cange* gives us their Names, as the *Deaconry* of *St. Maria* in the broad Way, the *Deaconry* of *St. Eustachio*, &c.

SUB-DEACON is an inferior Minister in the Catholick Church, who prepares the sacred Vessels, attends at the Altar, and reads the Epistle at high Mass. According to the Canons a Person must be 22 Years of Age, to be promoted to the Order of *Sub-deacon*. The Orders of *Sub-Deacon*, Deacon, and Priest, are called in the Catholick and Roman Church the *sacred or major Orders*, and they all three are obliged to Celibacy. The Council of *Trent* retrieving the antient Discipline, forbids any Person being admitted to the *Major Orders*, unless he be in Possession of a Title sufficient for a decent Subsistence. By the antient Discipline there were no Clerks made but in Proportion as they were wanted for the Service of the Church; but they began to make vague Ordinations in the East as early as the 5th Century. This occasioned the Council of *Chalcedon* to declare all vague and absolute Ordinations null. Accordingly the Discipline was pretty well observed 'till towards the End of the 11th Century, but then it began to relax, and the Number of Priests was exceedingly increased; either because the People became desirous of the Privileges of the Clericature, or because the Bishops sought to extend their Jurisdiction. One of the great Inconveniencies of these vague Ordinations was Poverty, which frequently reduced the Priests to sordid Occupations, and even to a shameful Begging. To remedy this, the Council of *Latran* laid it on the Bishops to provide for the Subsistence of such as they should ordain without Title, 'till such Time as they had got a Place in the Church that would afford them a settled Maintenance. This Decree of the Council of *Latran* should be put in Force, in some Country, where Bishops ordain more Priests by one half, at least, than there are Benefices for them, unless a Wife be taken for a Benefice; for the first Qualification, and sometimes the only one, some of the young Candidates, for the ecclesiastical State, endeavour to acquire, is a Wife; and, pleased with that Title, (often a very precarious one, though not a *sine Cure*) they present themselves to a Bishop to be ordained; therefore it would not be improper that a Bishop, who ordains such, should be obliged to be at the Expences of the *Reparations of the Parsonage*. It is surprising that the Whore of *Babylon* should have a greater Share of Modesty than some of those who have separated from her, for her Debaucheries and Whoredom; for she could never be persuaded to receive into her Service those, who instead of spending that Time, prescribed by the Canons, to qualify themselves for it, in the Practice of all christian and ecclesiastical Virtues, would have lavished it away, in the Gratification of their sensual Appetites; there is not a *Sub-deacon*, Deacon and Priest ordained in the *Roman Church*, who previously to it, besides a very severe Examen, has not spent some Months in a Seminary, where he is trained in Piety and Virtue, and instructed of all the Duties of the holy Employment he is a going to be promoted to.

Though the Council of *Trent* admits of no other Title than that of a *Benefice*, that Rule is not regarded in all Catholick Countries, particularly *France*; for the *Gallican Church* receives three Sorts of Titles, *viz.* *Titulus Beneficii*, *Patrimonii*, & *Paupertatis*, i. e. the Title of a Benefice, of Patrimony, and of Poverty; and the two last are the most frequent in that Kingdom. That of a Benefice and of Patrimony are for the secular Clergy, and that of Poverty for the regular Clergy, who having all their Estate in common, and some of them no Estate at all, cannot have any particular Title; neither does a Bishop, who ordains them, run any Risk; since the Convent of those, who have Estates in common, is obliged to maintain them, and as to the Mendicants, they are maintained by the Publick. Those of the House and Society of *Sorbonne* at *Paris*, are also ordained without any Patrimonial Title, and on the sole Title of Poverty, it being supposed a Doctor of the *Sorbonne* can never want a Benefice.

The patrimonial Title, requir'd in *Bretagne*, my Country, is but twenty Crowns a Year, which is but a Trifle, but which with the *Casual*, as they call it, is

sufficient to maintain a Priest, considering that he has no Family, handsome enough. That *Casual* consists in the Retribution for his Masses, which is Ten-pence; at least, for every Mass, in some Places it is Fifteen-pence; that Fifteen-pence a Day, besides what he receives for his daily Assistance at his Parish-Church, where he has a Right, and where he has his Share of what is distributed for Burials, and other Services of the Church, joined to his Patrimony, keeps him always above a State of Indigency.

As Priests have not the same Advantages in the Church of *England*, though they have a greater Charge, considering that they are allowed to marry; there should be a better Provision made for them; and no greater Number of them ordained than could be provided for; and as those Provisions consist wholly in Benefices, those Benefices should be more equally divided; and not two or three very considerable ones given to one Parson, who has sometimes more Friends than Merit, while so many worthy Subjects are neglected, and but too often reduced to a starving Condition, to the Shame and Scandal of the Church; and while only one of those large Benefices could very well maintain, in a decent Manner, three or four Families; whenas he that is possessed of them, has often the Barbarity to bargain with one of his penurious Brothers, as he would do with a Handicraftman, for the Discharge of the most laborious Part of his Functions, that himself may be handsomely paid for doing nothing; therefore that honest Man, he has hired at the lowest Price he could, to bear the whole Burthen of the Benefice, will be obliged to toil all his Life-time, and die afterwards, leaving his Family destitute.

To avoid those Inconveniencies, a Provision should be made out of the Benefice, such a Man has been a Slave to, for the Support of his Children, if he leaves any, 'till those Children be put in a Condition to help themselves, or so much taken out of the best Bishopricks, for a Fund, for the Education of poor Clergymens Children, according to their Birth, and not leave them to be provided for out of the publick Alms, like common Beggars. If such Measures were taken, the Bishops would take more Care whom they ordain Priests, and as there would not be so great a Number of them, those ordained and their Children would be better provided for.

There are Inconveniencies of that Kind in the *Roman Church*; for the rich Abbeyes being Presentative of several Benefices, they keep the Revenues of those Benefices in their own Hands, and for a hundred Crowns a Year, which they scandalously call the *Portion Congruæ*, though it be not above fifteen Pounds Sterling a Year, hire a poor Priest, who for that small Pension obliges himself to perform all the Functions of the Benefice, which are far more laborious, and in greater Number, than in the Protestant Church, for that poor Curate is obliged to run through Rain and Snow, Night and Day, to the Succours of his Parishioners, while the Titular of his Benefice lives in Indolence, and sleeps at ease in his Bed.

Besides the above-mentioned three *sacred or major Orders*, there are four others in the *Roman Church*, called *minor Orders*, and which are nothing else but so many Steps to arrive at the major Orders, or a Preparation to the Reception of those *major Orders*.

The MINOR ORDERS are four, *viz.* Those of *Door-keeper*, *Exorcist*, *Reader*, and *Acolyte*. The Council of *Trent* enjoins that none be admitted into them, without understanding *Latin*; and recommends it to the Bishops, to observe the Intervals of conferring them, that the Person may have a sufficient Time to exercise the Functions of each Order; but it leaves the Bishops a Power of dispensing with those Rules; so that the four Orders are usually conferred the same Day, and only make the first Part of the Ceremony of Ordination. The Abbot *Fleury* dates the first Rise of the *Minor Orders* in the Time of the Emperor *Justinian*. There is no Call nor Benefice required for the four *minor Orders*, though none can be promoted to any Benefice, without the *Tonsura Clericalis*, which is the first